ALGOMA
SYNOD
JOURNAL
1987

The Incorporated Synod of the

DIOCESE OF ALGOMA

ANGLICAN CHURCH OF CANADA

May 27th, 28th, 29th and morning of 30th, 1987

33rd SESSION

Sault Ste. Marie, Ontario

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SYNOD AGENDA

WEDNESDAY, May 27th, 1987

1-6 p.m. REGISTRATION of clergy and lay delegates in St. Luke's parish Hall. (Delegates to sign Statement of Intention re Provincial Synod when registering.)

2:30 p.m. Rehearsal of Ordination Service in St. Luke's Cathedra

4:00 p.m. Orientation of Synod Delegates downstairs in St. Luke's Parish Hall.

7:00 p.m. Opening Service of Synod. Ordination of Deacons. Installation of Diocesan Layreaders. - St.Luke's Cathedral

9:00 p.m. RECEPTION at Bishophurst, 134 Simpson St., for clergy and lay delegates and their spouses.
Registration available at Bishophurst from 9 to 10 p.m.

THURSDAY, May 28th, 1987

MORNING SITTING

Delegates will make their own arrangements for breakfast.

8:45 a.m. (1) Morning Prayer - Meditation - formal organization of Synod.

(a) Announcement of quorum.

(b) Motion to confirm committee appointments (Convening circular)

(c) Election of Clerical and Lay Secretaries and Registrar.

(2) Message to Her Majesty the Queen.

(3) Regrets of Absentees; greetings; courtesies of Synod

(4) Correspondence

(5) Motion to adopt 1985 Synod Minutes.

(6) Report of Agenda and Resolutions Committees

(7) Reception of reports and motions

(a) Those printed in Convening Circular

(b) Additional Reports

(c) Additional (non-canonical) motions

(8) Reception of Scrutineers' Report re Clerical and Lay Delegates' Credentials

10:00 a.m. (9) BISHOP'S CHARGE

10:30 a.m. (10) Report of Constitutions and Canons Committee
Page 193
Related Motions #1,14 Page 188-192

THURSDAY, MAY 28TH, 1987 (CONTINUED)

11:30 a.m. (11) Report of the Ecclesiastical Matrimonial Commission Page 166

(12) Consideration of General Synod Canon XXI - On Marriage

12:00 noon Noonday Prayers

12:30 p.m. Luncheon at the Marconi Hall

AFTERNOON SITTING

2:00 P.M. Announcement of Incoming Executive

(13) Report of the Executive Committee Page 10

(14) Report of the Advisory Finance Committee Page 17

(15) Consideration of Financial Statements:

- Auditor's Report Page 11
- Balance Sheet Page 11
- Statement of Revenue and Expenses Page 11
- Statement of Car Loan Fund Capital Page 11
- Statement of Archbishop Wright Building Fund Page 11
- Statement of Real Estate Fund Page 11
- Statement of Accumulated Revenue over Expenses Page 11
- Local Trusts Fund, Schedule of Page 13
- Cemetary Trusts Fund, Schedule of Page 13
- Synod Trusts, Detailed Schedule of Page 13
- Archbishop Wright Building Fund - Loans Receivable Page 17
- Car Loan Fund Report Page 17
- Report of the Advisory Investment Committee Page 12

4:30 p.m. Holy Communion - Feast of the Ascension - St. John's Church

Adjournment - SUPPER BREAK - delegates make their own arrangements

EVENING SITTING

7:00 p.m. Evening Prayer - Marconi Hall

7:15 p.m. Address by Bishop Frey

8:15 p.m. (16) Report of the Advisory Ministry Committee - Mission and Ministry P.156

9:00 p.m. Adjournment

FRIDAY, May 29th, 1987

7:15 a.m.	Morning Prayer Prayer & Eucharist - St. John's Church	
8:00 a.m.	Breakfast - Marconi Hall	
9:00 a.m.	Call to Order - Opening Prayer - Meditation	
9:15 a.m.	(17) Discussion Groups on Mission and Ministry in preparation for Lambeth	
10:00 a.m.	STEWARDSHIP PRESENTATION	Page 170
11:50 a.m.	(18) Instructions from Elections Committee re Provincial Synod Ballots - distribution of ballots	
12:00 noon	Noonday Prayer	
12:30 p.m.	Luncheon - Marconi Hall	
	Luncheon - Incoming Executive only	

AFTERNOON SITTING

1:30 P.M.	(19) Ballots for Provincial Synod Delegates to be Collected	
	(20) Report of the Advisory Planning Committee Planning Coordinator's Report	Page 182
	(21) Report of the Algoma Anglican Standing Committee	Page 199
	(22) Report of Thorneloe University College	
	(23) Report of the Advisory Anglicans in Mission Committee	Page 205
	(24) Report of the Warden of Lay Readers	Page 154
	(25) Report of the Missions to Seamen	Page 201
	(26) Report of the Anglican Fellowship of Prayer	Page 151
	(27) Report of the Diocesan Liturgical Committee - Related Motions #'s 18,4,6,7 & 8	Page 157 Page 190-2
	(28) Report of the Diocesan Communications Officer	Page 180
	(29) Anglican Church Women - Report - Financial Report	Page 140 Page 143
	(30) Report of the Cara Community Corporation	Page 177
	(31) Report of the William McMurray Corporation	Page 118
	(32) Report of the Advisory Property Committee	Page 167

Friday, May 29th, 1987 (Continued)

(33) Report of the Anglican Missions Services Committee — Page 172

(34) Report of the Diocesan Ecumenical Officer — Page 148
- Related Motion #5 — Page 190

(35) Task Force on Native Ministry — Page 158

(36) Heritage Centre Report — Page 160

(37) Camp Temiskaming — Page 161

(38) Youth Ministry Report — Page 186
- Motion #12 — Page 192

4:30 p.m. Adjournment

SUPPER BREAK - Delegates make their own arrangements

EVENING SITTING

7:00 p.m. Evening Prayer - Marconi Hall

7:15 p.m. (39) Report of the Ad Hoc Committee on Public Education — Page 152
Provincial Education Officer - The Rev. Canon. W. Gilbert
Motion #2 — Page 188

8:00 p.m. (40) Report of Stipeno Task Force — Page 162

(41) Related Motions #9,10,15 & 17 — Page 191-

9:15 p.m. Adjournment and Closing Prayer

SATURDAY, May 30th, 1987

8:00 a.m. Breakfast - Marconi Hall

9:00 a.m. Morning Prayer & Meditation- Marconi Hall

9:20 a.m. Call to Order

(42) Report of the Committee on the Bishop's Charge

(43) Report of the Diocesan Co-ordinator for the Primate's World Relief and Development Fund — Page 176

(44) Other Resolutions - #3,11,13,16 + others — Page 189-

(45) Election of Auditor

(46) Other Business

(47) Votes of Thanks

11:00 a.m. CLOSING EUCHARIST - Marconi Hall
PROROGATION OF SYNOD

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IN MEMORIAM

Former members of the Algoma Synod departed this life 1985-1987
and gratefully remembered before God

CLERGY	SERVED IN ALGOMA
The Rev'd Horace George Garrard	1941-1981
The Rev'd Canon Stephen Baxter Gordon Gosse	1953-1976
The Rev'd Walter Whitehead Jarvis	1934-1954
The Rev'd Canon Edward Raymond Nornabell	1931-1978
The Rev'd Canon Stanley George Tomes	1979-1986
The Rev'd Peter Johann Homann	1985-1986

+ + + + +

Mrs. Helen Beattie, wife of the Reverend Gilmour Beattie
Mrs. Dorothy Hinchliffe, wife of the Reverend Canon James F. Hinchliffe
Mrs. Grace Bell, daughter of The Reverend Canon Wm. H. Hunter
Mrs. Grace Fischer, daughter of The Reverend Canon Harry A. Simms

+ + + + +

Ross Corless	St. John the Divine, Copper Cliff Member of the Diocesan Executive Committee
Richard Slemin	St. James' Church, Gravenhurst Member of the Diocesan Executive Committee
Vilho Savela	Holy Trinity Church, Sault Ste. Marie
Gordon Watts	Holy Trinity Church, Sault Ste. Marie
Sheila Haldenby	St. George's Church, Echo Bay
Bert Garrett	Trinity Church, Parry Sound

+ + + + +

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

O F F I C E - B E A R E R S

(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 E.R. Haddon . . . . . (1971)
The Venerable J.H. Watson . . . . . (1976)
The Venerable J.G.M. Doolan . . . . . (1976)
The Venerable F.R. Coyle . . . . . (1976)
The Venerable R.A. Locke . . . . . (1982)

ARCHDEACONS

Algoma	The Venerable W.R. Stadnyk	(1986)
Muskoka	The Venerable W.A. Graham(Emeritus)	(1983)
	The Venerable N.L. Goater	(1987)
Sudbury	The Venerable E.B. Paterson	(1982)
Temiskaming	The Venerable H.R. Kreager	(1984)
Thunder Bay	The Venerable M.S. Conliffe	(1986)

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 J.F. Hinchliffe . . . . . (1971)
The Rev'd Canon B.J. Cooper . . . . . (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 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.J. Ellam . . . . . (1985)

REGIONAL DEANS

Algoma . . . . . The Rev'd R.F. Nicolle . . . . . (1986)
Muskoka . . . . . The Rev'd A.V. Bennett . . . . . (1987)
Sudbury . . . . . The Rev'd F.C. Gower . . . . . (1986)
Temiskaming . . . . The Rev'd Canon D.M. Landon . . . . . (1983)
Thunder Bay. . . . . The Rev'd Canon F.G. Roberts . . . . . (1987)

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. Robert Boyer . . . . . (1985)

WARDEN OF LAY READERS

Dr. D.H. Gould . . . . . (1984)

MEDICAL EXAMINER

Dr. D.H. Gould . . . . . (1975)

AUDITORS

Thorne, Ernst & Whinney

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
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	(Retired)	May 10, 1942	June 8, 1941
Peake, Frank Alexander	(Retired)	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	(Retired)	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
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	(Retired)	Dec. 16, 1953	Feb. 24, 1953
Ripley, Robert Charles Sims		1953	1951
Morrow, Henry	(Retired)	Mar. 25, 1955	May 27, 1954
Hankinson, Michael Roderic	(Retired)	May 1, 1956	May 3, 1951
Roberts, Frederick Gordon		Dec. 16, 1956	March 1, 1956
Graham, William Andrew		April 23, 1957	May 20, 1956
Woodward, Dalton Lawrence	(Retired)	May 30, 1957	Sept. 21, 1956
Crouch, Jack Sydney		Dec. 21, 1957	Oct. 28, 1954
Stadnyk, William Robert		May 1, 1958	May 5, 1957

PRIESTS		PRIESTED	MADE DEACON
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
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
Flowers, Robert Thomas		Dec. 21, 1963	May 12, 1963
Brazill, Brock Rodney	(On Leave)	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
Goater, Noel Leslie		May 22, 1966	Nov. 30, 1965
Moyle, Edward Philip		June 1971	June 14, 1970
Lawson, Michael		March 6, 1974	May 16, 1973
Tipper, Michael William		March 1974	May 16, 1973
Carson, Frederick Howard		May 1, 1974	May 31, 1973
Coote, Herbert Edward		May 16, 1976	March 25, 1972
Ostler, Kenneth George		May 16, 1976	May 29, 1975
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
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
Davies, Frank Robert		Feb. 2, 1982	June 7, 1981
Cross, Robert		Dec. 12, 1982	May 16, 1982
Bradford, David		May 27, 1983	May 27, 1980
Porth, Raymond Barry		Nov. 30, 1983	May 15, 1983
Shaw, Leonard Allen		Nov. 30, 1983	May 27, 1983

PRIESTS	PRIESTED	MADE DEACON
Doe, Franklin Alfred	Feb. 2, 1984	May 12, 1983
LeGrand, Kenneth William	June 19, 1984	May 12, 1983
Russell, Robert Desmond	June 19, 1984	May 29, 1982
Dee, Clifford John	Feb. 17, 1985	May 2, 1984
Wright, Jonathan Michael Andrew	Feb. 17, 1985	June 5, 1984
De Gruchy, Susan Marjorie	May 16, 1985	May 2, 1984
Moote, Mark Christopher	May 16, 1985	Mar. 18, 1984
Clark, Morley Allen	May 16, 1985	May 2, 1984
Hornby, Muriel	Sept. 21, 1985	Nov. 17, 1984
Richmond, Edward Samuel	Nov. 1, 1986	May 1, 1986
Donevan, David Charles	June 13, 1987	Sept. 29, 1986

DEACON

Morden, Christopher John	March 9, 1986
Knight, Alan Eric John	Sept. 29, 1986
Chuipka, Perry Albert	May 27, 1987
Cunningham, Thomas William	May 27?7, 1987
Elkin, Robert James	May 27, 1987
Swayze, Edward Hugh	May 27, 1987

OTHER CLERGY RESIDING WITHIN DIOCESE

The Rev'd C.W.J. Hutcheson
The Rev'd W.S. Johnson
The Ven. G.H. Johnson
The Rev'd Canon K.I. Cleator
The Rev'd J.F. McRae
The Rev'd C.W. Train
Captain, The Rev'd J.H. Brown
The Rev'd Canon H. Shail
The Rev'd D. Madill

DIVINITY STUDENTS

Miss Dawn Henderson
Mr. John Atkins
Mrs. Ginny Rollins
Mrs. Joan Mitchell
Mr. Michael McLaughlin
Mr. Stewart Breithaupt
Mr. Geoffrey Woodcroft
Mr. Hugh Hamilton
Miss Beth Murphy
Mr. Jerry Pearce

LAY DELEGATES

In attendance at 1987 Synod

DEANERY OF ALGOMA (27 Delegates)

Blind River
Mrs. Betty Klub
Mr. Steve Dent

Chapleau
Mr. John Way-Write

Elliot Lake
Mr. R. Kruger
Mrs. Winnie Jackson

Garden River
Mrs. Rosalie Goos
Mrs. Betty Grawbarger

Goulais Bay
Mr. Charles Johnson

St. Joseph Island & Echo Bay
Mr. T.J. Fantham
Mrs. Lucie Wills

Searchmont & Heyden
Mr. Henry Gaines

Thessalon
Mr. Syd Anderson

Sault Ste. Marie:

Christ Church and St. Peter's
Mr. Angus Allen
Mrs. Mary Rossiter

Holy Trinity
Mrs. Marion Savela
Mrs. Jane Rogers
Mrs. Judy Donevan

St. Matthew
Mrs. Norma Hankinson
Mrs. Shirley Hackett
Mr. Wm. Kidd

St. John
Mrs. Marge Moore
Mrs. Eileen Burry

St. Luke's Cathedral
Dr. D.H. Gould
Mr. Denis Bowers
Mr. Bruce Willson

Wawa, Hawk Junction, White River
Mrs. Elizabeth Woods
Mr. Ken Brien

DEANERY OF MUSKOKA (22 Delegates)

Bala and MacTier
Mrs. Isabel Edwards
Mrs. Mary Norrie

Bracebridge
Mr. Patrick Almond
Mr. Robert Soper
Mr. Andrew Forrest

Emsdale
Mr. Wm. Kanak

Gravenhurst
Mr. Jack Huggett

Barkway
Mr. Ernie Merkley

Huntsville
Mrs. Dorothy Hoover
Mr. Donald E. Smith

Milford Bay and Beaumaris
Mr. Donovan Arnaud
Mrs. Lynn Uzans

Parry Sound
Mrs. Doris King
Mrs. Betty McDowall
Mr. John Thompson

Port Sydney
Mrs. Olive Vanderveer

Rosseau
Mr. George Mercer
Mrs. Doris Mercer

Sundridge
Mrs. Mary Hall

Magnetawan
Mrs. Vivian Allen

Lake of Bays Mission
Mr. Peter Sale

DEANERY OF SUDBURY (27 Delegates)

Capreol
Mrs. Allison Cline
Mrs. Donna Tuomi

Copper Cliff
Mr. Bill Dopson
Mr. David Cole

Espanola
Mrs. Louise Kelly
Mrs. Ann Putman

Gore Bay Parish
Nelda Armstrong
Betty Boyd

Little Current/Sheguiandah
Mrs. Connie Wilson
Mrs. Charlotte Dunlop

Lively
Mr. Frank MacKinnon
Mr. W.G. Bennett

Manitowaning and Mindemoya
Miss Sandra Harris
Dr. Ken Tipper

Uffington
Mr. A.E. Peeling

Onaping and Azilda
Ms. Judy McColeman
Mr. Ralph Wilcox

SUDBURY:

Epiphany
Mr. D. Partington
Mrs. R. Loukidelis
Mr. R.S. Burton

Ascension
Mr. W. Bills
Mr. B.D. Leach

Garson
Mrs. Genevieve Rollins

Resurrection
Mr. Cyril Varney
Mr. Frank David

St. James Lockerby
Mr. G.V. McEwen

Massey & Webbwood
Mrs. Isabel Hobbs
Mr. Nelson Bell

DEANERY OF TEMISKAMING (14 Delegates)

Englehart
Miss Evelyn Valley

Haileybury
Mrs. Bridget Franks
Mr. Andrew Bishop

Temagami
Mrs. Pearl Rinker

New Liskeard

Powassan
Mrs. Barbara Piper

Callander
Mrs. Eva Stark

Restoule

North Bay:

Christ Church
Mrs. Rae Nichols
Mrs. Margaret Ramsey

St. Brice
Mrs. Marlene Wright
Mr. Alan Randall

St. John
Mr. J. Atkins
Mr. W. Gigg
Mr. T. Chambers

Sturgeon Falls

Cache Bay
Mrs. Joyce LeGault

DEANERY OF THUNDER BAY (24 Delegates)

Manitouwadge
Mrs. Tina Wilson

Marathon
Mrs. Joan Richmond

Nipigon
Mrs. Linda R. Snell

Schreiber
Mrs. Joan LeBlanc

Thunder Bay:

St. George
Mr. Wm. Meakin
Mrs. Shirley Donaldson

St. John
Mr. Wm. Kosny
Mrs. Linda Fitzgerald
Mrs. Elizabeth Whalley

St. Luke
Mrs. Patricia Moyle
Mrs. Frances Sutton

Thunder Bay:

St. Michael
Mr. Peter Dunnill
Mr. Gordon Whatley
Mrs. Maureen Doig

St. Paul
Mr. Scott McCormack
Mr. Douglas McClure
Miss Gail F. Pell

St. Stephen
Ms. N. Mackenzie
Mrs. Margaret Lucas

St. Thomas
Mrs. Shirley Koza
Mr. Bill Vanderwater
Mrs. Linda Barker

West Thunder Bay
Mr. Robert Briggs
Mrs. Gail Briggs

A.C.W. REPRESENTATIVE

Mrs. Jean Brayshaw, President

YOUTH DELEGATES (13 Delegates)

DEANERY OF ALGOMA
Miss Tammy Dent
Mr. Andrew Jackson
Mr. Brian Coleman

DEANERY OF MUSKOKA
Miss Nicole Calvert
Mr. Jason Gliddon

DEANERY OF SUDBURY
Miss Emily Pilon
Miss Carrie Dopson

DEANERY OF TEMISKAMING
Mr. Brent Wright
Miss Sandra Daniher
Mr. Trent Fraser

DEANERY OF THUNDER BAY
Miss Susan Wright
Miss Lindsay Brimblecombe
Miss Andrea Van Oudenheusden

GENERAL SYNOD DELEGATES AND ALTERNATES (elected 1985 Diocesan Synod)

Clerical Delegates (4)	Lay Delegates (4)
The Rev'd M. Hornby	Mr. D.P. Oosterbaan
The Ven. E.B. Paterson	Dr. D.H. Gould
The Very Rev'd I.L. Robertson	Mr. W.J. Gigg
The Rev'd Canon D.A.P. Smith	Miss Marion Page
Alternates:	
The Rev'd Canon D.M. Landon	Mrs. M. Hankinson
The Rev'd Canon W. Stadnyk	Mrs. Frances Bennett-Sutton
The Rev'd Canon F.G. Roberts	Mr. Wm. Kidd (S.S.M.)
The Rev'd Canon M.S. Conliffe	Mr. W. Kosny

PROVINCIAL SYNOD DELEGATES AND ALTERNATES (elected 1987 Diocesan Synod)

Clerical Delegates (4)	Lay Delegates (4)
The Ven. N. Goater,	Mr. D.P. Oosterbaan
The Rev'd S. De Gruchy	Mr. W.J. Gigg
The Rev'd M. Hornby	Mr. Wm. B. Kidd (S.S.M.)
The Rev'd J.M.A. Wright	Mrs. S. Koza
Alternates:	
The Ven. M. Conliffe	Mr. A. Jackson
The Ven. E.B. Paterson	Mrs. B. McDowall
The Rev'd R. Nicolle	Mrs. F. Bennett-Sutton
The Very Rev'd I.L. Robertson	Mrs. L. Uzans

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF

THE UNIVERSITY OF TRINITY COLLEGE

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

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Secretary	B. Wallace
Treasurer	N. Farkouh
Provost & Vice-Chancellor	The Rev'd Dr. John Sandys-Wunsch

DIOCESAN LAY READERS

Residence	Name	Date of First Licence
Haileybury, St. Paul	WEIGHT, MAURICE	May 14, 1953
S.S.M., St. Matthew's	BRIDEAUX, RICHARD	June 13, 1954
Sudbury, Resurrection	VARNEY, CYRIL	May 6, 1955
Sundridge	HALL, MARY	April 1978
S.S.M., St. Luke's	GOULD, DAVID H. DR.	Dec. 23, 1979
S.S.M., St. Matthew's	KIDD, WM. B.	Feb. 17, 1984
St. Joseph Island	HAMILTON, HUGH	May 25, 1985
S.S.M., St. Matthew's & Garden River	GOOS, ROSALIE	Sept. 28, 1986
S.S.M., St. Luke's Cathedral	HERNDEN, ERIN	Feb. 7, 1986
North Bay, St. John's	GIGG, W.J.	May 27, 1987

PARISH LAY READERS

Bala, MacTier, Southwood	INESIN, FRED	Feb. 17, 1982
Blind River	McCormack, Douglas	Nov. 21, 1983
" "	KIRCHMEIR, WOLF	Dec. 5, 1982
Capreol, St. Alban's	CLINE, ALLISON ASHLEY	March 16, 1986
" "	WRIGHT, ALLAN	March 16, 1986
" "	HAMMOND, DAN	March 16, 1986
Chapleau	WALKER, WILLIAM	Oct. 1979
"	BIDWELL, PHILIP K.	May 15, 1983
Copper Cliff, St. John	KLUGMAN, MICHAEL DR.	Feb. 2, 1987
Dorset	SWINGLER, ANN	May 31, 1987
Elliot Lake	LAROCQUE, EARL	Dec. 10, 1984
Garson, St. Mark	ROLLINS, GENNIE	Sept. 10, 1979
Haileybury, Cobalt, Temagami	PARK, BRIAN	May 19, 1986
Huntsville	McLEAN, JOHN	Dec. 12, 1980
Lake of Bays	BEW, EDWIN	Oct. 9, 1981
" "	CUNNINGTON, DOUGLAS	Sept. 20, 1985
Little Current	GLOVER, DAVID	Jan. 9, 1984
" "	BROWNE, ALEC G.	Dec. 10, 1975
" "	WILSON, MARY C.	Dec. 10, 1985
LIVELY	SIMMIE, NEIL JOHN	Jan. 11, 1979
"	DENISON, ROBT.	Oct. 1985
Manitouwadge	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
"	BELL, BRIAN	June 25, 1986
Massey	BELL, NELSON	Dec. 5, 1982
New Liskeard	WILLIAMS, DAVID	Aug. 17, 1984
" "	PARKIN, BYRON ERNEST	Sept. 30, 1985
North Bay, St. Brice	BURTON, FRANCIS	April 1, 1980
" " "	PARKER, GORDON	June 13, 1969
" " "	SHARP, JAMES	Nov. 23, 1957
" " "	SUNDSTROM, NELSON	April 13, 1983
" " St. John	PAYNE, LEONARD	Oct. 5, 1972
Onaping & Azilda	WILCOX, RALPH	May 9, 1983

Residence	Name	Date of First Licence
Parry Sound, Trinity	THOMPSON, JOHN	June 3, 1984
" " "	KING, DORIS	June 3, 1984
" " "	McDOWALL, ELIZABETH	June 3, 1984
" " "	GRANT, CORAH	June 3, 1984
Rosseau	HANNON, JOSEPH	July 5, 1984
"	CRAWFORD, MARGARET	Jan. 23, 1985
"	MERCER, GEO.	Sept. 20, 1985
"	BROWN, DORIS	Sept. 30, 1985
St. Joseph Island	HAMILTON, HUGH	April 2, 1980
S.S.M., Christ Church	MAKI, JAMES	March 1, 1984
S.S.M., Holy Trinity	FIGURES, LESLIE J.	April 23, 1972
S.S.M., " "	GAINES, HENRY	April 2, 1980
S.S.M., " "	MANCHESTER, PERCIVAL M.	April 2, 1980
S.S.M. " "	PETTEN, STANLEY R.	April 2, 1980
S.S.M. " "	SPEER, J. HENRY	April 2, 1980
S.S.M. St. Luke's Cathedral	HERNDEN, ERIN	Feb. 7, 1986
S.S.M. St. Peter's	MUSKALUK, RICHARD R.J.	March 1, 1984
S.S.M. "	CURTIS, WM. E.J.	March 1, 1984
S.S.M. St. Matthew's	KIDD, WM.	Feb. 17, 1984
S.S.M. "	THOMPSON, WM.	Feb. 17, 1984
Schreiber, Terrace Bay & Rossport	BEAVERIDGE, MICHAEL	Oct. 22, 1984
"	LEBLANC, JOANN	April 9, 1986
"	McLATCHIE, ROBERT	April 9, 1986
"	HAMILTON, DAVID	April 9, 1986
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	McNALLY, 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	BROWN PATRICK	April 26, 1985
Thessalon	STOPES, ERNEST	Nov. 16, 1975
"	ANDERSON, SYD	March 11, 1985
"	CHISHOLM, SELBY MARGARET	Dec. 8, 1986
Thunder Bay, St. George	BACHINSKI, SAM	Nov. 21, 1986
" "	KOROPESKI, INGRID	Nov. 21, 1986
" "	McMANN, EDWARD	Nov. 21, 1986
" "	MEAKIN, BILL	Nov. 21, 1986
" St. Luke	SOVEREIGN, JOHN	March 13, 1981
" "	STARK, RONALD	April 15, 1962
" St. Michael	RUDIAK, DAN	March 14, 1967
" "	SMITH, T. HARRY	Oct. 9, 1973
" St. Paul	ROSE, ELDRED	March 1982
" St. Thomas	STEPHENS, DAVID	May 22, 1979
" "	SANDALLS, VICTOR	May 21, 1986
" " (Emeritus)	GARTRELL, W.A.	
West Thunder Bay	COONS, JOHN DAVID	Aug. 23, 1974
Wawa	BRIEN, KEN	Sept. 20, 1985

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Dr. K. Tipper
Mr. Bruce Willson
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The Rev'd F.C. Gower
Mr. Gordon Bennett

VOTE OF THANKS COMMITTEE

The Rev'd E. Burke, Chairman
The Rev'd R. Flowers
Mr. John Thompson

MESSAGE TO THE QUEEN

The Rev'd Canon D.M. Landon

COMMITTEES OF THE DIOCESE

EXECUTIVE COMMITTEE OF THE DIOCESE

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The Dean
The Chancellor
The Registrar
The Treasurer
The 5 Archdeacons
The 5 Regional Deans

Elected Lay Stewards

Algoma	(4 year term)	Mr. Wm. Kidd, St. Matthew's, S.S.M.
	(2 year term)	Mrs. Jane Rogers, Holy Trinity, S.S.M.
Muskoka	(4 year term)	Mr. Jack Huggett, Gravenhurst
	(2 year term)	Mrs. Lynn Uzans, R.R. #3, Port Carling
Sudbury	(4 year term)	Mr. Cyril Varney, Resurrection, Sudbury
	(2 year term)	Mr. Gordon Bennett, Lively
Temiskaming	(4 year term)	Mrs. Bridget Franks, Haileybury
	(2 year term)	Mr. W.J. Gigg, St. John's, North Bay
Thunder Bay	(4 year term)	Mrs. S. Koza, St. Thomas, Thunder Bay
	(2 year term)	Mr. Wm. Kosny, St. John's, Thunder Bay

Appointed Members by Bishop

The Rev'd Canon G.W. Sutherland, Huntsville
Dr. D.H. Gould, St. Luke's Cathedral, Sault Ste. Marie, Ontario.
Mr. Andrew Jackson (Youth Delegate)

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Judith Brocklehurst
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Mr. Din P. Oosterbaan (Ex officio)
Peggy Muntz

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Mrs. P. Hern
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The Rev'd Canon J.S. Crouch
The Rev'd Canon G.W. Sutherland
The Ven. M.S. Conliffe
Mr. C. Varney
Mr. R. Hutcheson

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Mrs. M. Doig
Diocesan Ecumenical Officer
The Rev'd Canon F.G. Roberts

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Mr. F. David
Mr. E. Magill
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Mrs. Marguerite Rose
Mrs. Lois Stanton
Miss Betty Rounthwaite
Mrs. Colleen Ray
Mrs. Beth Muirhead
Mr. Din Oosterbaan

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The Rev'd S. De Gruchy
Mr. A. Bishop
The Rev'd Canon D.M. Landon
The Hon. John De P. Wright (Ex-officio)

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Mrs. E. Conliffe
Mrs. M. Lucas
Mrs. F. Bennett-Sutton
The Rev'd G. Snell
Mr. G. Whatley
Miss S. Wright
Mr. Robert Briggs

CLERGY STIPEND TASK FORCE

The Rev'd E.P. Moyle
The Rev'd M.C. Moote
Mrs. J. Richmond
Mr. Wm. J. Meakin
Mr. J. Corbishley

HUMAN RESOURCES COMMITTEE

The Rt. Rev'd L.E. Peterson
Mr. Ken Goos
Mr. William Kidd
Mr. William Kosny
Mr. Jack Huggett
The Rev'd Canon J.S. Crouch
Mr. D.P. Oosterbaan
Dr. Mary Richardson
Mr. T.C. Luck

		Motion Number
1.	Confirmed the Sessional Committee Appointments listed on page 16 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.	Elected Mr. O.K. Lawson as Registrar	M - 4
5.	Presented an Address of Loyal Greeting to Her Majesty the Queen	M - 5
6.	Extended Courtesies of Synod to various persons	M - 6
7.	Adopted Minutes of the 32nd Session of the 1985 Synod . .	M - 7
8.	Adopted the Provisional Agenda	M - 8
9.	Adopted Motion - Time Limits on Speeches	M - 9
10.	Received all reports and motions in the Convening Circular	M - 10
11.	Received additional reports and motions (incl. General Synod Canon 21 on Marriage	M - 11
12.	Acceptance of Scrutineer's report	M - 12
13.	Adopted the proposed revisions to Canon 38 - Lay Readers .	M - 13
14.	Adopted the proposed revisions to Articles 1 and 16 - Youth Delegates	M - 14
15.	Adopted the proposed revisions - Vice Chancellor	M - 15
16.	Adopted amendment to Canon 4, Section 1 (Executive Committee)	M - 16
17.	Proposed revisions to Canon 32 - Lay Stewards (Set-aside) .	
18.	Amendment to replace title of "Rural Dean" with the term "Regional Dean"	M - 18
19.	Defeated a motion to form a Diocesan Research & Development Council	M - 19
20.	Courtesies of Synod extended to certain members of Stewardship Committee	M - 20
21.	Ratified the report of the Executive Committee	M - 21
22.	Defeated Motion that Capital Punishment resolution be debated but not voted upon	M - 24
23.	Adopted Motion that Synod oppose re-institution of the Death Penalty	M - 22 & 23

		Motion No.
24.	Adopted Motion to accept document "Growing Into Christ"	M - 25
25.	Adopted Motion of the Advisory Planning Committee to further explore and implement programs from their Report	M - 26
26.	Destroyed the ballots for election of Provincial Synod Delegates	M - 27
27.	Defeated Motion re: Proposed Voting on usage of Book of Common Prayer or Book of Alternative Services	M - 28
28.	Adopted Motion of Recommendation that all parishes in Algoma purchase a full set of B.A.S.	M - 29
29.	Defeated Motion to extend afternoon Session beyond 5 p.m. . . .	M - 30
30.	Adopted motion to support Provincial Synod of Ontario in their stand regarding religious education in Secondary Schools . . .	M - 31
31.	Adopted Motion not to reopen debate on Equalized Stipends. . .	M - 32
32.	ANNOUNCEMENT OF EPISCOPAL NON-CURRENCE WITH MOTION #32	Bhp's. Statement
33.	Adopted Motion to extend Synod on Fri. May 29 to 10 p.m. . . .	M - 33
34.	Adopted Motion to establish realistic base rate for Travel in 1988	M - 34
35.	Motion re: Compensation level for clergy to be similar to Secondary School Teachers/replacement of existing compensation	-
36.	Adopted Motion to refer Motion 35 to Stipend Task Force	M - 35
37.	Adopted Motion to study Report of World Council of Churches on Baptism, Eucharist and Ministry	M - 37
38.	Motion that the medium of worship each Sunday be Holy Eucharist within the Diocese of Algoma	-
39.	Adopted Motion to have Motion 38 referred to the Diocesan Liturgical Committee	M - 39
40.	Adopted Motion to refer certain recommendations in the Native Ministry Task Force report to the Advisory Planning Committee and Finance Committee.	M - 40
41.	Adopted Motion to hold Annual Youth Synods until summer 1989 . .	M - 41
42.	Adopted Motion to form committee to establish a diocesan youth policy	M - 42
43.	Adopted Motion to consider hiring a full-time Youth Consultant .	M - 43
44.	Adopted Motion to refer Nos. 16, 19, 20 & 21 in Convening Circular to the Executive Committee	M - 44
45.	Appointment of Auditors	M - 45
46.	Adopted Motion of Thanks	M - 46
47.	Adopted Motion of thanks from Youth Delegates	M - 47

S Y N O D

P R O C E E D I N G S

CERTIFICATE OF APPROVAL

We certify that we have examined the proceedings of the thirty-third 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 Right Rev'd L.E. Peterson

JOURNAL OF PROCEEDINGS

The Thirty-third Session of the Synod of the Diocese of Algoma - held at Sault Ste. Marie, Ontario - May 27th, 28th, 29th and 30th, 1987.

WEDNESDAY, MAY 27th, 1987

Registration for Synod by Clergy, Lay and Youth delegates took place from 1:00 p.m. to 6:00 p.m. at St. Luke's Parish Hall. Registration was then made available during the Reception at Bishophurst, 9:00 to 10:00 p.m.

THURSDAY, MAY 28th, 1987

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. Shirley Koza, and The Reverend Susan De Gruchy read the New Testament Lesson. The Intercessor was The Reverend Robert Davies.

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

Sister Helena, S.S.J. D., gave a Meditation "UNFOLDING THE REALITY".

THE BISHOP DECLARED THAT A QUORUM WAS PRESENT.

CONFIRMING COMMITTEE APPOINTMENTS - (Convening Circular, page 17)

1. Moved by The Ven. W.R. Stadnyk, seconded by Mrs. E. Woods -

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

SYNOD SECRETARIES

Clerical

The Reverend Dr. F. Peake nominated The Reverend R. Nicolle.

2. Moved by The Reverend Canon D.M. Landon, seconded by Mr. W. Gigg -

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

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

Lay Secretary

Dr. K. Tipper nominated Mr. W. Gigg, seconded by Mr. S. Anderson.

3. Moved by Mr. S. Anderson, seconded by Mr. A. Bishop -

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

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

Registrar

The Reverend T. Delaney nominated Mr. O.K. Lawson, seconded by The Very Reverend I.L. Robertson.

4. Moved by The Reverend Canon J.S. Crouch, seconded by Mr. A. Bishop -

"That nominations for Registrar be closed." Carried.

The Bishop declared Mr. O.K. Lawson elected as Registrar.

MESSAGE TO HER MAJESTY THE QUEEN

5. Moved by The Reverend Canon D.M. Landon, seconded by Mr. Brent Wright - (all stood)

"That this Synod adopt and send the following message:

"To Her Majesty Elizabeth the Second, Queen of Canada:

Loyal and affectionate greetings to Canada's Monarch from the Bishop, Clergy and Lay people of the Anglican Diocese of Algoma, meeting in Diocesan Synod in Sault Ste. Marie, Ontario.

We are inspired by your devotion to your duties and by your concern for harmony and understanding among diverse peoples.

We ask God daily to bless you with honour and safety, wisdom and health, as you serve Canada and your other realms.

We look forward to your future Canadian visits.

'LONG LIVE OUR NOBLE QUEEN'."

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 J. Turner
The Rev'd Canon A. Thomson
The Ven. S. Craymer
The Rev'd D. Bradford
The Rev'd Canon A. Chabot
The Rev'd F. Mason

The Bishop read a Telepost message of greeting from The Right Reverend F.F. Nock.

COURTESIES OF SYNOD

6. Moved by Mrs. E. Woods, seconded by Mr. S. Anderson -

"That the courties of the thirty-third Session of the Synod of Algoma be extended to the following:

The Right Rev'd Wm. Frey, Diocese of Colorado
The Rev'd G. Poffenbarger, St. James' Episcopal Church, Sault Ste. Marie, Michigan, U.S.A.
Sister Helena, S.S.J.D.; The Rev'd Canon Wm. Gilbert, Education Consultant; Professor M. Kosny, and Mary Petta and Kathi Thomson, from the Ryerson Polytechnical Institute;

The Rev'd Carl Major, Director, Stewardship/Financial Development, and
Mr. Ken Kerr, Planned Giving Officer;
Mr. Norman Greene, Diocesan Coordinator-A.I.M.;
Mr. Richard White, Missionary-Episcopal World Mission;
Mrs. Marion Birkinshaw, Anglican Missions Services Committee;
Mr. David Maughan, Church Army; Mr. Geoffrey Woodcroft, Divinity Student;
Captain Ben Waterton, Church Army; Peter Simmons, Todd Jones, Summer Students
Mrs. Marilyn Sellers, Agape Group Homes Inc." Carried.

CORRESPONDENCE

The Treasurer reported that there was no correspondence.

MOTION TO ADOPT 1985 DIOCESAN SYNOD MINUTES

7. Moved by Mr. S. Anderson, seconded by Mr. Wm. B. Kidd -

"That the minutes of the 1985 Diocesan Synod (previously circulated) be adopted." Carried.

REPORT OF AGENDA COMMITTEE

8. Moved by Dr. D.H. Gould, seconded by The Ven. W.R. Stadnyk -

"That the Provisional Agenda be adopted." Carried.

9. Moved by Dr. D.H. Gould, seconded by The Ven. 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.

10. Moved by Mr. Wm. B. Kidd, seconded by Mr. S. Anderson -

"That the reports and motions printed in the Convening Circular (pages 101 to 204) be received." Carried.

11. Moved by Mr. Wm. B. Kidd, seconded by Mr. S. Anderson -

"That the additional reports (pages 192c to 192e, 205-221, as well as General Synod Canon 21 on Marriage, and other background information) be received."

Carried.

ACCEPTANCE OF SCRUTINEER'S REPORT

The Reverend T. Delaney gave this report.

68 Clergy
113 Lay Delegates
13 Youth Delegates
3 Officers of Synod (Chancellor, Registrar and Treasurer)
1 A.C.W. President
1 Bishop

12. Moved by The Reverend T. Delaney, seconded by Mrs. Marion Savela -

"That the Report be received." Carried.

BISHOP'S CHARGE (Pages 91 to 99)

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

REPORT OF THE CONSTITUTION AND CANONS COMMITTEE (Page 193)

Mrs. Frances Bennett-Sutton presented several motions pertaining to the above Report. The Chancellor, The Hon. John DeP. Wright, stated that a change had been made in the Report, which will be shown in the Resolutions. He advised that for the most part the proposals being made were of a housekeeping nature to tidy up the particular Canons involved. The Chancellor remarked that most of the motions are self-explanatory. However, with regard to the question of Lay Stewards, there was a question of policy whether or not Lay Stewards must as a matter of course be lay delegates to Synod before they are elected as Lay Stewards. On Page 197, Canon 32, sub-paragraph 3, provided that Lay Stewards need not be elected Lay Delegates to Diocesan Synod, but the Committee has been asked to reconsider this. Therefore, when the Resolutions are brought forward, the proposal will be to bring forward the amendment to Canon 32, without sub-section 3, and the Committee will serve Notice of Motion that the contents of sub-section 3 will be discussed at the next Synod.

Further clarification regarding the Report was given by the Chancellor, after which Mrs. Frances Bennett-Sutton presented the proposed revisions.

13. Moved by Mrs. Frances Bennett-Sutton, seconded by Mr. Gordon Whatley -

"That the proposed revisions to Canon 38 - Lay Readers - contained in the Report of the Canons and Constitution Committee be adopted. (pg 193). Carried.

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

14. Moved by Mrs. Frances Bennett-Sutton, seconded by Mr. Gordon Whatley -

"That the proposed revisions to Articles 1 and 16 - Youth Delegates - contained in the report of the Canons and Constitution Committee be adopted." (pg. 194) Carried.

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

The members of Synod were advised that the Canons at present do not contain the term "Youth Delegate" and provision was being made for this.

The Chancellor remarked in this connection, that there would now be a Youth Delegate on the Diocesan Executive Committee.

15. Moved by Mrs. Frances Bennett-Sutton, seconded by Mr. Gordon Whatley -

"That the proposed revisions to Articles 1 and 16 - Vice Chancellor - contained in the report of the Canons and Constitution Committee be adopted." (pg. 194) Carried.

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

16. Moved by Mrs. Frances Bennett-Sutton, seconded by Mr. Gordon Watley -

"That Canon 4 (Executive Committee) be amended by revoking Section 1 and substituting therefore:

(1) the Executive Committee shall consist of those persons set out in Article 16 who shall hold office until their successors are chosen." Carried.

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

Prior to the actual voting on Motion 16, discussion centered around the election and makeup of the Executive Committee, particularly with regard to the Lay Stewards. The Chancellor clarified the present situa tion, remarking that this issue will be debated at the next Synod.

17. Moved by Mrs. Frances Bennett-Sutton, seconded by Mr. Gordon Whatley -

"That paragraphs 1,2,4,5,6, and 7 of the proposed revisions to Canon 32 - Lay Stewards - set out in the report of the Canons and Constitution Committee be adopted." (pgs 197 and 198.)

The Chancellor proceeded to explain the proposed revisions. Clarification was asked for regarding the possibility of a Lay Steward being able to serve two or more 4-year terms. There is nothing indicated in the Canons to preclude this. It was stated that Rural Deans may be elected for two terms only (2 years each). This is noted in the Canons.

The Ven. E.B. Paterson asked if the Chair would entertain an amendment to the amendment limiting the Office of Lay Steward to two terms. The Chancellor stated that if the Archdeacon had some wording to propose as an amendment it could be dealt with, or otherwise Notice could be served and presented at the next Synod. Mr. Wm. Kosny advised that originally the limitation of the term of 2 years for Rural Deans was to coincide with the Lay Steward's term of 4 years because they were mutually responsible for work in the Deanery.

Further discussion ensued and the Chancellor suggested that Archdeacon Paterson had a motion on the floor, as yet with no Seconder, and that the wording should read as follows:

"That we amend the motion that is presently before you by adding thereto a paragraph 5 (a) to say

That no person shall serve more than 2 terms as a Lay Steward."

It was then queried as to whether it should be 1 term of 4 years or 2 terms of 2 years. It was ultimately suggested that the motion be withdrawn at this time, and that the Mover and Seconder meet with the Committee to discuss the matter, and that it could be brought up later in Synod.

Mrs. Frances Bennett-Sutton then stated that there was one remaining motion but since it pertained to the amendment just set aside, she would not present it at this time.

At this point The Reverend R. Lumley discussed the section "Some Notable Synod Decisions", stating that a number of these have now passed their prime. He felt that some Synod decisions should not carry the same weight as a Canon or an article of the Constitution. He suggested that the Committee should remove some of the Notable Decisions.

NOTICES OF MOTION (Page 188)

No. 1 - from 1985 Synod - Canon 32, Lay Stewards (Item 4)

Mr. Wm. Kosny stated that because the Constitution and Canons Committee are looking at this, the motion is now withdrawn.

NOTICES OF MOTION (Page 192a)

No. 14. Background

The Reverend Canon D.M. Landon spoke to this motion, stating that the term "Rural Dean" is becoming less and less suitable when describing a Regional Officer in our Diocese. He felt that "Regional Dean" indicates the role and responsibilities much more clearly, especially when the makeup of Algoma has changed. Sixteen Dioceses across the Country have made this change in terminology.

18. Moved by The Reverend Canon D.M. Landon, seconded by Mr. Biff Gigg -

"(a) that the term "Rural Dean" be honourably retired in the Diocese of Algoma as the designation of the person whose office and functions are described in Canon 31.

(b) that the person in each deanery until now so designated be henceforth designated "Regional Dean"

(c) that the Constitution, the Canons, and the Rules and Regulations of the Diocese of Algoma be amended to replace the term "Rural Dean" with the term "Regional Dean" in every instance where it occurs."

Carried.

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

REPORT OF THE MATRIMONIAL COMMISSION (Page 166)

One member of Synod pointed out that only one application was not approved, and asked how to respond to the question sometimes asked if this is not a rubber-stamp. The Bishop, as Chairman of the Commission, responded to this query saying that he thought it was because the Clergy do a good job, and elimination has been done before applications get to the Commission. The people applying for remarriage in the Church are well prepared pastorally by the Clergy, either in the Diocese of Algoma, or by Clergy in another Diocese in cases where the couple intend to live, outside our Diocese. If there are pastoral concerns, these are communicated by the Bishop to the Clergy person involved, and he/she is requested to pass these along to the couple involved.

CONSIDERATION OF GENERAL SYNOD CANON XXI - ON MARRIAGE

The Bishop stated that the National Executive Committee wants each Diocese to respond, and to send their response back to the N.EC. so that it may be considered at the next General Synod. He remarked that there is still time on this, and there will be another Diocesan Synod prior to that. The Chancellor requested that anyone having any comments to make on Canon XXI, to send them to the Constitution and Canons Committee. Any questions or comments would then be embodied in the report to be sent in.

REPORT OF THE ALGOMA ANGLICAN STANDING COMMITTEE (Page 199)

The Reverend E. Burke spoke to this Report. This Committee had not met since the last Synod, but the Report contains the views of Committee members who had been contacted by Fr. Burke.

The Bishop highly commended Mr. Robert Boyer, the Editor of the Algoma Anglican for his excellent work. The Bishop will appoint a new Committee.

It was noted that the Parish is responsible for submitting the names of subscribers to the Synod Office. This also applies to any changes in the listing of subscribers.

REPORT OF THORNELOE COLLEGE (Page 210)

The Reverend Dr. J. Sandys-Wunsch spoke regarding this Report, stating that "what we are trying to do at Thorneloe is to provide a reasonable, decent place for students to stay while they are at University, and to give them freedom to grow into maturity if they wish. I think that the Diocese can be proud of what Thorneloe is trying to do because we have at least ten applications for every vacancy we have in the Residence. The one thing I find very curious is that we have very few applications from Anglicans in this Diocese, and I am very puzzled as to why, but I began to get some answers when we had the Youth Synod at Thorneloe College, and a lot of the Youth Delegates had never even heard of Thorneloe College before they arrived there, which leads me to believe that parishes are not explaining to their young people the possibilities, the chances they have of being at Thorneloe, and I think its a shame that this Diocese having called this College into creation, that its young people are not being offered the use of it simply by neglect."

Dr. Sandys-Wunsch then commented on the School of Theology, stating that Thorneloe has discovered something that is lacking in the Canadian Church generally, and that is some way for people who have a fair amount of education, to study what their faith means, to bring their knowledge of their faith up to their knowledge of other things. The School of Theology has grown, and people from as far away as Newfoundland and British Columbia now attend.

One Clergy delegate highly commended Thorneloe and its program. The Bishop asked Dr. Sandys-Wunsch to inform the Synod regarding the A.Th. program. It has grown considerably and now has students from the Caribbean area.

After further discussion, Dr. Sandys-Wunsch ended his presentation saying that for those who are interested, there are First Year Entrance Scholarships worth $1500, which would be a fair inducement to help cover some of the costs of those coming from out of town.

THE FIRE AT THE CHURCH OF THE EPIPHANY, SUDBURY

The Bishop asked The Venerable E.B. Paterson to tell the members of Synod about the fire, and what is happening now. The Archdeacon began by expressing thanks for the many prayers, telephone calls and donations received. He told of the first Service after the fire; it was a dramatic and dynamic thing - some 470 people gathered in St. Andrew's Place, and literally held hands, in fact sobbed together. He remarked that the Lessons for that day were Ezekiel's The Valley of the dry bones, and the question "Can these bones live?" The Gospel was the raising of Lazarus, and he said "I can't tell you how powerful the Service was. We had saved the Altar Cross, one of the firemen brought it out, it had fallen to the floor, he handed it to me, and one of the photographers there said he wished he had a camera because it would have won a prize somewhere, because there was a group of the parishioners standing in the snow and slush, the flaming church, smoke billowing out of it in the background, with the Rector standing there in the midst of them with the Cross in his arms." The Memorial Book was saved, although singed badly, and also the Reserve Sacrament. We had the three things; our faith - the Cross; our history - the Memorial Book; and also the Reserve Sacrament - the nourishment of God. The parish has pulled together - it has been an experience of growth, maturity, pulling together. There is nothing left except the walls.

Archdeacon Paterson recommended placing a Rider on the Insurance Policies that includes upgrading. A problem is that when we have replacement costs as we do in our policies, that they will replace the Church as it was the day before the fire. Unfortunately, the way the Church was before the fire often does not fit local building codes and by-laws, and the cost of doing that is ours. However, insurance can be obtained that does bring the building up to the by-law and building code standards - which change constantly. He further outlined difficulties with replacement costs.

The Ven. E.B. Paterson told how the Community rallied around the Parish and a wonderful Benefit was held raising $17,000. He stated that all contributions to the Phoenix Fund will be greatly appreciated.

There is a 60-70 minute tape of the Benefit Concert available, costing $12.50 if anyone would like to obtain a copy. The proceeds will go to the Phoenix Fund.

ASCENSION DAY ANNIVERSARIES

The Bishop remarked that there a number of people who have Anniversaries on Ascension Day, he being one of them, 33 years ago in Haileybury. It was mentioned that Canon H. Morrow celebrates 33 years; Archdeacon R. Haddon - 45 years; The Reverend M. Hankinson - 36 years; The Very Reverend I.L. Robertson - 35 years; The Reverend R. Nicolle - 10 years in the Priesthood, and prior to that in the Church Army; The Venerable M.S. Conliffe - 27 years; The Reverend L.H. Winslow - 10 years; and The Reverend Susan De Gruchy - 2 years. It was agreed that there are probably several in the latter group.

REPORT OF THE WARDEN OF LAYREADERS (Page 154)

Dr. D.H. Gould, the Warden of Lay Readers, addressed this Report. He advised that the Handbook is on hand - Clergy having been given the draft copy at Clergy School, and he asked the Clergy to pick up a copy for themselves, as well as one each for their Lay Readers. Regarding Annual Renewal, stickers are also on hand and will be sent forward if the addresses are given to Dr. Gould when the Handbook is picked up. This will ensure that the addresses are updated.

Dr. Gould will meet with the Lay Readers at luncheon, to discuss some of their concerns.

REPORT OF THE MISSIONS TO SEAMEN (Page 201)

In the absence of The Reverend David Bradford, The Venerable E.R. Haddon, Chairman of the Missions to Seamen Committee, spoke to this Report. He stated that "The Reverend David Bradford is the next hardest-working Priest in the Lakehead to me." The Archdeacon stated that the foundation work of The Reverend Robert Lumley is greatly appreciated, and it is hoped that he will join with the Missions to Seamen on their 25th Anniversary.

THE REVEREND CANON J.G. McCAUSLAND

At this point the Bishop announced that Fr. McCausland had been coming to Synod since 1929 and has missed only 2 Synods, which remark was greeted with warm applause. The Reverend Canon D.M. Landon remarked that Canon McCausland is writing a book on his reminiscences. It is hoped that the book will be published within a year.

NOTICES OF MOTION (Page 189)

No. 3. Diocesan Research and Development Council

The Reverend R. Lumley spoke to this motion, which in the absence of Mr. Patrick McNally, was seconded by Mr. Wm. Bills. He felt that the Diocese is very good in Administration and organization, but it is not always so apparent when doing new work, going out into the unknown. Fr. Lumley stated that there should be one group who will concentrate on researching and developing active programs. He commented that this Council should not have any members of the Diocesan Executive taking part. Fr. Lumley further stated that there should be new blood on such a Council - people who are willing to take risks.

19. Moved by The Rev'd Robert Lumley, seconded by Mr. Wm. Bills -

"That this Synod elect eight of its members, lay or clerical, to form a Diocesan Research and Development Council. This Council shall research and develop:

a. The practical and organizational means,
b. The educational and program content
c. The general skills and resources

for youth work, events of Renewal, Prayer, Evangelism, Educational, Financing, Social, and other topics referred to it by a Parish.

Develop a Parish programme.

Suggest and advise on Deanery and Diocesan Programs.

Research to the fullest extent the use of each media facility, gaining an expertise in each media, using this expertise to initiate pilot projects.

This Council will be free to consult with people in the Diocese, contract out projects to those wishing to contribute to the formation and running of the various programs.

This Council will be free to initiate pilot programs in the Deaneries, accepting the cooperation of the Rural Dean and Deanery Council for the ongoing continuance of successful programs.

This Council will finance itself out of its own activities and the donations of individuals who wish to see the Church move ahead.

The Revenue Canada Number of the Diocese for Tax Credit to individuals will be available to this Council, or this Council will be free to apply for its own number.

The Bishop of Algoma will be ex officio member of this Council, but all members of the Diocesan Executive, past, present and those elected at this Synod will be ineligible for membership.
This Council shall elect its own officers.

The Diocesan Research and Development Council will be responsible to the Diocesan Synod, and will report to each Synod, and be guided by the wishes of Synod. It will keep the people of Algoma informed of its activities in cooperation with the Algoma Anglican and other suitable media."

The motion was then voted upon and defeated; two in favour.

REPORT OF THE DIOCESAN COMMUNICATIONS OFFICER (Page 180)

The Reverend F. Doe, Diocesan Communications Officer, spoke to his Report. He commented that this is the first time such a Report has appeared in the Synod Journal. In the brief time he has held this position, he has had the opportunity to speak to many people, and has found that there is a real need for communication. Fr. Doe remarked that there is a richness in this Diocese, both Lay and Clerical, but because of the vast expanse, it is very difficult to realize that these resources are available. The area of communications is very broad; some see it in terms of modern technology - applying it in a way to help solve some of our problems; others see it in terms of coordinating many of the efforts that are already in existence. We do have an excellent newspaper. The Publisher and Editor of the Canadian Churchman speaks very highly of our Algoma Anglican, but how can we better utilize it; how can we utilize the resources available in our Synod Office Staff; how can we use the Deanery structures better. We need to find ways of empowering and enabling our laity to share the information that comes across our desks when we don't have the time.

Fr. Doe advised the Synod of a Conference to be held shortly in Montreal, comprising Diocesan Newspaper Editors,and the Diocesan Communications Officers from the Dioceses in Canada and the U.S. He will be in attendance.

Fr. Doe remarked that he welcomes any suggestions to help him in his work.

NOONDAY PRAYERS

The Book of Alternative Services was used, and the Officiant was Dr. D.H. Gould.

The meeting adjourned at 12:00 noon. Luncheon was served at 12:30 p.m. by the Staff of the Marconi Club.

AFTERNOON SITTING

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

20. Moved by Dr. D.H. Gould, seconded by Mrs. E. Woods -

"That the Courtesies of Synod be extended to:

Mr. Eric Magill, Mr. Wm. Kidd (Elliot Lake)
and Mr. Jim Lunney

They are members of the Stewardship Committee, and will be making a presentation at Synod." Carried.

The Bishop acknowledgedthe presence of two Youth delegates who were not previously listed: Nicolle Calvert and Jason Glidden (Muskoka).

REPORT OF THE DIOCESAN EXECUTIVE COMMITTEE (Page 101)

At this point the Bishop read out the names of the members of the new Executive Committee.

INCOMING EXECUTIVE COMMITTEE

The Bishop	- The Right Rev'd L.E. Peterson		
The Chancellor	- The Hon. John DeP. Wright		
The Registrar	- Mr. O.K. Lawson		
The Treasurer	- Mr. D.P. Oosterbaan		
The Dean	- The Very Rev'd I.L. Robertson		
The Archdeacons	- The Venerable W.R. Stadnyk		(Algoma)
	- The Venerable N. Goater		(Muskoka)
	- The Venerable E.B. Paterson		(Sudbury)
	- The Venerable H.R. Kreager		(Temiskaming)
	- The Venerable M.S. Conliffe		(Thunder Bay)
The Regional Deans	- The Rev'd R.F. Nicolle		(Algoma)
	- The Rev'd A.V. Bennett		(Muskoka)
	- The Rev'd F.C. Gower		(Sudbury)
	- The Rev'd Canon D.M. Landon		(Temiskaming)
	- The Rev'd Canon F.G. Roberts		(Thunder Bay)
The Lay Stewards	- Mr. Wm. Kidd	(2 year)	(Algoma)
	- Mrs. Jane Robers	(4 year)	(Algoma)
	- Mr. J. Huggett	(2 year)	(Muskoka)
	- Mrs. Lynn Uzans	(4 year)	(Muskoka)
	- Mr. C. Varney	(2 year)	(Sudbury)
	- Mr. Gordon Bennett	(4 year)	(Sudbury)
	- Mrs. Bridget Franks	(2 year)	(Temiskaming)
	- Mr. W.J. Gigg	(4 year)	(Temiskaming)
	- Mrs. S. Koza	(2 year)	(Thunder Bay)
	- Mr. Wm. Kosny	(4 year)	(Thunder Bay)

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

The Treasurer pointed out that Items 1, 2, and 3 were for information purposes only. He then invited questions as he proceeded with the report.

4) BEQUESTS AND BENEFACTIONS

Concern was expressed regarding one of the qualifications which was placed on one Bequest by the donor, and it was felt that some guidelines for gifts to the Diocese might be helpful. The Treasurer remarked that indeed sometimes there were restrictions placed on certain bequests. The Reverend R. Nicolle felt that a part of the overall planning of the Stewardship Committee will be to add some input into the Planned Giving aspect of Stewardship. A lot of questions will have to be asked and answered in the Diocese regarding Planned Giving, and one will be concerning proper designation of gifts coming into the Diocese. It is believed that there is a great potential for money coming into the Diocese from Planned Giving, and there will have to be a very clear policy in this regard.

NOCK CANTERBURY FUND

The Treasurer remarked that this Fund now has over $1500. available. Perhaps consideration could be given later this year to advertise in the Algoma Anglican in regard to the Cantess Summer School to be held in July 1988.

THORNELOE MEMORIAL FUND

There has been an additional Capital Bequest to the above Fund of $10,035. from the Estate of The Late Canon Nornabell. There has not been an addition to this Fund for many, many years.

5) REFUGEE SPONSORSHIP, MASTER AGREEMENT

The Agreement signed between the Minister of Immigration and the Diocese will expire in December of 1987, and arrangements may have to be made for renewal in case any parishes wish to pursue the area of refugee sponsorship.

6) CLERGY PENSION ASSESSMENTS

The Treasurer remarked that this section deals with the action taken, and further details are contained in the Stipend Task Force Report on page 163.

7) GROUP LIFE INSURANCE

It was stated that the National Executive Committee will be making suggestions that the Dioceses increase their coverage to a minimum of $100,000. A reminder was again given to Clergy that additional optional coverage can be arranged at low rates. This would perhaps be of interest to younger clergy with young families. At the present time, only 2 or 3 of the members are taking advantage of this option.

17) GENERAL RATIFICATION

21. Moved by The Reverend Canon D.A.P. Smith, seconded by The Ven. M.S. Conliffe - "That the Report of the Executive Committee be ratified." Carried.

REPORT OF THE ADVISORY FINANCE COMMITTEE (Page 173)

The Chairman, The Reverend Canon J. Crouch, presented this Report. He remarked that the Committee has been given a number of things to look at, to see if the Diocese can afford them. Many times Synod will suggest certain things and the Finance Committee has to see if it is possible to carry them out. The money is not always available.

Canon Crouch stated that the Committee has encouraged parishes to think in terms of self-support. Since the last Synod several parishes have attained self-support. With regard to complaints concerning the Unified Levy, he stated that this is a Diocese, not a series of parishes, and everyone has to share in supporting the work of the Diocese. Perhaps the words "Fair Share" would be less difficult than "Unified Levy".

The Bishop has held an Early Ministry Conference, and arranged that new Clergy be given a course in finances. This is very important.

The work of the Finance Committee is very heavy, and nothing is ever done without a great deal of thought. Canon Crouch highly commended the Diocesan Treasurer for all his assistance in this regard.

At this point, the Bishop commended the Pastoral Chaplains for their input into the Early Ministry Conference mentioned by Canon Crouch. He stated that it was a shared experience, and he thanked The Reverend R. Nicolle, The Reverend E. Richmond, and the new Deacon, The Reverend Perry Chuipka, who was then a student, who shared in the financial presentation at the Conference.

CONSIDERATION OF FINANCIAL STATEMENTS (Pages 109-117)

The Treasurer referred to the Auditors' Reports as prepared by Thorne, Ernst and Whinney, from the financial records of the Diocese.

Mr. Oosterbaan commented briefly on various items contained in the Balance Sheet, and invited questions later.

The Treasurer pointed out that the amount of $136,438. listed under Accounts Receivables was mostly comprised of unpaid Parish Obligations as at the end of the year and also included Primate's World Relief and Development Donations in transit to the Synod Office, as at the end of December. Comments were made on the Property Sale Account which originated in 1975 from the sale of certain properties in Sault Ste. Marie, and which are included under Assets.

The Treasurer remarked that despite some improvement it is still found necessary to resort to Bank borrowing from time to time, thereby incurring Bank loan interest, which for 1986 amounted to over $1700. Cooperation is requested of all the parishes to make their remittances to the Synod Office on time, so that this needless expense may be eliminated.

The Treasurer commented that our Diocese expends a very significant amount on outreach work, for the work of the Church outside our Diocese. It is expected that approximately $167,000. will be expended in 1987, which is an increase over 1986, and for the maintenance of Assisted Parishes in our own Diocese, it is expected that $228,300. will be needed for the current year. The total outreach work will amount to almost $400,000. It equals 66% of the total Diocesan revenue, and a significant 72% of the Unified Budget Levies.

The Treasurer referred briefly to the Real Estate Fund (page 114) in the amount of $937,642 - Property Sale Account, and the equity in the Diocesan Real Estate totalling $143,388.

Mr. Oosterbaan discussed the Local Trusts and Cemetery Trusts (pages 136 and 137).

The Archbishop Wright Building Fund (page 174) was referred to; it was noted that there had been a sharp increase in loans outstanding. All parishes who were borrowers of the Fund had been written to, requesting that wherever possible, additional reductions be made over and above the original repayment schedule

so that additional funds would be available for loans. Many parishes responded positively, and some improvement has been in evidence in our cash position. At the end of April 1987, the Fund had been built up to slightly over $82,000. to meet possible loan demands from Parishes.

The Reverend R. Lumley remarked that "in the interests of historical accuracy, it should be known that the Archbishop Thorneloe Memorial Fund was originally raised for the Algoma Mission Fund to assist at that time, the Missions of the Diocese, and that was the purpose of it. There is no quarrel at all with some of it being used for the Episcopal Endowment Fund, but it was for the Missions of Algoma."

The Treasurer responded that his understanding, without researching the matter further, was that changes were made when the Diocese became self-supporting in the mid-1950s to the provisions of this particular trust, and this was done by authority of the Synod, and the Provincial Synod was involved. The question was asked "How do you support your Bishop - through the Parish or through Trust Funds?"

The Treasurer then dealt with the Car Loan Fund Report. At the end of 1986 there were 40 individual borrowers. Most Clergy have been borrowers at one time or another. In 1986 it was necessary to make a capital transfer of $35,000. from the Archbishop Wright Building Fund. The present Car Loan limit is now three times the basic Car Allowance, with the Bishop and the Treasurer having the authority to go above this limit in deserving cases. This has happened fairly frequently in the last year, and as a rule it is preferred that the borrowers pay within a 3-year period. This would then ensure, in most cases, that the borrower has some equity once the debt is retired. The Finance Committee had been asked to look at broadening the terms of reference of the Car Fund to allow for borrowing for other purposes (e.g., Computers). The Committee felt the Fund should be used only for the purchase of cars.

Mr. Oosterbaan commented that at the present time two borrowers are continuing payments after their loan was paid, thereby accumulating a credit balance. Interest of 6% is paid on such credit balances.

There have been no bad debts so far, and no provision is made for bad debt reserves. This Fund continues to provide the Clergy with a very convenient and easily accessible source of funds when having to finance such a major expense as a car purchase.

The Bishop commended the Treasurer for the assistance he gives to the clergy in their application for a car loan.

It was noted that the interest rate on car loans is 6%.

REPORT OF THE ADVISORY INVESTMENT COMMITTEE (Pages 128-130)

The Treasurer briefly addressed the Report, and it was noted that the Executive had adopted in principle the suggested General Synod guidelines on investing.

REPORT FROM AGAPE GROUP HOMES INC. (Page 177)

The Ven. W.R. Stadnyk presented this Report for Mrs. Marilyn Sellers, President. He remarked that Cara House is the original name of the Group Home that was started some years ago as part of the outreach program of Holy Trinity Church,

Sault Ste. Marie. Over the past 8 years it has looked after 200 young women and 30 children. It is funded jointly by Holy Trinity Church, the Ontario Ministry of Social Services, Sault Ste. Marie, and private donations. It is an incorporated, non-profit organization. It has its own Board of Directors, and the Church appoints this Board. Archdeacon Stadnyk advised that Mrs. Sellers would be happy to answer any individual questions. Pamphlets are available. The facilities are open to any young women between the ages of 16-25, and their children, if need be, who need a Christian family environment. He invited those interested in a tour of Cara House to sign up later.

CARA COMMUNITY CORPORATION (Page 178)

The Ven. W.R. Stadnyk presented this Report. He stated that this is a housing development adjacent to Holy Trinity Church, now in its eighth year. There are 89 apartments, 11 Town houses, and a Group Home for Girls. At the end of 1986 there were 300 people, men, women and children. This is a non-profit Corporation. The Church appoints the Board of Directors at the Vestry meeting. There are enough applications on file to fill another housing development this size. Consideration may be given to application for another block of housing units to be added to this development.

Mrs. Loukedelis, Sudbury, expressed congratulations to Mrs. Sellers and her Board of Directors, and Holy Trinity Church, on their initiative. There is an initiative in Sudbury, sponsored by the Y.W.C.A. - a home for abused women and children, and they are now trying to get second stage housing similar to Cara.

WILLIAM McMURRAY CORPORATION (Page 118)

The Diocesan Treasurer presented this Report, felt to be self-explanatory. He encouraged all Clergy and Lay delegates to forward the names and addresses of persons who might wish to live in the building. There are rental subsidies available. The Diocese has some income from the project from the fee received for administrative services in the amount of $5,000. per annum. There is also some income from the joint Trust account with the Cathedral.

REPORT OF THE ADVISORY PROPERTY COMMITTEE (Pages 167-169)

The Treasurer spoke to this Report. He invited questions from the floor.

REPORT ON CAMP TEMISKAMING (Page 161)

Mrs. Margaret Ramsey, Camp Committee Secretary, presented this Report. She recommended camping in general, and she remarked that the caring, Christian community which is possible at camp is very valuable.

Mr. Brent Wright, Synod delegate and Camp Temiskaming Counsellor, inquired re funding for the Camp - he had noted its run-down condition. He stated that the Camp has no outside funding. Mr. J. Huggett, a delegate from Gravenhurst, mentioned that some Diocesan support might be available from the Bull Trust; and the Edgar Fund (Children's camping suggested).

It was noted that there had been such a distribution of funds to all the four Camps in the Diocese within the last year or so.

The Bishop commented with regard to funding of the Camps, that perhaps the Advisory Finance Committee could take the matter under advisement.

The Ven. E.B. Paterson recognized that the question asked "Where do funds come from?" is a valid one. However, based on his experience with several Camps in the Diocese, he felt that Camps are only as successful as people are involved in them, and if money comes in from "outside", the Camp will start to fail. He further commented that Camp Temiskaming was built with funds pledged from each Parish in the Deanery; the pledges being for several years, and this combined with people getting together with hammers and nails, etc. was how the Camp came about. Archdeacon Paterson suggested that aside from help from the Diocese, that the parishes in the Deanery should be encouraged to place the Camp in their budgets, remarking that if people put their dollars and cents there, their interest in the Camp will follow.

The Reverend M. Hornby stated that while she was at Camp Manitou, the suggestion was put forth that a lot of people had gone through the Camp, and had gained in many ways from their experience, and it was thought that perhaps having an Alumni, with a membership of $10.00 per year would contribute in that way, and this plan is already underway.

With respect to several disasters suffered by Camp Gitchigomee, a loan of $17,000. was paid off by people joining a $1.00 per month Club, and with lots of hard work. This Club is still in operation.

NOTICES OF MOTION (Page 192)

No. 13. RE: THE DEATH PENALTY

22. Moved by The Ven. W.R. Stadnyk, seconded by The Ven. E.B. Paterson -

"That this Synod go on record as opposing the re-institution of the Death Penalty, and communicate this information to our Members of Parliament, and our Federal Government."

The Venerable W.R. Stadnyk advised that there are only two Countries in all of Western Europe who have the Death Penalty at present, and in those Countries the Death Penalty has not been applied for over 25 years. Our own Anglican House of Bishops is opposed to the Death Penalty being reinstated; the Roman Catholic Bishops are of the same opinion, and all the Heads of all the Federal Parties are opposed to reinstatement. The United Nations is on record as being opposed to the Death Penalty; do Canadians want to join Countries like Iran and South Africa who have the Death Penalty on their books, and put it into practice.

The Archdeacon pointed out that the Death Penalty is not a deterrent to crime, and this has been amply documented in statistics; he further stated that since the Death Penalty had been dropped, the incidence of violent crime had actually gone down.

Cards are available to be sent to Members of Parliament which read "Don't kill for me. I oppose the Death Penalty." The cards are addressed to the House of Commons, the name of the Member of Parliament can be inserted, and the sender's name and address are written on the card. Lists of all M.P.s in Canada were made available for Synod members.

Mr. R. Briggs felt that every Parish should be urged to apply similar political pressure as 150 letters or more would be far more effective than one from the Synod.

23. Moved by Mr. R. Briggs, seconded by Mr. John Atkins -

"That Motion 22 re the Death Penalty be amended to include the following: 'and that every parish be urged to apply similar political pressure.'"

The mover and seconder agreed to the amendment of Motion 22.

Several speakers commented further regarding the reinstatement of the Death Penalty.

24. Moved by Mrs. Doris Mercer, seconded by The Reverend R. Davies -

"That the Capital Punishment resolution be debated but not voted upon."

The Venerable E.B. Paterson, seconder of the original motion, remarked that he hoped that it would not be tabled indefinitely - some statement should be made to the Community. He further remarked that "we cannot sit on the fence, we have to take a stand; we are an Episcopal Church, and we can make decisions. This is the decision-making body."

Archdeacon Paterson felt that capital punishment brutalizes the society which takes part in it; if we terminate the life of another individual, whether it be done legally or otherwise, then we join the brutal kind of approach - we cheapen life, and surely that is not what the Church is all about. "How do we deal with the family of the person we have executed?"

After procedural clarification was obtained, voting was then conducted on Motion 24, as follows:

For	44	
Against	128	MOTION LOST

Voting then took place on Motion 22 (including the amendment motion 23), as follows:

"Moved by The Ven. W.R. Stadnyk, seconded by The Ven. E.B. Paterson -

"That this Synod go on record as opposing the re-institution of the Death Penalty, and communicate this information to our Members of Parliament, and our Federal Government, and that every parish be urged to apply similar political pressure."

Opposed	13	
In Favour	142	
Abstentions	38	MOTION CARRIED

After singing Hymn 124, the meeting adjourned to St. John the Evanglist Church, for a Service of Holy Communion - the Feast of Ascension, at 4:30 p.m.

EVENING SITTING

The evening sitting began at 7:00 p.m., with Evening Prayer being said by Mr. C. Varney; the Reader was Mrs. Bridget Franks, and the Intercessions were led by Mrs. Joan Richmond.

The Bishop then introduced the guest speaker, The Right Reverend Wm. Frey, Diocese of Colorado.

Bishop Peterson advised that he had requested Bishop Frey to speak on renewal and what he sees happening in the Anglican Church at this time. Bishop Frey has

been a Bishop for 20 years in the Episcopal Church - part of it in Guatemala, and he became persona non grata because of his stand on a number of things. He has been Bishop of Colorado for 15 years - a bigger diocese than Algoma, with no more Clergy. There is a Suffragan Bishop to assist him.

Bishop Frey thanked the assembled group for the very warm welcome he had received. He was particularly impressed by the debate on the Death Penalty, and the sensitivity and dignity with which it was handled.

The Bishop remarked that his topic was "Renewal" but he thought he would attack it from a slightly different angle than is usually the case. He stated that he came from the supposition that the Church is in deep trouble; if we look at the Anglican Church in the western world, there seems to be malaise and apathy; numbers are diminishing - down 1 million in Canada, 3 million in the U.S. in terms of active, practising membership. Those in the mainline Churches find that they are fast becoming sideline Churches. In some cases we seem to have lost a little sense of direction. There is sometimes division in our Church, either real or threatened, or imagined. He remarked that sometimes we appear to be Chaplains to the status quo, the people who stand there and say "There, there, it's all right, whatever you do it must be fine." Sometimes in our doctrinal debates we can be very sharp and clear; at our worst, we can be so fuzzy and woolly-minded that no-one can be absolutely sure that he might not inadvertently be an Anglican, regardless of what he or she happens to believe.

Bishop Frey remarked that the Western Church does seem to be in a decline, and thatwe are all a part of that. He stated that it did not cause him to despair because to use a phrase by Bishop Tutu - speaking of the Resurrection, said "Who after experiencing the Resurrection could ever cease to be a prisoner of hope?" The Bishop commented that he was a "prisoner of hope, because he is a captive of the Resurrection".

The Bishop's thesis proposed to Synod is that as Christians if we want to be faithful to our Lord Jesus Christ, we must learn that we have at least as much right to learn from the future as we have to learn from the past. He remarked that we Anglicans are wonderful with the past; we act as though we invented the past. Someone told the Bishop that the Roman Catholics need an infallible Pope, the Evangelicals an infallible Bible, and the Anglicans an infallible early Church, to which we always refer when we want to settle any matter of dispute. We think very highly of our inheritance as Anglicans, and that is as it should be. We want to be grateful for the past because without our past, and without telling the story over and over again of who we are and where we came from, we will lose our sense of identity. We stand on the shoulders of giants and are able to see far beyond the horizon because of the foundations on which we build, but the past sometimes exercises greater power over us than it should. It would be a mistake to imitate the deeds of those before us; that would be to mistake the effects for the cause. We should imitate not their deeds, but their faith, vision, their awareness of good things yet to come. The cause is their faith and their love.

To seek the future is to seek not a re-establishment of our religion but a re-establishment of our faith and contact with the Living God. God is the cause and religion is the effect. Religion is the ordered reponse of the people of God.

Sometimes we preach the Christian religion, and that is to preach the effect, not the cause. The Early Church preached the cause.

The past should be a launching pad, not a straitjacket. We have as much right to borrow from the future as we do from the past.

Bishop Frey told of a Seminary Professor who was somewhat cynical - he felt everyone was going to Hell. He said the Roman Catholics were going to Hell arguing over dogma; the Presbyterians were going to Hell shaking hands; the Methodists were going to Hell singing all those hymns; he didn't know how Anglicans were going to Hell, but he was assured that they would go in a dignified fashion.

The Bishop commented on the prayer used at the Ordination Service. He felt this prayer is one of the "gutsiest" prayers we have. It is bold, audacious and it is full of what our Jewish brethren would say "chutzpah". The prayer defies logic as we understand it. The prayer speaks of God ordering the course of this world and says "Give us grace to see the things which had been cast down are being raised up; things which had grown old, made new, and all things are being brought to their perfection by Him through whom all things were made, Jesus Christ, our Lord." In the world in which we live, things which are cast down, stay down, and things which grow old grow older until they decay and die. The prayer assumes that something else is at work in the Universe which reverses that flow.

History has both direction and purpose. We Christians need to be creationists. God is the author and initiator of everything that is. We must also be futurists, because the same Book which tells us of the beginning also tells us of an ending; a time when all the prophetic dreams will be fulfilled. Both stories are shrouded in clouds of metaphor and allegory - how else can the unimaginable be communicated to the uninformed.

We have clues as to what the future will look like - the picture is in Genesis. It is the presence of all those factors which make conflict unnecessary; joy, unity, wholeness, plenty, peace, justice and equity - there is order. God will not rest until that dream is fulfilled.

Part of our problem as Christians is that we spend so much time in the past, we neglect the second half of the story! If you miss the second half, you miss the best part, because we have far more future with God, than we have past!

It is in the future that the healing of the Nations is to be realized; that the healing of the conflicts in the human community are to be realized.

William Wilberforce, in his efforts to abolish slavery, could not look to the past - he had to look to the future.

When people complain about patriarchal domination in western society, the author of the book of Genesis is on their side; that was not the way it was intended; patriarchal domination is the wages of sin.

If we are to borrow from the future, that means some radical changes in the life we live today; it means renewal or conversion. Renewal is not the repetition of things that went on in the past - it must be to look at things new, to discover that wonderful harmony. Conversion is an absolute necessity to the Church today, if we are not to go the way of the Dinosaurs.

Conversion means an encounter with the Living God. God will transform a human life; an experience or encounter with the Living God is earthshaking, life changing and that is the beginning of conversion. We have graven images, most of which are our mental images of God. We think we know what God is like. An encounter with God leads to an encounter with ourselves.

Only as God reflects back to us, can we begin to discover who and what we are. Conversion means to have an encounter with the living self. We spend all kinds of time trying to gain or merit the love of God, or forgiveness of our sins, when God if given the chance, would say that is wasted effort - I love you already - I have forgiven you already.

Conversion is also an encounter with the world in which we live. God is concerned about the poor, the oppressed, the homeless.

Conversion in the Church will mean a recovery of our Biblical roots! We have become Biblically illiterate! We can become so literal that we cease to be literate.

Bishop Frey told of a young Priest who lived in the United States 100 years ago, who was able to avert much bloodshed after the death of the son of an Indian Chief. He went alone to the tent of the Chief, and told him of the story of Jesus. The Chief was greatly impressed by his bravery and was baptized. There was peace in the land for many years.

The converted Church will be evangelistic; we must be fishers of men and women! We have to reach for people and share with them the great source of who and what we are. Otherwise, we will continue to dwindle. We must be a visionary Church - one which has caught that vision of what created order is supposed to become. The healing of the division between men and women - that is part of the original plan.

We must let our hearts be as malleable as God's heart is; to weep with those who weep and rejoice with those who rejoice; to look at the poor, weary and homeless through the eyes of Jesus Christ and see them with the same compassion.

Bishop Frey remarked that "we are tooled up to do liturgy"; he suspected we will be a fulfilled Church, a converted Church, when we are equally prepared to minister to the hungry, the homeless, the wounded in Society, as we are to do liturgy.

The Church will have to be ecumenical - we will have to take baptism very seriously. No-one is baptized Lutheran or Anglican, we are all baptized Christians. We need to realize the great dangers we are in by our divisions, or otherwise the world will not believe us.

We must be an experiential Church - one that does not treat God as an abstract, but as a reality. Such a Church will be spirit-filled - filled with God's spirit. The agent of conversion is God's Holy Spirit.

We must be incarnational - spirit-filled, letting God's spirit renew and transform us. All we have to do for that is to ask and to seek, and keep on seeking. God will answer that prayer - He does not give us that longing in order to frustrate us.

We need to borrow from the future, for our faithfulness as Christians as a renewed Church will not be measured by how closely we resemble the Church in Jerusalem in the First century, but how closely we resemble the Jerusalem which is above, and is the mother of us all.

At the conclusion of Bishop Frey's presentation, questions were invited from the gathering.

The Bishop was asked how the Lutheran-Anglican program was working out in his Diocese. He reported that it was going well, and the people are excited about it, not being afraid to make mistakes.

Bishop Frey was asked to talk about joy for 2 minutes. He responded by asking how many people had seen the film about Mother Theresa. It is a wonderful 1½ hour documentary on the life of Mother Theresa. He had expected a guilt trip; what he saw was a film about the joy of obedience. Mother Theresa states that if a person cannot administer with joy to the poor and the dregs of Society, they cannot be a part of her Order. She doesn't want people who will add to their burdens with sadness or self-righteousness - only joy.

Joy, as Bishop Frey understands it, is what happens when God's dream begins to infect us and we begin to see people, not just with compassion, but with compassion and hope; to believe the power of the Resurrection to transform a human life, and to know that we don't need to take ourselves nearly so seriously as we usually do, but to take God very seriously.

Obedience brings us into harmony with the will of God.

The Bishop was questioned on renewal and future ministry. He replied that ministry in the future will take baptism very seriously, and will be more collegial than hierarchical. We baptize for ministry; we ordain some for work in the Church to equip people for ministry.

One question asked was how we can move into renewal without threatening people and turning them off. The answer was that there is no way we can move into renewal without doing that. What is being talked about is the greatest act of the human will, which can only be done under God's power, and that is the yielding of our own sovereignty over our lives, to God. That is a threatening thing to happen and will turn some people off. The best way to avoid unnecessary conflict is to remember that we do not have to convert anyone - we need to share our experience with one another, which could be very encouraging, but not in such a way that we demand that the other person have precisely the same experience that we had. We are not the authors of our experience. God is the author and is perfectly capable of creating a separate and unique experience in the life of another person.

Bishop Frey commented that a converted person is a challenge and an opportunity for the Church; the opportunity is to have that enthusiasm and life incorporated into our own life. The challenge is the same challenge that Jesus launched in His own day - will the wineskin be able to contain the new wine, or will it burst? The Holy Spirit comes not to destroy the Church, but to fulfil the Church.

People who leave the Church very often come back because the Sacraments draw them. They cannot get along with just the Word of God, they also need the Sacraments. They come back with a fresh appreciation and a fresh life.

Bishop Peterson thank Bishop Frey for his generosity in sharing himself, and his willingness to touch into the heart of some of the concerns that we all have.

MR. RICHARD WHITE - EPISCOPAL WORLD MISSION

The Bishop called upon Mr. White to tell of his work. He began by encouraging those interested in missionary work to visit the display by the Anglican Mission Services Committee located in the Lobby. Mr. White then extended an invitation to Bishop Frey and Bishop Peterson to visit Cyprus, together with Bishop Black, Diocese of Ohio, and other interested people. This would take place after the Lambeth Conference.

Mr. White stated that many people had asked if he was afraid when doing his work in the Middle East, to which he replied "No" - with a qualifier. He remarked that

the Arab people are a very gracious people - beyond imagination; with rare exception - Lebanon being one, they are very protective of foreigners. Only once had he been afraid; it was not a fear of man, it was a fear of God, because when out in the mission field, one is living on the edge - relying on the promises of God to deliver what He says He will deliver. He outlined what problems can arise in a different culture when adultery is involved, especially when a recent convert to Christianity happens to be a Sheikh, head of the tribe, who has to rule on the punishment by death. Mr. White prayed with the new Christian, and offered to fast until they knew that his niece's life was spared. Shortly thereafter, prayer was answered as the husband did not want his wife to be killed, and everything was resolved peacefully.

Mr. White felt that being a Missionary is very exciting. He stated that we live in an exciting missionary era; so often people do not know what is going on in the world of missions. In the 1980s - this very minute, there are more than 81,000 missionaries in the field, having been sent out by more than 1800 Protestant missionary-sending Societies. Two-thirds of these are in the developing world. He commented that he worked with people of all backgrounds, even missionaries from China. The Church there went underground, and now since China opened up a few years ago it has been found that there are between 30-50 million Christians.

Remarking that since 1950 the world population has doubled, Mr. White stated that with that doubling, apostasy, false religions and atheism have doubled; more than 970 million in the world today are avowed atheists or have no religion. Eight hundred and ninety million are Muslims. Mr. White remarked that in 215 countries, less than 1% of the population are Christian. There are 2.4 billion people in the world today who have never heard the name of Jesus.

In Mr. White's concluding remarks he said that his dream was that "we would experience, and we would get involved in Mission, we would get involved in outreach. His peace is flowing like a river, flowing out of you and me, flowing out into the desert to set all the captives free."

REPORT OF THE ADVISORY MINISTRY COMMITTEE (Page 156)

The Reverend Canon G. Sutherland presented the above Report. He stated that the Committee has continued to work on the theme of Baptism and the meaning of our Baptism, and that the Committee has continued to build on the work begun by former Ministry Committees. We have attempted to bring into focus the renewed emphasis in the life of the Church on the meaning of our Baptismal Covenant, and what it means for the Church to baptize in the Name of the Blessed Trinity, and in response to our Lord's command, and what it means for us to be the baptizing community.

Canon Sutherland remarked that the Committee is trying to provide new tools, which it is hoped will be received in the spirit in which they are presented, as another resource. Any resource is as effective as the people who use it. He stated that the document "Growing Into Christ" had been given to the clergy at Clergy School, they had some opportunity to study it, and the document had been placed on every table at Synod. Canon Sutherland announced that at Synod, visual aids would be shown to help interpret the document, and a kit would be given to all Synod delegates to take home to study, to continue the Baptismal ministry with effectiveness. On behalf of the Committee, Canon Sutherland expressed appreciation to The Reverend Dr. F. Peake, for his valuable help in producing the document, and his contribution to the diocesan life of Algoma.

Dr. Peake spoke of the Baptismal Covenant and that we are required to further the ministry of every baptized person. He referred to a very significant piece of work done by Bishop Ted Eastman, Diocese of Maryland, amongst others who have helped in this ministry. He stated that the document presented is intended to help with the integration, and as Bishop Eastman said "ingemination", which apparently means growing in the faith. Baptism has to be taken seriously; in the way it is administered, in the way people are prepared for it, and in the way people live thereafter. Dr. Peake then referred to the various sections contained in "Growing Into Christ". He remarked that the next stage is "the way in which we now see Confirmation as a re-affirmation for ministry".

Dr. Peake then showed slides and used an audio tape, both of which will be available for use in parishes throughout the Diocese, with regard to Church membership, and becoming a Christian.

After the slide presentation, Mrs. Lynn Uzans then introduced the kit which had been circulated amongst Synod members. She thanked members of the Church of Epiphany, where the slides had been produced, remarking that it would not have been easy for them to watch the slides (in light of the destruction of their Church by fire).

Mrs. Uzans commented that the Committee appreciates the overload of paperwork with which the Clergy have to contend, but felt that the kit would be of help to all concerned. She remarked that materials in the kit can be reproduced; they lend themselves to being used as a handout in parishes where group preparation is not possible. Mrs. Uzans recommended that pieces of the kit be used for particular study at various times of the year, such as Lent.

There is background material for adult candidates, and Huron Diocese was thanked for their input. Material contained in the kit would be very helpful in parish or Deanery studies in connection with family life.

Mrs. Uzans commented on the Logo, and what the Committee feel it represents. The little figures around the edge are the Christian community, the family of families; in the centre is the Holy Spirit, and there is the Eucharist, and if the imagination is stretched one can see a Baptismal Font.

After Mrs. Uzans' presentation, The Reverend Canon G. Sutherland presented the resolution from the Committee.

NOTICES OF MOTION (Page 192)

No. 11

25. Moved by The Rev'd Canon G.W. Sutherland, seconded by Mrs. B. McDowall -

"That this Synod accept the document "Growing Into Christ" and encourage its study and use, with the accompanying resources, according to local circumstances." Carried.

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

The Bishop thanked the Committee for their productive report, and the way in which it was presented, together with the material given to members of Synod.

The evening sitting of Synod recessed at 9:35 with prayer from the Baptismal Service being offered by the Bishop.

FRIDAY, MAY 29th, 1987

MORNING SITTING

The Morning Sitting opened with Mattins and Holy Eucharist at St. John the Evangelist Church. The Officiant (Mattins) was The Venerable N. Goater. The Celebrant was The Very Reverend I.L. Robertson. The Readers were Mr. Robert Burton and The Reverend P. Chuipka. The Administrators were The Reverend F. Doe, The Reverend Allan Knight, and The Venerable N. Goater.

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

Sister Helena, S.S.J.D., gave the Meditation.

The Bishop announced that the Youth Delegates had elected Mr. Andrew Jackson, of Elliot Lake, to serve on the Diocesan Executive Committee.

DISCUSSION GROUPS ON MISSION AND MINISTRY IN PREPARATION FOR LAMBETH

The Reverend F. Doe stated that as many were aware, the Bishop would be in attendance at the Lambeth Conference to be held in 1988. He referred to the video tape available in each Deanery, which relates to Lambeth. Fr. Doe stated that a unique opportunity was being afforded Synod delegates, in terms of commenting beforehand on what the Bishops from around the world from the Anglican Communion will discuss. The video tape is divided into 4 themes, and raises some of the issues and conflicts which face the world today. They are: Mission and Ministry - how can the Church be better equipped for its Mission and Ministry. Theme 2: Doctoral and Pastoral Concerns - what does it mean to be an Anglican? Theme 3: Ecumenical Relations. Fr. Doe remarked that for the sake of Unity what must we hold fast, and what can we afford to let go? Theme 4: Christianity and the Social Order. How is hope for the dispossessed and the broken made known in our Community? The Church is called to live in solidarity with the poor and the powerless, but it also has a responsibility towards the powerful. How do we fulfil these responsibilities? Fr. Doe remarked that "We are asked to provide feedback for our Bishop so that he can take our thoughts, our hopes, our dreams with him. Your comments are invited."

The Synod delegates then divided into six groups, each with a Leader and a Recorder, to discuss the various segments in the Themes.

At the end of the time allotted for discussion, each Group Leader was asked to give a summary of their group's input.

Group 1 (Mission and Ministry): This group felt that Baptism had to be taken seriously. Many are in a mindset which has to be broken if baptismal promises are to be carried out. More teaching is needed in the parishes; in part the respons ibility lies with the parish, which needs to set goals, direction and purpose. This will change from community to community. The whole parish could be involved, or in the beginning a small group could be started, which could then teach the whole parish. Baptismal vows are fulfilled by word and by example. This will help the Church to fulfil its mission, and carry out its ministry.

This group also dealt with the question "How can the Church move from seeing as opposites the political, the spiritual, and the social in its ministry and mission? It was felt that these cannot be divided, they all go together.

Perhaps seeing a distinction between the political, spiritual and social applications is part of the mindset which we live in and carry with us all the time, which needs to be broken. The ministry and mission of the Church will then go forward.

Group 2 (Dogmatic and Pastoral Concerns: What does it mean to be an Anglican?): The group discussed the various categories of Anglicanism. The Group Leader stated that we are a Traditional Church in that our thinking is weighed heavily on the Early Church; Ritualistic Church - a balance is kept between tradition and ritual. The Church is evangelical, going out into the world bringing others in, and spreading the Gospel throughout the world as Christ has demanded. We are an Episcopal Church, with Bishops, Priests, and Deacons, and yet at the same time a Congregational Church in such things as the Synod. We hold fast to our history using it to work with us, to show new directions, our strengths, and weaknesses. A balance is kept between Sacramental life and the Scriptures - both are important to our life as Christians. We are a bridge between the Protestant Churches and the Roman Catholic Church. We are also a bridge between the Eastern Church and the Western Church. We have a great role in uniting all Christian denominations into one effort to serve God, and to bring the Gospel to the world.

With regard to Social issues, we have a habit of looking at band-aid programs, but at the same time, we take a lot of time to look at some issues very seriously. We are willing to take a stand in such things as the reinstitution of the Death Penalty. We are willing to obey the State, but we also demand to be heard.

It was mentioned that the Church Army carries out considerable social outreach, working in the background.

We are able to study Scripture to find what God is leading us to do, in the past, the present, and the future.

Group 3 (Ecumenical Relations): 1. For the sake of unity what must we hold fast, and what can we afford to let go? 2. How would you describe the ecumenical climate in your area.

The Eucharistic form has become precious to us, its richness, its centrality of worship, a form of an altar call. The four planks of the Lambeth Conference were looked at: the apostolic ministry, Scriptures, apostolic Sacraments and Creed. People were not prepared to let those things go, but on the other hand when we talked about what we would let go, we talked about tradition which is not really necessary, which does not come out of the Scriptures; such things as the vestments, certain ways in which things are done around the Altar, etc. It was felt we should focus on the Sacrament, the purpose of it. The Services need to be looked at again - certain repetitive responses. We need to focus on Jesus.

With regard to the second question, the responses varied from improving to cool to nothing going on. Some felt things were happening privately - outside of official circles.

Group 4 (Christianity and the Social Order: How is hope for the dispossessed and the broken made known in our community?).

First, we pray socially, and we reach out to our neighbour as a beginning. Following the Bible injunction to take care of the poor, sick and lonely, we think of what Jesus would do (citing Bishop Frey's story of the drunken man who appeared at a Service) - the congregation should help, working together; welcome such people. It was stated that Jesus will provide the answers in every situation, through us, for the people who do need the help.

Group 5 (Dogmatic and Pastoral Concerns): 1. What elements of Anglicanism can you affirm in the culture in which our Church is set. 2. What elements of Anglicanism would you deny in the culture in which our Church is set.

The need was felt to bring together the people of our communities who are divided because of Governmental issues, personal feelings, racial difficulties. We are to heal our deprived communities; to introduce them to our Faith, our way of life. We need to be more inter-cultural. It was noted that there were no black people at Synod, and this was thought strange. They are most welcome, as are others. Canada is multi-cultural.

With regard to the question what elements should be denied, the group felt that we should not get caught up in our Services where we are using the Book. We lose the meaning in our Prayer Book - should go back to the fundamentals passed down from the Apostles; we should use our hearts in the worship of God. We should not be restricted in showing our love of God. We should be proud of a burning love of God.

Group 6 (Christianity in the Social Order). 1. The Church is called to live in solidarity with the poor and the powerless, but it also has responsibilities toward the powerful. How in practice do we fulfil these responsibilities.

This group felt that we are not doing a particularly good job - a certain amount of apathy, and when help is extended, there tends to be an over confident attitude. Sometimes a good project will tend to polarize a parish, and people are lost. When a project is started within a parish, with great zeal, we have to remember that we are not experts, and we need guidance. We should approach problems with a certain amount of humility. The people who have the problems are those who know the most about them - ask them. Begin with prayer! Be sensistive with the people with whom you work, try and work out the answers with them. Hopefully, if the above approaches are taken we should be able to achieve the social justice that the poor lack, and we should be able to act as a very vocal conscience to the powerful.

The Synod members were encouraged to continue discussion of the various themes when they returned to their parishes.

REPORT OF THE DIOCESAN STEWARDSHIP COMMITTEE (Pages 170-171)

The Reverend R. Nicolle, Diocesan Stewardship Officer, presented this Report. He referred especially to the third, second last, and last paragraphs on page 171, remarking that a particular area of concern is that of Planned Giving. The Synod delegates were advised of two brochures which had been placed on each table. Fr. Nicolle indicated that Mr. Kenneth Kerr, the Planned Giving Officer for the National Church, was in attendance at Synod. It was indicated that Planned Giving is an area with extraordinary financial potential for the future of the Church. It is a specialized field, and Fr. Nicolle felt that we must proceed with caution.

The Stewardship Officer remarked that in a Diocese as large as Algoma, it is extremely difficult to do an adequate job with stewardship, on a volunteer basis. If stewardship development is going to reach anywhere near its potential, then a Staff person must be assigned responsibility.

Fr. Nicolle stated that the Stewardship Team has been in place for about 12 months, consisting of 6 members, including 1 from each Deanery. He then introduced the members of the Committee. The mandate was to assess stewardship

within the Diocese, and subsequently to prepare a program for financial and parish development that could be used throughout the Diocese in all parishes, both large and small. It was recognized that such a program would have to be parish-based.

Deanery Committees were organized, and Parish Committees are now being organized within each organization.

Fr. Nicolle remarked that a Handbook containing a program for Stewardship and parish financial development had been prepared. This will help parishes as they undertake stewardship programs. The handbook will assist with a financial campaign, or parish development (which may or may not include parish finances). The Handbook has already been distributed to every parish within the Diocese, and extra copies are available. The Stewardship Officer advised that additional material was available in the Lobby.

Fr. Nicolle remarked that Stewardship is not an option - each Parish must become involved in order that we fulfil our Lord's command. We are all stewards of God's gifts to us, and as such we must be faithful, wise and responsible as we manage the gifts of creation, e.g., Earth, Talents, Time and Possessions; God's gift of Redemption, the Gospel and the Church, and God's gifts of Liberation, e.g. Charisma and Ministry.

To say we do not wish to be involved in Stewardship, is another way of saying that we do not wish to participate, or encourage our people to participate, in the management of time, talents, and resources for the building up of the body of Christ, and the extension of His Kingdom.

Contrary to popular belief - Stewardship and Money are not synonymous. Although financial development is an important part of our Stewardship program, parish development is, perhaps, by far the greater part, and not only the greater part, but the critical part, since without parish development, financial development is operating in a vaccumn.

The Stewardship Officer stated in regard to pluralism, the following pattern has emerged:

> 5% of Church members on the parish rolls are the most innovative and committed members - the "Creatives" of the parish, giving generous gifts of time, money and prayerful concern.
>
> 15-20% take responsibility for their church, hold offices, take initiatives, give time, money and prayerful concern. The "Responsibles".
>
> Together, these two groups contribute 75% of the dollars and 100% of the leadership. They are the disciplined, religious movement. They participate on the church's terms, practicing spiritual discipline, responsibility for the church.
>
> 20-30% are known as the "Responsives" - responding to the iniative of others. They are token givers of time, money and prayerful concern. They wouldn't think of missing Church Services at Christmas and Easter, and maybe once or twice during the year. 25% of income and 0% leadership is derived from this group.
>
> 45-60% are "dormant" - non-participants; do not attend or support the Church except for special occasions - hatching, matching and dispatching, e.g. baptisms, weddings and funerals.

The last two groups participate on their own terms, not the Church's. The Church is simply viewed as one of the social service agencies.

Fr. R. Nicolle remarked that "We must, I believe, get away from the "user system" Church whereby we sell the Church with its needs, goals, wants and values to the members with time, talent, money and prayerful concern, to a "resource system" Church whereby we give information regarding the Church with the gospel, resources, ministries and services, to the people with their needs, goals, wants and values. As they receive the information they do participate and hence strengthen the body of Christ, and renewal is the result.

Fr. Nicolle stated that an Every Member Visitation can begin this process. However, before this is begun, it is important to be sure of the resources, ministries and services that we offer. This is why we are recommending in "A Program for Stewardship-Financial/Parish Development, what we have called "Parish Life Conferences" in every congregation so that goals and objectives might be set. We place a great deal of importance on this process, and to that end, during the next hour or so we are going to demonstrate the Parish Life Conference concept and recommend its use in your parish."

The Deanery Stewardship Committee members outlined some of the mechanics for a successful Parish Life Conference.

According to the New Testament, a person who practiced stewardship was more than a financial manager or trustee; the Steward functioned more like one of the family, having full responsibility and freedom; not simply a servant or slave following directions, but was expected to exercise intelligence and initiative in carrying out the Master's intentions and purpose.

It was felt that every member in a Parish should be given similar responsibility to exercise intelligence and initiative to carry out the Master's intentions and purpose. A Parish Life Conference seems to be the answer.

The goal of the Conference is to develop a plan for the year. This is accomplished by reviewing where the Church has come from, documenting the strengths and the weaknesses, and simply setting goals - which will be agreed to and prioritized by the group. This will personalize the plan and stimulate interest and involvement, giving each member an opportunity to give more of ourselves to His purpose. It will also be an opportunity to air problems which need to be handled.

After the first meeting the Committee will condense this input into a working document, to be presented to a second meeting - reviewed, prioritized and then passed on to the Vestry and Stewardship Committee. The Parish will then have a specific plan which has set specific goals and needs. Prior to the November visitation, this plan will be mailed to every member of the Parish, which will give an opportunity to review the plan in preparation for discussion on a personal level with the visiting team. Following the visitation, the many pledges will be placed together, to formulate a final Parish Plan for achieving and setting future parish goals. This is the key to a resource system and a great step towards a strong stewardship program.

Suggestions for planning the Conference were presented to the members of Synod. First, the Parish Priest must be totally committed to the idea of the Conference, and in the preparation of the Conference's activities. A Planning Committee must be formed with his/her blessing, and the Parish or Vestry Council. The Committee must work out the goals and dreams of the parish, the Church and its parish in

the community. A Budget must be struck for the rental of a projector, film if needed, and any other incidentals the Committee feels it needs for the Conference to be a success.

The Planning Committee will want to set up the day-long Conference, perhaps in four 1-hour sessions, starting at 9:30 or 10 a.m., with the first session concerning Christian life in the parish, and some of the questions to be asked, e.g., "Are you happy in the Parish? What does it mean to be a Christian, etc." For the second session, the subject could be "Understanding the Faith, and expressing it". Possible questions to be asked "Can you tell a friend or neighbour why you are a member of the parish? Can you tell that person why you are a Christian? Would you like to learn more about the Christian faith?

After a lunch break, the third topic might be "Worship and Program". Some of the questions to be asked are "What do you like or dislike about worship in the parish? What are some of the activities you would like to see happening in the Parish?"

The final Session would concern the Ideal Parish. What are some of the thoughts and dreams for the present and future development of the parish, within the parish and the community?

There must be frank and open discussion. No-one is going to know about the Conference unless individuals advertise it; this can also be done from the pulpit and through the Bulletin. Identify those who are not in Church every Sunday morning, target them and every member must be notified. Utilize those with any artistic ability to make signs. One week before the Conference, a 'Phoning Committee can help re-entrench the date of the Conference and the need for attendance. A Moderator should be chosen, preferably not the Parish Priest.

There are further suggestions contained in the program.

A set of six questions was then distributed amongst the Synod members, for discussion, to be recorded, handed in and briefly summarized.

In answer to the question "What are some of the goals that you would like to set for your Parish in the next year or the next two years, one group stated that they would like to reach the 40-60% of the people listed as participants in the Church, but not active. They would like to create an environment which will create a desire for them to become involved. Personal contact was stressed to get people involved. If people are not in Church to praise God, they are not there for the right reason. If they are in Church to keep up with the "Jones", are they serving God or the world?

Youth involvement in the parish was felt to be very important. The young people should be given an opportunity to express their ideas and experiences.

The various ministries of the people should be encouraged, such as music, acting, social consciousness, etc.

Meeting the Budget was discussed, and it was felt there would be no difficulty if there was true Christian experience. Where this is lacking, help must be asked of God.

Another group commented that the Anglican Liturgy is very meaningful in the sense that it provides tradition, structure, and there are a lot of good musical resources which can be incorporated therein. Sometimes there is a negative side in that we become too familiar with it - the B.A.S. might be one answer to deal

with that criticism. The pageantry of the Liturgy adds to the worship, but the person leading the worship can make a real difference in terms of how the Liturgy works.

There was considerable discussion concerning lay involvement in the Liturgy; it really adds dimension. It was felt that room should be made in the Liturgy, for the expression of personal faith.

It was felt there could be improvement in preaching, which should be relevant to the Scriptures, the congregation, and of reasonable duration. Pulpit exchanges were suggested. The group felt that children should be more involved in the Liturgy. Communion before Confirmation was cited as helping children to feel they were a part of the parish family.

The involvement of Lay people in the Liturgy will help them to move to "Responsibles" rather than "Responsives".

One question asked "How can we attract more people into our Parish life?" It was decided that a lot of work needs to be done by ourselves before we can attract others, beginning with understanding our commitment to Jesus Christ and our understanding of salvation; this understanding will make us want to evangelize others. Jesus is the person through whom we will find salvation. Evangelizing means teaching the faith, and what Christianity is all about, to all people, by all Christians.

In answer to the question "What sort of activities would you like to see in your Church, other than those now taking place", the group felt that the social focus in Society has now changed, and the Church is no longer the centre of the community as it once was, and that creates problems in attracting people. Some of the activities talked about were youth-oriented, such as G.A., J.A., the Church Boys' League; and the group talked about a Drop-in Centre for youth - peer supervised. It was felt that the A.Y.P.A. should be brought back. A Day-care centre was suggested. The necessity for young mothers to meet with their peers was mentioned. In this connection, the possibility of family life groups, Bible studies, and social activities was cited, with baby-sitting services being provided.

With regard to activities for the men, the Brotherhood of Anglican Churchmen was mentioned; also Bible Study groups. Mixed group activities were also suggested.

The suggestion was made that Churches be open at specific times for those who wanted to meditate or have a time of quiet reflection.

Various other activities were mentioned such as Garden Teas, study groups on topics of interest to all, and also ecumenical activities.

"Are you happy with the way things are going in your parish in regard to the Christian life, if not, what are you unhappy about, and what does it mean to be a Christian? The group discussed the pain and frustration felt by some parishes tasked with the never-ending, and often inefficient methods of raising money, or just plain doing the parish work. A side question came from that "Where do we start our ministry, and where do we finish it? Does it include just the Honour Roll or the list of people in the parish?" It was agreed that our congregation includes every living soul in our community, be they Anglican, Muslim, Christian, or anything else; we are all part of God's family. This a broad area, but we all do it as neighbours; in our jobs as firemen, teachers, etc. It is an ongoing process. The second point made related to the degree of ministry which we feel we are doing or not doing with the poor and dispossessed.

Solution: We urge every congregation to maintain a Committee of Awareness or Concern, to meet as required for the purposes of discussing the methods and focus of stewardship, that as a community and individuals you would hope to exercise in your day to day lives as Christians.

"What activities at your Church do you consider a waste of time?" Jokingly, it was said that the sermons were! Cited as a waste of time were meetings called - with no quorum, and cancelled; people who came to a meeting unprepared, and no agenda; unnecessary meetings; and breakdowns in communication. Also mentioned were people who do not fulfil their responsibilities, and finally, the quibbling which goes on in parishes with regard to the use of the B.C.P. or the B.A.S.

After all the set questions had been responded to, the Stewardship Committee then introduced The Reverend Carl Major, Director of Financial Development and Stewardship.

The Rev'd Carl Major stated that what had just taken place was a model for what could possibly take place at a Parish Life Conference. He encouraged every parish to have such a Conference, because that is the vehicle wherein goals and aspirations can be set. There has to be a Plan; there has to be a Mission Statement of some goals and objectives if you want to know where you are going in a Parish.

He remarked that ideally the Conference should be held in a residential setting in order that people can become better acquainted. This is an opportunity for discovery.

The difficult thing is the implementation of the goals discovered during the Parish Life Conference. A Plan should be written up, and individuals found to implement it. The Parish Priest is only there to enable; the lay people are the Church.

The Reverend R. Nicolle, Diocesan Stewardship Officer, commented that if we are going to reach out as a Church, to be visionary, and have real renewal, then we will have to decide as a Diocese to hire a Stewardship Officer yesterday. He quoted from the Bishop's Charge with regard to stewardship.

Fr. Nicolle further stated that the Diocesan Stewardship team is available to go into any parish and assist with the stewardship program, if requested.

The Venerable R. Haddon mentioned other campaigns in the past, and he commended the current work, remarking that it is God's work and God's way.

The Reverend Carl Major then introduced Mr. Kenneth Kerr, newly appointed Planned Giving Officer, remarking that stewardship is ongoing. He outlined the wide background in business and in management experience of Mr. Kerr. Fr. Major stated with regard to Planned Giving, that it is not intended to raise more money for the Church, but to give people the opportunity to use the possessions they have to meet the needs of the Church - in other words to commit what they have, to do what God would have them do.

VOTING FOR PROVINCIAL SYNOD

The Reverend Michael Wright read out the Canon concerning Provincial Synod with regard to the election of delegates, advising that from Algoma, the number to be elected is 4 Clergy and 4 Lay Delegates. He then gave instructions regarding the voting procedure.

Upon request, the candidates for election were asked to identify themselves.

It was announced by the Bishop that the Incoming Executive Committee would hold their first meeting during luncheon.

The Bishop then presented plaques, on which were mounted the Diocesan Crest, to the following Clergy:

The Ven. E.R. Haddon (Archdeacon Emeritus)
The Ven. Wm. Graham (Archdeacon Emeritus)
The Rev'd Dr. F.A. Peake
The Rev'd Canon D.A.P. Smith

Many words of appreciation were expressed by the Bishop, for the faithful work of the recipients. Dr. Peake has been Diocesan Coordinator of the Pastoral Chaplains, he will be retiring at the end of July, and moving to Ottawa. Canon D.A.P. Smith has been a member of the Pastoral Chaplains for many years; he is transferring to the Diocese of Ontario.

NOONDAY PRAYERS were led by The Reverend M. Moote. A delicious meal was served by the Staff of the Marconi.

REPORT OF THE ADVISORY PLANNING COMMITTEE (Page 182)

Mr. Wm. Kosny presented the Report, remarking that there would be a presentation in three parts; 1. The Advisory Planning Committee Report; 2. A Report from the Diocesan Planning Coordinator, The Reverend Canon Jack Crouch, found on Page 211; 3. The Ryerson Institute Research Team outline of the implications arising from information obtained through a questionnaire which was distributed to some 400 persons in all Deaneries.

Mr. Kosny said he did not plan to review the Advisory Planning Committee report, but would share thoughts not in the Report. He remarked that the Committee's top priority project was the matter of Assistance for the Bishop. The Committee had decided to attack the problem in two ways:

> "Things we could do quickly: by using Diocesan structures already in place --rework duties if necessary
>
> Things of long-term nature: needing changes in management style, financial and budget implications, distribution of responsibilities."

It became evident that strengthening existing Deanery structures would provide opportunities for sharing spiritual and administrative work, and ease the Bishop's workload.

> Archdeacons, being appointees of the Bishop, would be assigned a wider range of tasks and responsibilities: new responsibilities may require an Archdeacon's absence from his parish on occasion, and understanding and cooperation/assistance from the congregation.
>
> Regional Deans/Lay Stewards, being elected from members of the clergy and laity, would be requested to make regular visits to all parishes within a Deanery for purposes of carrying out their work as outlined in the Canons.
>
> Deanery Council meetings would be held at regular intervals to discuss our common family matters, and find ways of helping each other.

Mr. Kosny felt that the vision of Deanery activities outlined when realized, would not only achieve assistance for the Bishop, but a growing together of Bishop,

Archdeacons, Clergy and People, in a caring mutually responsible Christian community. The Deanery Council meetings would be a "mini-Synod", a forum for spiritual and administrative matters.

A Human Resources Committee of persons with special skills in this field is now being formed, and will meet June 20th at Bishophurst, to develop guidelines for employment policies within the Diocese, and to assist with selections.

Mr. Kosny stated that the direct way of assistance to the Bishop through the supply of an Executive Assistant, Diocesan Missioner, Enabler, Program Officer, or Suffragan Bishop, has far-reaching long term organizational and budget implications. In order to address this intelligently, arrangements are being made for a Management Study Project by a firm of outside Consultants, and it is hoped that it will get underway this summer.

Mr. Kosny then called upon Canon J. Crouch to present his report.

REPORT OF THE DIOCESAN PLANNING COORDINATOR (Page 211)

Canon J. Crouch, Planning Coordinator, presented his Report. He stressed the importance of planning in all we do. Canon Crouch remarked that as he had travelled around the Diocese, he had tried to lay aside any preconceptions of his own, and to be open to the realities that he found in parishes. He has been influenced by his own generation's enchantment with the kind of leadership which is a facilitator, which in its most positive form evokes and empowers the gifts of others. In its least effective form it occasionally has a negative effect, in which we say we are going to take the pulse of the Diocese and tell you how you are feeling. Canon Crouch stated that in "taking the pulse of the Diocese", he felt that exciting things are happening!

In his visits in Parishes, Canon Crouch has dug for history, to find out what the parish looks like, has asked where they think they are now, and he has asked "Where do you want to go now?" The real story of any parish is written in the Heart of God, He alone knows it; but we can take a look at that kind of story. The Planning Coordinator remarked that sometimes he has been asked "Are you just worrying about numbers and growth and dollars." He replied "No, that is not where it is, although those are indications of some kind of life in a parish, and in the Diocese." We do take cognizance of them. Canon Crouch said that most important are the people.

He commented on the inter-generational nature of the Church, remarking that there is a great struggle between the older people and the younger people. He was hopeful that in time everyone could be brought on board.

Canon Crouch remarked that Muskoka is one of the fastest growing areas in the Diocese. A lot of people are retiring into Muskoka, and there are great opportunities for ministry in that area. There are a lot of small parishes there; summer ministries only. He felt that the normal population of Muskoka is approximately 14,000, but in the summer it rises to over 1 million!

Thunder Bay is growing and also Sudbury, and there will be opportunities there.

Canon Crouch made reference to the change in his role of Parish Priest to Coordinator, and he remarked that having an Assistant in his Parish, which left him free to do this work, was a new model.

The Coordinator referred to The Reverend R. Nicolle, who not only carried on his work in the Parish, but did his work as Diocesan Stewardship Officer. He said that the Archdeacons are in the same position, and no-one can be in two places at once.

Canon Crouch remarked that his Report is of an interim nature - eight months into the project. He plans to make more visits into parishes. He would like to be "invited" rather than "barging in". According to his position description, Canon Crouch is to obtain and analyze information that will affect change and future planning in the Diocese. He commended the openness of the Clergy and Vestry Boards when he has visited the parishes.

The Planning Coordinator stated that there is a real need for training opportunities and the way must be found to make this possible. Where there are study groups, training events that allow people to be involved, those parishes are growing!

Mention was made of the Book of Alternative Services which he felt tends to free up the Liturgy, and which will give further growth and understanding.

Canon Crouch was concerned about multiple-point parishes, and recommended that no Priest be in charge of more than 2 points. He realized the difficulties, but felt people cannot be stretched over and over again. He recognized that the change cannot come about overnight.

At the conclusion of his remarks, the Planning Coordinator introduced Dr. Mitchell Kosny, of the Ryerson Institute, and the son of Mr. Wm. Kosny.

Dr. Kosny is the Director of Urban Planning for the Ryerson Institute. When Canon Crouch met Dr. Kosny, he was directing the program of the United Way in Toronto. Canon Crouch remarked that Professor Kosny is a man of great conscience and great planning abilities.

Dr. Kosny opened his presentation by saying that he wanted to challenge the delegates and to propose some of his thoughts, based on the data he had received from the questionnaire.

Professor Kosny has done a lot of work with Churches, and he has found that everyone is "gung-ho" on strategic planning, but in at least 50% of the groups he has worked with, everyone claims to know all about their organization, and they claim they do not need any help! He remarked that there are two ways to go about doing things; one is to sit back, relax and let things come to you, and react to what happens around you, or you can choose to be in charge and carve out what it is you want to do. When you have figured out what you want to do, you then develop the ways in which you want to get there. Dr. Kosny stated that Corporations have a yearly planning "strategy", and increasingly so in volunteer organizations. They too are seizing the opportunities. Strengths and weaknesses are discussed, and the opportunities should be sought.

In the beginning it was felt that a picture should be obtained of the Diocese - to find out what people are <u>really</u> thinking, and accordingly a mail survey went out in March - a random sampling. When a survey is done, people tend to say "I knew all that". Dr. Kosny felt that a survey gives the people a snapshot of what is going on, what the views are, and acts as a check - it confirms what some might think, but it encapsulates (in the case of Algoma Diocese) what your views are - what you think of the Church.

Dr. Kosny reported that there were 4 critical areas to look at in terms of the future of the Church in Algoma Diocese. Forty per cent of the people who received the questionnaire, responded - a good rate is about 10 or 12%; 40% is a very good response. A few profile questions were asked. The second question dealt with the physical resources. Another major area dealt with human resources; what do people think about issues facing the Church, e.g., program issues, the role of the Clergy, the Bishop's Office, and his use of time, etc. The final area concerned financial issues facing the Diocese; what are some of the expectations concerning growth.

It was felt desirable that 5 key groups be sampled: the Clergy; the Executive Committee; the congregation, the Vestry Boards, and the Wardens and Treasurers. A random sample was done of each of the groups, and the sampling was done on a geographical basis. A valid set of conclusions or implications came out of this.

Dr. Kosny remarked that the majority of those who responded to the questionnaire were male; between the ages of 55-64. People had lived in their community for 20 or more years, located close to their Church, and active in their Church. He therefore concluded that those involved in the Church in Algoma, were part of an aging population, long-term residents actively involved in their Church. What is the Church doing to renew that congregational base; what happens when the younger age groups become 50-55 plus, will there be the same rate of attendance? What about mobility? Is the Church reaching out to a changing ethnicultural Ontario?

With regard to physical resources, most people felt that the condition of their Church building was just fine, no repairs needed; that a good Church program was in place; that the Church site was adequate for providing the current range of services. Community services using Churches fell into 2 categories; dependency counselling such as Alchoholics Anonymous, and Youth Services. If everything is fine and adequate now, what about the next 10 to 15 years? Should the parish be thinking ahead? Should the Church be opening its doors to a much broader Community use?

Dr. Kosny then spoke of human resources. Most people felt that they maintained a steady rate of involvement. The reason given for increased involvement was because a new clergy person had come in. Some people stated that the highest priority for clergy was to plan and lead worship that is sensitive to the needs of the congregation, and attend to spiritual development. They felt the lowest priority of clergy is to participate in local community activities, issues or problems!

The m ajority of people answering the questionnaire do not wish to increase their participation.

It was stated that people felt that the Bishop allocated his time, during an "average" working day, between counselling, travelling, committee work etc. The amount of hours per day was somewhat understated. One-third of the people responding felt that the actual size of the Bishop's Office - the number of Staff, was inadequate.

Dr. Kosny remarked that one could conclude that participation is relatively stable; congregations don't wish to increase their level of involvement; clergy should be attending to worship and spiritual development, and the Bishop's Office could use additional support. Would increased renewal of clergy lead to greater participation in Church activities? While the traditional role of Clergy was reaffirmed, does this lead to an even greater inward, insular, removed from the Community, perspective? Is the Church not an active part of any community, are

the Church people not a part of local issues and problems? If the people want the clergy to stay at home, how difficult does that make it to attract new clergy?

With regard to financial issues, most respondents felt that the current level of financial support for maintaining church programs is inadequate. If additional funds were to be raised, those funds should be directed to increasing support for community social service programs, more support for the world mission and expanding allocations for educational resources and physical materials. If Church programing is to be expanded, that expansion should be financed from additional congregational support.

Dr. Kosny remarked that if current levels of funding are inadequate for maintaining Church programs, how are you going to develop new programs? With an aging congregational base, can Churches expect expansion to be financed by the few - where is the financial base to come from? How can the financial realities be matched with the desire for more financial support for community social service programs, world missions and educational resources? What are the priorities going to be?

It was emphasized that the survey covered "users" or church people; people who do not attend church were not included or asked why they did not attend church.

Dr. Kosny said that without planning, down the road people in the Church will not be able to have the programs and things that they want. Most people want quick answers or a quick "fix"; the difficulty in planning is that it takes a little more time. You have to own the directions you set, develop them and be committed to them. It was stated that Algoma Diocese now has information, a "snapshot" of what people across the Diocese think; now it is necessary to address priorities in order of their importance.

Dr. Kosny concluded his remarks, mentioning with gratitude the assistance of several people, including two of his professorial colleagues, who had also donated their time to the project.

Mr. Wm. Kosny expressed personal thanks to Canon J. Crouch for sharing his very enlightening explorations, and for his vision of things to be. He thanked the Ryerson Institute Project Team and their associates, for their contribution of time and talents in a true spirit of community, to this project.

He remarked that the complex challenges and issues facing the Church in the years ahead will place great demands upon both Clergy and Laity, and will call for the highest order of theological reflection, Christian education, interaction with society and community, mission to the people <u>within</u> our Church, as well as those who <u>are not</u>.

Mr. Kosny stated that a sound planning process can also help us to produce a strategy to channel our people's commitment and energies, and supply a foundation to evaluate the effectiveness of the Church's work.

He remarked that we must have change in order to survive, and yet we all struggle against it - we are afraid of it. If we plan intelligently we give ourselves a glimpse of things before they happen, and thereby we remove any fear we have of the unknown.

Mr. Kosny advised that the Planning Committee recommends that the work we have begun aimed at strengthening the Anglican presence in Algoma should be continued, and he presented the following resolution:

26. Moved by Mr. Wm. Kosny, seconded by Mr. Wm. Kidd -

"WHEREAS This Synod has received a report from the Advisory Planning Committee; report from the Diocesan Planning Coordinator; presentation and report "Anglicans in Algoma: Perceptions on a future role for the Church" by Ryerson Institute; all dealing with the issue of planning in the Diocese,

AND FURTHER, WHEREAS The said reports contain challenges and opportunities for improvements of services to our Diocesan family,

THEREFORE BE IT RESOLVED THAT This Synod directs the Diocesan Executive Committee to further explore the implication of those reports and pursue implementation of such programs as will

.....provide for continuing renewal of human resources
.....encourage development of viable parishes
.....ensure Diocesan strength"

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

Before the actual voting on this motion took place, The Reverend A.V. Bennett, a member of the Advisory Planning Committee, rose to commend Mr. Kosny for all his work. He remarked that Muskoka is facing in the next 15 years, a possible growth rate of 60-75%, and planning relates to everything in Muskoka. Therefore, a Task Force is being established in the Deanery Council, which will look at growth and planning for the future. Fr. Bennett felt that this was probably necessary in each Deanery, remarking that not everything can be done at the Diocesan level.

In answer to a question concerning possible budget implications, Mr. Kosny replied that he really could not give an answer since no specific project is currently planned. Continuation of planning at the present level is within present means and budgetary allocation.

One member of the Clergy stated that it is essential to invest in the future; it is part of our responsibility to those who invested their lives for what we have now. "We cannot go on in a haphazard fashion, we have to draw together all our strength, the strengths of all the many gifted people in the Diocese."

Dr. Mitchell Kosny was asked if he felt it would be advisable to survey those who do not attend Church, to get a more complete "snapshot". He replied that he usually looked at the internal environment - the "users" to see what they feel about their Church, and then he usually took an "external scan" - the "non-users". Dr. Kosny remarked that in an ideal situation, with time and resources, he would go back and repeat the survey with a few modifications, to all the non-users.

The Reverend C. Dee, Diocesan Youth Coordinator, remarked that future planning for youth ministry is of particular importance, and should be covered in any long range planning of the Diocese. The Reverend Canon J. Crouch responded stating that the young people have to be given their place in the decision-making bodies of the Church.

The Bishop then expressed his thanks and appreciation to Dr. M. Kosny for all his work, the gift of his time and talents, and presented him with a plaque on which was mounted the Diocesan Crest.

RESULTS OF BALLOTING FOR PROVINCIAL SYNOD DELEGATES

CLERGY	LAY
The Ven. N. Goater	Mr. D.P. Oosterbaan
The Rev'd S. De Gruchy	Mr. W. Gigg
The Rev'd J.M.A. Wright	Mr. Wm. Kidd
The Rev'd M. Hornby	Mrs. S. Koza

ALTERNATES

The Ven. M. Conliffe	Mrs. B. McDowall
The Ven. E. Paterson	Mr. A. Jackson
The Rev'd R. Nicolle	Mrs. F. Bennett-Sutton
The Very Rev'd I.L. Robertson	Mrs. L. Uzans

27. Moved by The Rev'd F. Gower, seconded by The Rev'd M. Wright - "That Ballots for Provincial Synod be destroyed." Carried.

REPORT OF THE ADVISORY ANGLICANS IN MISSION COMMITTEE (Page 205)

Mr. Norman Greene, the Diocesan Coordinator, presented this report. He updated some of the statistics contained therein. As of April 30, 1987, total receipts by Anglicans in Mission from Algoma Diocese totalled $1,191,661.65, with this year's donations to that date totalling $18,043.28. He remarked that if we assume that contributions will continue at that same level for the rest of the year, our year-end receipts would stand at $1,227,667.00, leaving us short of the Diocesan minimum objective by $10,342.00. Mr. Greene stated that he did not expect that the final figure would be short that much - he fully expected that the minimum objective would be exceeded by the end of the year, and that we would go on to higher levels, and therefore able to extend the work of Anglicans in Mission.

Mr. Greene commented that it is very encouraging to note the regularity of donations from many parishes in the Diocese. Thirty-five parishes forwarded contributions this year to the end of April; thirty-three parishes have reached or surpassed their proposed shares; while twenty-eight others stand at between 50% and 100% of their proposed shares. There are nineteen parishes or points which have yet to make a contribution to the program.

The Coordinator remarked that the Committee continues to meet regularly, having met April 29th-30th. Mr. Greene, on behalf of the Committee, expressed appreciation for the continuing support of the participating parishes towards what is hoped will be the successful completion of the program.

The Bishop remarked that people occasionally express disappointment when their application for funds is turned down, but requests for funds must fit the Diocesan Case because money was given for that purpose; in that way the Fund is being responsibly administered. The Bishop commended Mr. Greene for the way in which he keeps the administration of the funds on the proper track.

CLARIFICATION RE THE BOOK OF ALTERNATIVE SERVICES

The Bishop stated that he had been requested to give some clarification in this regard. He commented that the Book of Common Prayer is the official Book. The

Book of Alternative Services is an alternative Book, and the Bishop recommended its use. He has not given an edict that it must be used, but he hoped that people would have the wisdom to use it. The Bishop remarked that we should be willing to open our minds; there are a lot of good things in it for our modern day.

REPORT OF THE ANGLICAN FELLOWSHIP OF PRAYER (Page 151)

Mrs. Betty McDowall presented this report. She remarked that prayer is the starting point of action; prayer underlines our worship, our ministry, our mission, our evangelism, our social action - all aspects of our Christian life, undergirds renewal. Mrs. McDowall stated that the work of the Anglican Fellowship of Prayer has as its priority holding the life of prayer as the most basic element in our spiritual growth. The A.F.P. is international in scope; each year representatives from all parts of the Anglican Communion gather together for leadership training, building up, and to learn from outstanding speakers and leaders. Mrs. McDowall cited some of the speakers who have taken part, including Bishop Frey, Bishop Marshall, and most recently Herbert O'Driscoll, formerly the Dean of New Westminster; he was at the College of Preachers, Washington, D.C. and is now in a parish in Calgary - his address on contemporary spirituality was so outstanding that the video and tape were purchased and are available on loan. The 1988 Conference is to be held in Montreal.

Mrs. McDowall mentioned that there would be a Prayer Workshop in Haileybury, to be held June 12-13, and everyone was invited. She felt that the Anglican Fellowship of Prayer could receive more support in the Diocese.

REPORT OF THE DIOCESAN LITURGICAL COMMITTEE (Page 157)

Dr. D. Gould stated that he is not the Chairman of the Committee - the Bishop holds that position as Chief Liturgical Officer. The Committee exists to give advice to the Bishop on Liturgical matters; it also promotes the correct use of the Book of Common Prayer and the Book of Alternative Services. He remarked that liturgical revision is never over, and there is a lot of ongoing work. The Bishop remarked that Dr. Gould is a member of the National Doctrine and Worship Committee, and his contributions are appreciated.

AIDS

The Bishop asked Dr. D. Gould to comment on his paper to the National Executive Committee. Dr. Gould assured the assembly that AIDS is not spread by mouth to mouth contact or by mouth to any kind of vessel, or even toothbrush to mouth contact. He remarked that the lips are one of the cleanest, and least bacteriologically contaminated parts of the body; the hands are where the infection is spread. All the bacteria which cause disease, if swallowed, are transmitted from hand to hand or hand to something to mouth contact. The practice of intinction has grown up because of fears of contamination. He outlined risks which are present in other forms of communion, i.e., using individual cups (which then must be sterilized according to Department of Health regulations) which are not always followed. If intinction is followed there can be problems if a whole loaf is used, because of disintegration.

Dr. Gould stated that over the centuries Anglicans have used the common cup and there has never been a documented case of infection being spread. If there were any real risk, the clergy would be the people to catch infection, and actuarial statistics have proven that clergy usually live longer than most of the rest of the population. He further remarked that the wine is a mild antiseptic.

NOTICES OF MOTION (Page 192 e)

Dr. D. Gould announced that No. 18 has been withdrawn in view of the statement by the Bishop regarding the Book of Alternative Services.

NOTICES OF MOTION (Page 190)

No. 4.

28. Moved by The Rev'd R. Lumley, seconded by Mr. Wm. Bills -

"That on the First Sunday in Lent 1988, the Church Wardens of each Parish and Mission conduct a vote (every Confirmed person will be eligible to vote) on their preference for the Book of Common Prayer or the Book of Alternative Services as the standard Book for the next Prayer Book Revision in the Anglican Church of Canada.

The Diocesan Registrar will organize and supervise the vote, the Church Wardens will be his Parish Deputies.

The Total Diocesan result will be communicated to the General Synod of the Anglican Church of Canada, in the form of a Petition, by the Diocesan Registrar."

The Reverend R. Lumley supported the above motion with a request that the people of the Diocese be consulted as to which Book they would choose to use in the future, and that this decision should be made known to the wider Church.

Discussion ensued concerning the motion. It was felt that as parishes are being gradually exposed to the Book of Alternative Services, they could not be in a position to vote as suggested by Lent of 1988.

Concern was expressed regarding a possible dangerous implication that the Diocese could choose one Book over the other. Fr. Lumley remarked that it was not suggested that we choose a particular Book for our own use, but he wanted to know what will happen in 1992. The Bishop then asked Dr. D. Gould to speak on the subject.

Dr. Gould stated that in 1992 the process of evaluating the Book of Alternative Services will commence; errors will be corrected. It might come to General Synod in 1995 or 1998 for a vote. It is very premature to be taking a vote now. To this point, Dr. Gould said he is not aware of any intention to ever make it other than a Book of Alternative Services; it was made very clear by General Synod that what was required was a Book of Alternative Services, not a new Prayer Book.

After The Reverend R. Lumley summarized, the motion was voted upon.

THE MOTION WAS LOST - 2 in favour.

NOTICES OF MOTION (Page 191)

Nos. 6,7,and 8.

It was announced that Motion Nos. 6 and 7 have been withdrawn, and No. 8 was amended.

29. Moved by The Rev'd K.W. LeGrand, seconded by The Rev'd F.A. Doe -

"Resolved that this Synod recommends that all parishes in Algoma purchase a full set of B.A.S. as soon as possible, in order to better comply with the comments in the Bishop's Charge under the heading "Liturgical Concerns"."

Discussion ensued with regard to the cost of purchasing the B.A.S. and the possibility of smaller parishes not having the necessary funds. The suggestion was made that the Prayer Book Society might be willing to help - one small parish in another Diocese obtained copies at half price. One delegate was concerned that people might leave the Church if use of the B.A.S. was made mandatory. It was suggested that people might not go to Church because the language in the Prayer Book is not relevant. The question was raised "Are we in Church to worship God or the Prayer book?"

In response to the suggestion that parts of the B.A.S. might be photocopied, Dr. D. Gould advised that there can be no reproduction without permission of the publisher - The Anglican Book Centre. They are willing to allow this, but permission must be obtained to prevent wholesale copying of the entire Book, for resale.

It was suggested that if parish funds are unavailable, perhaps parishioners could buy one for their own use, and another to give to the Parish.

The Venerable W.R. Stadnyk remarked that Fr. Terry Fullam, during a recent Mission held in Sault Ste. Marie, stated that "the B.A.S. is an excellent book, better than our American one, and better than you deserve." He also commented that those who are committed to Christ will have no problem adjusting to the B.A.S.; those who are committed to the Institution will have all kinds of problems."

30. Moved by Dr. D.H. Gould, seconded by The Rev'd Canon D.M. Landon -

"That the afternoon Session be extended to 5 p.m." MOTION LOST.

Motion 29 was then voted upon and CARRIED.

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

EVENING SITTING

The evening sitting began at 7:00 p.m. with Evening Prayer being said by The Reverend M. Hornby. The Readers were Mr. J. Atkin and Dr. K. Tipper. The Intercessor was Mrs. G. Rollins.

REPORT OF THE AD HOC COMMITTEE ON PUBLIC EDUCATION (Page 152)

This report was presented by The Reverend L.H. Winslow. He remarked that just prior to the last Synod, he had had the privilege of sitting on the Ecumenical Study Commission, and in the Fall of 1985, upon the Provincial Education Work Group,working with Canon Wm. Gilbert. After the 1985 Diocesan Synod, a presentation was made to Provincial Synod regarding Public Education. Much more is now involved with Public Education, than was the issue at that time, the issue of Separate School Funding. Fr. Winslow stated that the Public Education Work Group is concerned about education as a whole, religious education in the Public School system, and many other matters of concern to the Church. He remarked that Canon Gilbert is Program Officer for the Diocese of Ottawa. As a result of the Provincial Education Work Group being established, he was seconded for 25% of his time to work as a Public Education Consultant for the Ecclesiastical Province

of Ontario. Fr. Winslow stated that Canon Gilbert will speak of his work, and that of Archbishop Bothwell, in interfacing with the Government. He commented that Canon Gilbert is a teacher by trade, and is well known in religious educational circles.

The Reverend Canon Wm. Gilbert then addressed the Synod. The subject of the place of religion in public education has a long history in the Province, and is a complex and controversial matter. He stated that his address would have four parts. The first would give a sense of his perception of the societal context in which concerns about public education are taking place. The second would be a brief outline of three possible Christian responses with regard to public education in such a context. One of the responses is the one adopted by the Bishops and Provincial Synod - which the Synod would be asked to endorse. The third part would explain this approach in more detail, and the final portion would be an apologia for this position from two perspectives: civics and theology.

Canon Gilbert commented on the nature of the society in which our children are growing up, and in which their schooling takes place. It is a society which has been moving from the rural to the urban; from agricultural to industrial to technological; from the individual to the corporate; from the religious to the secular. It is a world of bewildering choice, and a consumer society. Dr. R. Bibby, a Canadian Sociologist, finds that people remain largely attached to the religion of their parents but are decreasingly committed to active involvement in the life of their Church, and their religious beliefs do not influence their everyday lives in very many significant ways.

Since 1945 Church attendance has dropped from a level where it could be said that 2/3 of the population were regular worshipers, down to a 1/3 level today, and on to a projected level of 1/6 by the end of the century. Sunday School participation in mainline Protestant and Anglican Churches has declined significantly since the early 1960s.

A significant number of people from other cultures have settled in our large cities, and many have brought their religions with them. There has been a growing emphasis on multiculturalism and human rights, and because of the communications revolution, principally the influence of television, people are more aware of the world around them.

There are many more single parent families, and more responsibility has been placed on the schools for the care and nurture of children. Many students spend long hours on the bus; very few go home for lunch. We live in a global village. In an open society where on most subjects, there is no agreed consensus regarding right and wrong. Canon Gilbert stated that we live in a pluralistic, multifaith society where beliefs and values are "up for grabs". He then asked what should be the purpose and aim of education in such a society. He commented that in any Government's Budget Education takes an enormous share. How much of its wealth should a society invest in education? Who should pay? How should the money be raised? In what ways should it be distributed?

Canon Gilbert stated in order to get a "fix" on these questions as citizens and Christians, one way is to find out what the history of education in the Province has to teach us. The Anglican Church established the first schools and universities in the Province. Other Christians resisted this effort at Anglican dominance. For the 100 year period between 1845 and 1945, the publicly funded Schools of Ontario were Christian schools. It was noted that the Roman Catholics were given Separate Schools. Some Anglicans thought that the public schools were not Christian enough and wanted Anglican Separate Schools.

After the Second World War, changes began which led to the kind of society we live in today. The control of education passed from parents and small local boards to large regional and provincial bureaucracies. The Christian philosphy and teaching has largely disappeared. In this situation where the public schools no longer in practice espouse a Christian philosphy of education, and no longer provide instruction in Christian belief and morality - what are Christians to do?

Some say that religion is a matter solely for the home and the Church, and should not be handled by the School; it has too much to do and is not competent to deal with religion. There are those who say that education must serve the home and the Church; children spend too much of their lives in school influenced by whom they encounter, and by what they learn for religion to be ignored. Christians must have Christian Schools if our young people are to find faith, and be able to live as Christians in today's society. Some Christians who think this way have established private Christian schools; others are sending their children to Roman Catholic Separate Schools. Some feel that Christian Schools should be publicly funded; others feel that public funding would lead to a loss of control, but without it such schools would remain out of reach financially for many people.

Canon Gilbert stated that the third position is the one adopted by the Provincial level of our Church. He began by asking "What is meant by the word "public" in the phrase "public education"? It could mean any system of education which is recognized and financed by the public at large. In this sense the Roman Catholic Separate Schools are "public" schools. However, the words "public education" could refer to a system of education which is open to any student without penalty. Such a system could also be recognized and financed by the public at large.

Such schools should be a genuine reflection of the communities they serve. Nowadays, our communities are very different. They are pluralistic, open communities in which are found people of diverse religious affiliations. Public Schools must reflect this reality if they are to be learning centres where the children and young people of our society are to feel "at home". What kind of education should take place in such a school in such a community?

Canon Gilbert gave the following description of the new Public education outlined by a Church Task Force:

> "In recent years public education has been thought of as an open, critical, person-centerd process of learning which opens up the possibilities of further learning. Education is concerned with learning worthwhile things in worthwhile ways, and it promotes an attitude of continuous enquiry. Instead of simply telling children these worthwhile things, it seeks to build up their independence, their autonomy as persons. It is a worthwhile thing in itself to be a thoughtful person, thinking things out for oneself, and not simply taking things on the authority of what other people say. In so far as Christians, Humanists and Muslims, for example, can all be free, thoughtful, enquiring people, public education can result in all these varieties of commitment but it cannot, in our pluralistic society, seek only to make Christians, or only to make humanists. If that were the case then only the children of the favoured community could attend the state schools; others would have to have schools of their own, or each community of faith would have to have its own schools. It is easy to see that if we want to have schools in which mutual respect and common understanding will be fostered for life in an open society then state education must rest on values common to democracy. Otherwise, we could have nothing but sectarian systems of schools, not a common system of schools for all the children."
> (Source: The Child in the Church, British Council of Churches publication)

Canon Gilbert stated that those who have been working on these educational concerns at the Provincial level of our Church perceive that the majority of Christians, including Anglicans, want to be able to continue to support open, common public schools, but also want them to recognize and reinforce Christian beliefs and values.

Schools have almost totally dropped religion and values from their agendas because they have not developed a methodology which allows them to deal with these things in a non-sectarian way. He commented, however, that there is a way and it is being done in other jurisdictions. Ontario is simply behind the times. Representatives of our Church, working ecumenically with partners in other Churches, have been applying steady and increasing pressure on provincial politicians and Ministry of Education officials to rectify the situation. Here is what we want to see happen.

Very simply, we want our public schools to deal with religion in a multi-faith, educational way rather than in an sectarian, indoctrinatory way; only the educational multi-faith approach is possible for public schools open to all children and young people in our pluralistic society.

Canon Gilbert stated that the sectarian approach seeks to lead participants to accept the beliefs, values and behaviour code of a particular religious tradition or life stance. The aim of multi-faith religious education is different. It seeks to help students gain a growing understanding of religion as an important phenomenon in contemporary society and in history; also it provides them with opportunities to explore the kinds of questions with which religion(s) deal(s), and a chance to develop the skills necessary in handling and discussing them.

Appreciation should be gained of the various religious traditions which have developed historically, which continue to exercise a living influence today. In Ontario a large proportion of the content should come from the Hebrew and Christian traditions, but not to the exclusion of attention being given to the other major world religions. There is room for a measure of flexibility in the balance of content to reflect the local community's religious mosaic.

This approach has proved itself viable in other places, and it is believed to be the responsibility of our Government, through the Ministry of Education and local School Boards, to develop and provide a program implementing this approach in all elementary and secondary schools in this Province. This message has been conveyed to the political and educational leaders again in recent weeks.

Canon Gilbert stated that a Call to action on this matter has been adopted, and Church members and other concerned parties are asked to join in supporting this policy.

Canon Gilbert stated that if the multi-faith approach is implemented and religious education becomes a reality in the common public schools, then this can be regarded as a very positive achievement. What happens in those schools will then complement what we are doing in our Anglican homes and parishes where we are nurturing our children in the beliefs and way of life of Christianity. What happens in the school will be different from the Christian education program in the home and church, but it will be reinforcing and supportive, not contradictory.

He commented that as citizens we should press for this approach to Religious Education because:

1. All children of our communities have a right to have the opportunity to explore systematically in an educational setting, that realm of understanding which Philip Phenix calls "synoptics" - that realm of comprehensive, integrative and ultimate meanings of which religion is the apex.
(cf. Philip Phenix, Realms of Meaning, New York: McGraw-Hill, 1964)
Our children have the right to be introduced by their school to the religious heritage of humankind.

2. In a world in which people of many and varied backgrounds are being thrown together as neighbours, the study of each other's beliefs and traditions helps to dispel ignorance and break down prejudices. It contributes to growth in mutual respect and understanding.

3. No educational system worthy of the name can ignore the study of this important dimension of life. You would not tolerate the absence of the study of science from your schools. Neither should you stand for the absence of a sympathetic and informed program of religious study.

4. The study of religion opens doors on many other areas of experience. For example, an understanding of the Bible provides an important key to the English Literature. Similarly, knowledge of religion helps one to understand current events such as the Islamic revolution in Iran.

5. Canada was largely pioneered by religiously committed people and our customs, traditions and institutions have developed out of the Western European civilization, which itself has been largely shaped by religious ideas and values. Today, as always, many people are motivated by their religious convictions. Significant leadership is provided by certain persons who are living out of a religious foundation - Mother Theresa, for example. Children and young people need to be exposed to all of this in the course of their school experience.

Canon Gilbert commented that as Christians we should press for this approach to Religious Education because God commands us to be concerned for our neighbours as for ourselves, and neighbours of other religious persuasions or life stance should feel they have the same rights and opportunities in the public schools as ourselves. God is the God of all peoples and has not left Himself without witnesses. The truth which we believe springs from God, is not the exclusive preserve of Christianity.

Jesus invited people to think for themselves and decide for themselves. As Christians we stand for a faith and commitment based on free choice. He said "You will know the truth and the truth will make you free." Do we have the right to diminish the future by imposing one particular view of the past? Only a religion which is free concerning its own future can offer freedom to its young people.

At the conclusion of Canon Gilbert's presention, The Reverend L.H. Winslow referred to the blue brochure which had been handed out, and read a portion on the last page. In essence it states that if the Ministry of Education is unable to act there will be a further fragmentation of the public school system and an eroding of public confidence in our educational environment, and segregation along religious lines will increase, and tax costs will inevitably rise.

31. Moved by The Rev'd L.H. Winslow, seconded by Mr. Syd Anderson -

"That this Synod of the Diocese of Algoma:

1. affirms its support of the work and direction of the Provincial Synod of Ontario, and

2. requests the Bishop of Algoma to take measures to ensure the accomplishment of item, #4 in the Provincial Synod's directions, and

3. requests the Bishop of Algoma to take measures to assure the continued involvement of this Diocese in this important matter."

In the discussion that ensued one delegate expressed discomfort with the tone of the presentation as opposed to her view of Christianity. In response Canon Gilbert remarked that he felt that one of the things that is happening in our age is that the Holy Spirit and the God of all peoples of the world, is drawing us together, and we have to come to grips with that living together. He felt we have to sit down with our neighbours and be prepared to listen to them, and for them to listen to us. We will not always agree with them, but if we are to live together in this world we have to attend to those things. In answer to a comment that there is a provincial guideline for religious education in Secondary Schools, what is not there is the kind of teacher training that enables that course to be given with a lot of integrity in most schools. Very often it is given if a teacher of some other subject has the interest and competence to give it. Also he stated that it is being proposed that religious education be given in all grades, in ways that are appropriate.

After some further discussion, Motion 31 was voted upon. MOTION CARRIED. with a few opposed. The Bishop concurred. Passed by more than 2/3 majority.

REPORT OF THE STIPEND TASK FORCE (Page 162)

The Venerable W.R. Stadnyk presented this report. He outlined the work of this Committee with regard to unification of clergy stipends. He advised that upon the recommendation of the Task Force on Clergy Stipends, the Executive Committee increased the stipendiary scale of the lowest stipend in the Diocese, by $1,000., and that process had continued ever since. Archdeacon Stadnyk stated that the Task Force had continued its research into the stipendiary levels of clergy in other parts of the Country. It was also found that pension accruals in Algoma were among the lowest in the Canadian Church. The reason is the large number of clergy on minimum stipend in Assisted Parishes; also the stipendiary scale had been historically low. The Task Force set out to rectify the situation, but also recognized limitation due to the funds available. The Committee proposed a 6-year program to steadily narrow the gap between the top and the bottom of the spread in clergy stipends in order that by 1992 all but a few of the parishes would be on the same stipendiary scale.

At this point a Synod delegate rose on a Point of Order to inquire if the report being given was the report of the Stipend Task Force, or if the speaker was actually speaking to a motion that might be coming to the floor at a little later date - the delegate's opinion was that the speaker was not speaking to the report, and a ruling was called for.

The Chancellor stated that as far as he could see from what Archdeacon Stadnyk had said so far, especially when he said "We believe...", he did not present the report of the Stipend Task Force. "As a matter of fact, it appears

that the report of the Stipend Task Force is to the contrary. It seems we are getting a minority report". The Chancellor further stated that the report is here before us. If those who are in the minority, and apparently there is a minority, wished to present a minority report they would have been free to do so, had they given notice." The Chancellor stated that "we have strayed from the historical background into statements which would indicate that the Stipend Task Force actually has adopted a position quite to the contrary of the position that is here, that is on record, that is going to be presented here today."

The Venerable W.R. Stadnyk extended his apologies if it appeared to some that he had strayed from the report. He stated that he recognized that there were a lot of new members at Synod who had not had the benefit of the debate of previous Synods, and wanted to give the background of how the Stipend Task Force arrived at its position of recommending that the stipends should be geared up at a level where by 1992 the stipends would be unified.

The Chancellor then remarked that it was fair to say that Archdeacon Stadnyk could give the historical background if he restricted himself solely to a chronology of dates and events, but "once you begin to express opinions, especially when you express them as "we believe ....", unless you are expressing the opinion of the majority of the Stipend Task Force, then you are not free to phrase it in that way. You have to limit yourself solely to a chronological presentation."

Archdeacon Stadnyk stated in connection with clergy pensions, that the pension-assessable amount of the Housing Allowance was raised from 30% of Stipend to 50% of Stipend, which had the effect of raising a person's pension on retirement by $60.00 per year for each year of service after April 1st, 1986. He remarked that that might not seem to be very much, but it was moving in the right direction.

Archdeacon Stadnyk stated that the Stipend Task Force had been charged with implementing a realistic experience allowance, and including that in the Stipend scale. The Committee endeavoured to make this allowance fit into the economic situation of our Diocese, and therefore, effective Jan. 1st, 1987, the Executive Committee approved a $50. per year of Service allowance to a maximum of 20 years, so a clergyman with a seniority of say 20 years, would receive $1,000. experience allowance over and above his Stipend. It was also proposed that the Years of Service Allowance be raised each year by $10. per year. Therefore, by 1992, the Service allowance would be $100. per year of Service up to a maximum of 20 years. It was hoped that this would allow time to absorb the cost, and raise the funding.

In discussing the matter of remuneration for extra duties by Archdeacons and Regional Deans, it was felt that this should take the form of an Expense Allowance for real expenses incurred, and if they needed help, it should be so provided.

Archdeacon Stadnyk referred to a motion by the Executive Committee to authorize the Stipend Task Force Committee to present a motion to the 1987 Synod to rescind the 1983 motion establishing an Equalized Stipend Policy, with this policy to be replaced by a remuneration plan using a minimum Basic Stipend.

He stated that this was a split vote, with a majority and a minority report. He remarked that even with the improvements which had been made, the Diocese is still at the bottom of the stipendiary scale, and some people feel strongly, that we have to catch up faster than we are.

At the conclusion of Archdeacon Stadnyk's presentation, the Chancellor asked "What is the ultimate recommendation of the majority of the Stipend Task Force?" - to which he replied that the ultimate recommendation was written on page 164, whereupon the Chancellor requested Archdeacon Stadnyk to read it out.

Archdeacon Stadnyk complied and read as follows:

"That the Executive Committee authorize the Advisory Stipend Task Force Committee to present a motion to the 1987 Synod to rescind the 1983 motion establishing an Equalized Stipend Policy, with this policy to be replaced by a remuneration plan using a minimum Basic Stipend."

The Chancellor felt that Motion 10 (NOTICES OF MOTION - Page 192) should be voted upon first in order to limit debate, and thereby cutting off Motion 9.

The Reverend L.H. Winslow addressed Synod before presenting his motion. He voiced his concern that so much time had been spent on the subject of equalized Stipends at two previous Synods, and he contended that nothing new had been presented to support further debate on the subject. He then read out his motion, without the accompanying preamble, as follows:

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

"Be it resolved that this Thirty-third Session of Synod does not wish to reopen the matter of Equalized Stipends, and to invest time in the rehashing of the same material." Carried.

For	99
Against	62
Abstentions	14

The Bishop announced that he did not concur: he wishes to give some thought to the matter.

NOTICES OF MOTION (Page 192 a and b)

No. 15 Re: Travel Allowance Motion #58 of Synod '81

The Reverend L.H. Winslow, mover of the motion, addressed Synod, during which he read out the motion.

Fr. Winslow felt that Motion #58 (Synod 1981) had not been fully implemented. He stated that sister Dioceses around Algoma had increased their travel allowances, and that Ottawa (the lowest) was currently reviewing the situation. He recognized that cost is a problem, but felt that "when Minimum Stipend Clergy receiving Minimum Travel Allowances are receiving less than necessary, then we have to find the dollars."

At this point, the Treasurer (who pointed out that he was neither speaking for or against the motion) stated that the Advisory Finance Committee had addressed the whole issue at great length two years ago, and starting in 1986, a supplementary allowance of 15¢ per km was introduced. Mr. Oosterbaan quoted the CAA figures covering car costs for 1986-87; in addition he quoted Travel Allowance figures for 1986 for 10 clergy (including the Bishop) who had received the 15¢ supplementary allowance. The average distance travelled came to 32,827 km. and using the CAA costs as quoted by Fr. Winslow, he stated that the cost would come to $5,739.; assuming the correctness of the 25/75% ratio for personal use as to Church use, the Church-related cost of automobile operation, the amount would be $4,304. In actual fact they did receive compensation in the amount of $4,614. which is slightly above the CAA costs. The Treasurer remarked that "we all realize that the automobile operating cost is related to the number of km travelled". The Treasurer then quoted travel costs for other clergy in the Diocese.

An inquiry was made concerning cost of insurance and repairs. One delegate remarked that the CAA rates cover not only gas, but wear and tear on the vehicle, and the servicing costs. The Treasurer was asked to provide a breakdown of what was actually covered in the CAA rates; insurance, snow tires, and depreciation are included together with gasoline and repairs, being actually all-inclusive.

One delegate thought that the 1981 motion #58 requested that the rates be changed each year, according to the rates of the CAA; he asked if this was indeed the case. The Chancellor then read out the motion in question, which asked that the Executive Committee review the method of calculating mileage allowance for Priests, to reflect more closely, the actual costs of travel. The motion further stated that the concept should include:

a) A minimum per annum Travel Allowance which reflects the actual costs to operate a suitable vehicle for the Priest's work;

b) an additional per km. allowance based on actual km. driven for Church work.

The Chancellor remarked that his understanding was that the complaint centered around the feeling that the Executive, in trying to carry out that policy, had not in fact, set a figure which reflects the actual costs to operate a suitable automobile for the Priest's work. He further understood from the mover and seconder of the motion, that the CAA figures in turn, reflect a suitable automobile expense, or actual costs.

The mover, The Reverend L.H. Winslow, agreed with the Chancellor's findings, qualified by "what our sister Dioceses are also finding they have to do to support their clergy, who are generally on better Stipends than ourselves". The Chancellor stated that "would introduce another consideration besides actual cost, and that is, that you would also ask the Executive to consider what others consider to be actual costs." The mover of the motion agreed that this was so.

33. Moved by Mr. W. Gigg, seconded by The Reverend R. Nicolle -

"That we extend Synod on Friday, May 29th, to 10 p.m." Carried.

After The Reverend L.H. Winslow concluded his rebuttal, the motion regarding travel allowances was then voted upon.

34. Moved by The Reverend L.H. Winslow, seconded by The Reverend Wayne Putman -

"That this Thirty-third Session (1987) of the Incorporated Synod of the Diocese of Algoma reiterates the direction established in Motion #58 of the Synod of 1981, and directs the Executive Committee to establish a realistic base rate beginning January 1, 1988, which reflects the published CAA costs of standard vehicle operation, and the average of the rates of those sister Dioceses listed above." (Page 192 a)

Carried. Some opposition.

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

The Bishop stated that the Motion would have to be referred to the Advisory Finance Committee, when appointed, to report to the Executive Committee.

NOTICES OF MOTION (Page 192 c)

35. Moved by Mr. G.V. McEwen, seconded by Mr. D. Cole -

"That the compensation level for clergy should be similar to that of secondary school teachers; and that the existing compensation package be replaced by:

a) A basic stipend of $30,000.

b) An experience allowance of $1,000 per year to a maximum of $10,000,

c) A responsibility allowance, as determined by the Executive Committee, for Archdeacons, Regional Deans, and Heads of Task Forces and Standing Committees,

d) An allowance, as determined by the Executive Committee, based on category of parish, i.e., rural, isolated, large, number of points,

e) A mileage allowance for professional purposes at currently accepted rates,

f) The existing elements of the Benefits Package (excluding the provision for living accommodation)

36. Moved by Mrs. G. Rollins, seconded by Mr. G. Bennett -

"That Motion 35 be referred to the Stipend Task Force."

Carried. A few opposed.

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

REPORT OF THE ANGLICAN CHURCH WOMEN (Page 140)

Mrs. Jean Brayshaw, the Diocesan President of the ACW, presented the report. She referred to the recently-held Diocesan Annual Meeting, held in North Bay, during which the program was based on "Family Life". Mrs. Brayshaw advised the members of Synod that the National Level of the Diocesan Presidents and their counterparts have accepted an invitation to Thunder Bay for their Annual Meeting in October.

The Bishop commended the work of the ACW, and he thanked them for their support of the Bishop's Discretionary Fund.

REPORT OF THE DIOCESAN ECUMENICAL OFFICER (Page 148)

The Reverend Canon F.G. Roberts presented his report. He remarked that in certain areas there are some significant things that have been happening, and they continue to happen because they are an ever growing influence in our lives in the Christian Church. Canon Roberts referred to the matter of Anglican-Roman Catholic relations, advising that a second Commission is presently meeting on our behalf; the first mini Report entitled "Salvation in the Church" has been published, and is available for purchase and study.

Referring to the Lima Document on Baptism, Eucharist and Ministry, Canon Roberts stated that this work is ongoing and will continue until 1991, when the Seventh Assembly of the World Council of Churches will take place in Australia. They will discuss responses from member Churches all over the world. He commented that at the last Diocesan Synod, a motion put put to the Floor, was tabled, and the substance of that tabling was that our Diocese would make some attempt to

study in our parishes and Deaneries, the substance of the Document. It is important as it is one of the most outstanding documents on ecumenism that has been published for a while. It is an attempt to bring together in a most startling manner, members of the World Council of Churches, to find a common denominator in the work of the Christian faith.

Canon Roberts will contact the Regional Deans to find out what is happening in their respective Deaneries, in the hope that there will be an ongoing and growing awareness of the document. He advised that there is a Study Guide to help in researching the work of the B.E.M. Document.

The Ecumenical Officer stated that the whole thrust of ecumenism is not so much what happens on the world scene in vast assemblies, but amongst people as we live together in society, in our own congregations and neighbourhoods. We must reach out to others in love, and above all, to find Christ in others!

Reference was made to the Anglican/Lutheran dialogue. We are reaching towards each other in discussions. We have to be prepared to take risks.

In conclusion, Canon Roberts asked for continued interest and hard work in dealing with all the issues contained in the report.

The Reverend R. Lumley remarked that when Archbishop Runcie visited the Diocese, he laid before us that part of our work was to seek reunion between all of Christendom. Fr. Lumley felt that of all the schemes for reunion which are going on, the document on Baptism, Eucharist and Ministry was the most promising; it is not just a study of unity, it is a process. He referred to one of the questions contained in the Document which concerns the faith of the Church through the ages; is it Scriptural or is it Apostolic? Fr. Lumley remarked that it is surprisingly difficult to get off that question; we cannot leave ourselves behind, we have to divorce ourselves from our past and from the present, in order to deal with the question.

The Bishop commented that since Fr. Lumley was speaking to Motion 5, page 190, perhaps he would like to move it at this time.

The Reverend Canon D.M. Landon, of the Resolutions Committee, advised that the Committee had asked Fr. Lumley if he would be willing to divide his motion into two parts; the first motion after being divided, would be the two paragraphs at the bottom of page 190, and the second motion being the material at the top of page 191. There is quite a difference in subject matter.

Fr. Lumley having agreed to the division, it was

37. Moved by The Reverend R. Lumley, seconded by The Reverend Canon F.G. Roberts -

"That in the Parishes and Deaneries of Algoma, the Report of the World Council of Churches on Baptism, Eucharist and Ministry shall be studied intensely.

That we, Anglicans of Algoma, take the initiative to generate among the denominations in our areas, the study and action process of this Report."

Carried.

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

In speaking to his second motion, Fr. Lumley commented that Canon Roberts had spoken of taking risks, and therefore, Fr. Lumley asked Canon Roberts to second his motion.

38. Moved by The Reverend R. Lumley, seconded by The Reverend Canon F.G. Roberts -

"In order to forward the desire of the World Council for the re-united Church to be a Eucharistic Fellowship, that the medium of worship for the people each Sunday, within the Diocese of Algoma, shall be the Holy Eucharist, according to the Rites and Ceremonies of the Anglican Church of Canada, whenever a priest is available.

We see this as our contribution to Church Re-union, by preparing ourselves for it, and giving leadership to our friends towards it."

The Reverend Michael Wright felt that in order to get an informed consensus of opinion, Motion 38 should be referred to the Diocesan Liturgical Committee - to whom people could write giving their opinions on the subject. It was, therefore,

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

"That Motion 38 concerning the medium of worship for the people each Sunday within the Diocese of Algoma, be referred to the Diocesan Liturgical Committee for study." Carried. A few opposed.

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

The Bishop commented that it is a subject in which he has tremendous interest; he thanked Fr. Lumley for his contribution, and assured him the matter will not be forgotten.

REPORT OF THE HERITAGE CENTRE (Page 160)

Mrs. Edith Morrow, Chairman, had submitted the report. Mr. Harry Huskins, the Diocesan Archivist, was asked to speak to the report. He commented that unfortunately, for reasons of health Mrs. Marguarette Rose had to step down, which was a great loss. However, Mrs. Edith Morrow agreed to step forward, and has done an excellent job. Mr. Huskins advised that several projects were under way. He referred to a display in the Synod Chamber, which was at General Synod, entitled "Called and Sent", which has to do with the history of the Anglican Church of Canada. Mr. Huskins made reference to the work being done by The Reverend Charles Hornett with regard to the excerpts from the Algoma Missionary News being supplied to the Algoma Anglican.

The Diocesan Archivist commented that he would like to take time to speak on a very important matter. He remarked that the Diocese is grounded in its history, and there is a very real danger of rapidly losing some of that history. There are old Registers and correspondence lying around in Churches; the materials get damaged, lost or thrown out, or destroyed by fire. It can never be recovered. The material is a testimony to the lives of those who built the Church; a Christian witness, and there is a responsibility to maintain that witness. Mr. Huskins urged all concerned to take steps to protect old records, remarking that if a fire proof vault was not available in the Church, to forward the material to the Heritage Centre.

The evening sitting recessed at 10:00 p.m. with prayer offered by Bishop Peterson.

SATURDAY, MAY 30th, 1987

MORNING SITTING

The morning sitting began with breakfast at 8:00 a.m., at the Marconi Club, followed by Morning Prayer. The Officiant was The Reverend Canon D.M. Landon. The Readers were Mrs. Frances Bennett-Sutton and Mrs. Elizabeth Woods, and the Intercessor was The Reverend Fred Carson.

Sister Helena, S.S.J.D., gave the Meditation.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

This Report was presented by The Venerable M.S. Conliffe, Chairman of the Committee, who stated that the members of the Committee were pleased, and considered it a privilege to serve on the Committee. He thanked them for their contribution. The report read as follows:

"My Lord Bishop,

On behalf of the Synod, and indeed of the entire diocese, this Committee wishes to convey to you, our deep appreciation for the guidance and leadership you continue to give us as our Father-in-God. Please be assured of our prayers each day, that you may be granted the strength and courage to follow where the Spirit leads.

As you expressed personal thoughts in your Charge, you revealed how deeply you feel for the diocese, and we know that you pay a sacrificial price for such genuine concern. We trust there there will soon be more assistance for you in your work, which will afford you more time with Mrs. Peterson, your children, and five grandchildren.

We trust that your attendance at Lambeth '88 will be an enriching and rewarding experience for both yourself and Mrs. Peterson.

We join you in acknowledging the good fortune of the diocese in having such a dedicated administrative staff in Synod Office, and express sincere appreciation to them for their work on our behalf.

We are pleased that as chief Liturgical Officer of the diocese, you are giving firm directives in the use of the Book of Alternative Services, and we look forward to further directives in your pastoral letters.

Social issues are a reality to all of us, and the Bishop has drawn our attention to some of the crucial concerns of our day. Your compassionate approach in addressing these issues, encourages us to assess our respective positions.

In consecutive paragraphs, the Bishop advises us of the need to be more deliberate in our personal care of the leadership of the diocese, then continues: "I find the care of all the churches, the time spent in travelling inside the diocese, and the constant concern for leadership in the parishes, wears at my energy." This alarms us; and we therefore urge the Planning Committee to find suitable assistance for the Bishop as rapidly as possible.

The Bishop's pertinent comments about Renewal awaken within us an exciting vision of what can be, and it is our prayer that all of us may indeed have the courage to risk letting go of what is, and to reach out for the promise of that vision.

We want you to know, Bishop, that we look for your firm direction as our Father-in-God, and reaffirm our loyalty and love. We thank you for just being yourself, and we thank Mrs. Peterson for sharing you with us so generously: we salute her! and we pray God's continued blessing and guidance upon you both.

The Bishop thanked the Committee for their warm, generous and supportive comments.

REPORT OF THE DIOCESAN CO-ORDINATOR FOR THE PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND (Page 215)

The Bishop advised that the Co-ordinator had suffered whiplash after a car accidentin which another vehicle plowed into the back of him. The Reverend Ron Duncan is resting at the House of the Sisterhood of St. John the Divine; he will spend time with the Order of the Holy Cross during the summer. Captain Ben Waterton, Church Army, is filling in for Fr. Duncan, at Church of the Resurrection in Sudbury.

Mrs. Betty McDowall, head of the Ontario Section P.W.R.D.F., presented the report. Mrs. McDowall commented that the report was a triumph over adversity, since Fr. Duncan had dictated it under extreme stress.

Mrs. McDowall stated that the Diocese of Algoma is part of the Ontario Section which comprises the seven dioceses (the Ecclesiastical Province of Ontario), plus the Diocese of Keewatin. The Coordinators work together to promote the work of the Fund; to raise awareness of justice issues, to encourage development of parish leadership. Mrs. McDowall remarked that it is the Parish leader who is the most essential person in the work of education and fund raising. He or she is the one who receives, and acts upon the information which is gathered up so promptly and accurately by the National Staff. The number of urgent appeals that have been sent in recent weeks, the situation in Central America; the Philippines; the refugee crisis, call for immediate response. Mrs. McDowall commented that if all the information is to be translated into immediate action, we do need to hear about it.

Mrs. McDowall urged every parish to appoint a Co-ordinator to ensure that the work can go on, and to send the name to Fr. Duncan. She advised that some time during the summer, every parish in the Ecclesiastical Province of Ontario would receive an information sheet, and a Call to Action, to encourage our Provincial Government to allocate funds to match the Grants made to development projects overseas. Mrs. McDowall stated that it had been a 10-year struggle to convince the Provincial Government that Ontario should join the four Western Provinces in allocating funds. She asked everyone to let their voice be heard.

With regard to the refugee crisis and Bill C-55, Mrs. McDowall wondered how many people understand the import of Bill C-55. The Ontario Section recently sponsored a Seminar, at which Archdeacon Conliffe was a delegate. She requested him to speak to the Synod about the matter.

The Venerable M.S. Conliffe stated that we have to keep some things in mind, when thinking of the refugee situation in the world; on the one hand we have to be realistic and say that there are 10 million refugees in the world, but immediately we must also say that not all of them want to come into Canada tomorrow. He remarked that the Government wants to bring into Canada 120,000 immigrants this year, and has said that 20,000 of these may be refugees; we keep that statistic in mind as well. Archdeacon Conliffe mentioned Bill C-55, stating that until recently it was possible for refugees to come into Canada, and take up residence

as their case was being processed, as they were awaiting refugee status, and then they could make a claim to stay in Canada. Bill C-55 appears to state that no longer will anyone be allowed into Canada in order to process a claim - they must make their claim in their own Country. This closes our boundaries, and the Government is saying to people "Go back to your own Country, or go to a third Country that is safe". Archdeacon Conliffe remarked that the reality is that there will be approximately 25,000 coming out of South America and Central America, hoping to come into Canada this year. Many of them will be coming to Canada for a brief period, because it is a proven fact that many refugees wish to go back home; they are escaping a political situation,and want to go back when there is political rest again, so they should not be a threat to us.

Archdeacon Conliffe stated that we, as Christians, should appreciate that the humane thing to do would be to accept them, and then let them process their claim. It is for this reason that Church Leaders are asking the Government not to pass this Bill.

Reference was made to several Bills introduced by the Government recently; i.e., Reinstatement of the Capital Punishment; Bill C-55, and legislation on Pornography, all of which were acceptable to the public. Archdeacon Conliffe commented that we should be shocked to know that the average Canadian does not want any refugees coming into Canada, and is insensitive to the needs of other people. The Government can bring in this Bill, knowing that they have the backing of the average Canadian. We as Church people have to speak out against it; we have to speak to our Members of Parliament, we have to get the message to the Government, in order that those who are seeking refuge because of political unrest in their Country, whose lives are threatened, may come to Canada, and enjoy the freedom which we enjoy.

Archdeacon Conliffe stated that part of the Bill is, that if someone is passing through Canada to go to another Country, a transit visa is needed. He cited the recent incident whereby a plane load of Chileans going through Argentina, whose airplane tickets said their destination was Spain, had to pass through Canada on a refueling stop. They were stopped in Argentina because they did not have transit visas. These people were running for their lives.

Archdeacon Conliffe urged everyone to make themselves more aware of Bill C-55, and the refugee situation in the world, and learn what we can do to alleviate the suffering of these people. He referred to the Master Agreement which the Diocese has with the Government, which means that any parish can sponsor a refugee who has been granted refugee status, and be backed by the Diocese, because we have to guarantee financial support for a full year. The papers are processed immediately. This could be part of Christian Outreach, to help make the lives of other people a little better, giving them the chance to live better and richer lives.

Mr. Richard White stated that he had friends who were refugees in the Middle East; they long to go home, they do not want any part of Western culture. He commented that they just need a place where they can get their lives settled and turned around.

The Bishop commented that a lot of the work of the PWRDF is to support the refugee in a neighbouring Country; they want to go home as soon as the political situation is settled. He commended an article in the May issue of The Anglican Magazine entitled "Environment and Shelter: more than a roof". It is the theme of the United Nations Environment Program. The Bishop stated that we, as Christians, are invited to consider the period of June 5-7 as Environment Sabbath,

a period for religious observances and interfaith ceremonies, thereby emphasizing the imperatives of cooperation on behalf of the whole earth. The cities have their homeless people, seen on the streets. The Bishop stated that it is a terrible indictment that people have no shelter.

REPORT OF THE ADVISORY OUTREACH COMMITTEE (Page 219)

The Venerable M.S. Conliffe presented this report, commenting that much that has been said in various reports at Synod, is touched on in the report of the Outreach Committee. He emphasized the need for the Diocese to become more involved in communications of all kinds; the Church has always been slow in catching up with the rest of the business world, and with the rest of the world around us when it come to using technology. Archdeacon Conliffe referred to the Sunday School of the Air, and while admitting he did not know its content, he was pleased to see that "some people are jumping into the television media, and making us appreciate that video tapes can be used very effectively wherever we are today". He said that we should use whatever equipment is available, to further the Kingdom of God upon earth.

Archdeacon Conliffe referred to the report by Miss Marian Page, on her mission to Gambia, West Africa. He stated that Marian hopes to go back to Gambia, and possibly to Madagascar this summer, and needs our support; the Bishop sponsored her to some extent on the first trip, but she sees herself as very much a member of the Algoma family; she is also a member of Synod, and was elected to General Synod. She was unable to come to this Synod because of commitments at School - she is a teacher. Archdeacon Conliffe stated that Marian is asking for support, and primarily our prayers, that she may continue to follow where God leads her. He remarked that we can give financial support as individuals, by sending contributions to Marian, perhaps through St. George's Church, Thunder Bay, or directly to Marian. She is doing the work of the Lord.

Regarding the report of the Outreach Committee, wherein it states that the Algoma Anglican is not presently going into all Anglican homes in the diocese....., The Reverend Canon D.M. Landon remarked that originally to meet the postal requirements, we could send it only to "identifiable givers", and therefore, it could only be sent to them, unless more postage was paid. It was agreed that this was the case.

The Venerable M.S. Conliffe made the suggestion that parish lists should be reviewed, and the Algoma Anglican should be ordered for those who are not "Identifiable Givers", and other parishioners should visit them, deliver the paper, and encourage them to come to Church!

REPORT OF THE ANGLICAN MISSIONS SERVICES COMMITTEE (Page 172)

Mrs. Marion Birkinshaw, Chairman of the Committee, presented the report. She remarked that Mr. Dick White, a missionary with Episcopal World Mission Inc., of which AMSC is an Associate, would be happy to visit any parishes during this summer, and welcomed any requests. Questions were invited.

The Bishop expressed to Mrs. Birkinshaw, appreciation of the work done to support Dick and Linda White, and others who are listed in the report.

REPORT OF THE TASK FORCE ON NATIVE MINISTRY (Page 158)

The Venerable R. Kreager, Chairman, presented this report. He apologised for an error, remarking that the membership list should read Lana, not Lola Grawbarger, and that the name of Mrs. Rosalie Goos should be added. Archdeacon Kreager mentioned that The Reverend Alan Knight might join the Committee.

Archdeacon Kreager commented that one hundred years ago, missionaries got a foothold through the work of evangelism amongst the native people. We now look to see what has happened to the indigenous native ministry; where are the Deacons and Priests from these areas which were evangelized one hundred years ago. He referred to the comments from Bishop Allan, of Keewatin Diocese, in the report, and felt that action was needed, beginning with prayer, and in consultation with the native peoples themselves. There are members on the Committee from Garden River. Contact has been made with The Spanish River Reserve, and on Manitoulin Island, with Sheguiandah, but unfortunately, with regard to the Clergy who were working in that area, one was killed in a tragic car accident, and the other transferred to Sault Ste. Marie.

It was noted that with the ministry of Mrs. Rosalie Goos at Garden River, the people are becoming much more involved; they do respond when there is time for clergy to be with them. All the areas involved have been ministered to by Priests faithfully over the years, coming from outside, spending what time they could. In the case of Garden River, Mrs. Goos spends an average of about 25 hours per week, and the results are already being noticed. Archdeacon Kreager commented that if this could be done in other areas, with encouragement to the native spiritual leaders who are already there, there would be much improvement in the situation.

We have recommended a program of education which fits the needs and abilities of the people; perhaps a Coordinator is needed to travel around to the various areas, to confer with the people, and pull it together into some sort of coordinated plan, and to work with the people already there.

Archdeacon Kreager stated that the recommendations had been made to the Executive Committee, "but we seem to be at a loss as to how to carry them out, except when the Bishop takes initiative and appoints somebody to go and work and minister alongside the people in these various areas." He wondered if the recommendations should be referred to the Planning Committee, to the Anglicans in Mission Committee, or the Advisory Finance Committee, and was prepared to make a motion to this effect, in order to move things along.

Archdeacon Kreager gave thanks to the Bishop, who sees the need and has taken initiative.

The Bishop commended Mrs. Rosalie Goos for her work in Garden River, and invited her to speak to the Synod.

Mrs. Goos remarked that when thinking of Jesus' command to go into all the world, sometimes we think only in terms of going to the other side of the world, and we forget our mission and ministry to the people close to us.

A Synod delegate spoke of a recent conversation with members of the United Church, wherein he learned that they are looking into native ministry; they have eight ministers, and are presently proceeding to make a convention, the equivalent of our Diocese, that would minister completely to the native people. He felt that in the United Church, the native people have been working from the bottom up, and

have been successful - he felt that "we have been working from the top down", and he suggested we should let the native people work from the bottom up.

A clergy delegate agreed with the above remarks, noting that it was a very complex problem, and remarked it would not be easily decided at Synod. We have been ministering to the Indian people for 200 years, and we have not yet seen an Indian Bishop - it has to come from the bottom up, with the Indian people speaking to us, all working together. He commented that in conversation with the Indian people at Spanish River he learned that they want an Indian clergyman.

The Bishop stated that there is now Indian representation on the National Executive Committee, which is of considerable help in discussions concerning the Indian people. He commented that if we want Indian people on our Executive Committee, we must vote for them.

40. Moved by The Venerable R. Kreager, seconded by Mrs. Rosalie Goos -

"That the recommendations contained in the report from the Task Force on Native Ministry be referred to the Advisory Planning Committee, and the Advisory Finance Committee, for consideration of ways to implement them, which will be reported to the Executive Committee." Carried.

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

REPORT ON YOUTH MINISTRY (Page 186)

This report was presented by The Reverend C. Dee, Diocesan Youth Coordinator. He remarked that the report had been put together with an ad hoc committee formed merely for that purpose. However, it was felt that youth ministry is of such importance that it warrants the formation of a standing committee.

Fr. Dee stated that two Youth Synods have been held since the last Diocesan Synod, and they have dealt largely with youth ministry in the Diocese. Part of their focus has been on the development of youth leadership, and participation in this Synod is a testimony to the effectiveness of the Youth Synod programs todate.

The Youth Coordinator referred to earlier remarks made by The Reverend Dr. Frank Peake, wherein it was felt that ideally the young people should be elected as Lay Delegates to Synod, because they are so much a part of a parish, rather than coming as "Youth Delegates"; he agreed with these remarks, and commented that it was quite significant that a Youth Delegate was elected as an alternate to the Provincial Synod, and speaks highly for the work going in development of youth leadership.

Fr. Dee stated that there are not very many youth active in parishes.

He advised that so far, Youth Synods have been covered from Anglicans in Mission funds; the Youth Synod this year will use up all the funds allocated. Therefore, if the Youth Synods are to continue, they will have to be included in the Diocesan Budget. He noted that in the Stewardship booklet it was stated that the priorities of a congregation are reflected in its budget; he felt that youth ministry is of such importance that it should be reflected in the budget of our Diocese.

Mr. Andrew Jackson, Youth Delegate, advised that the motion No. 12 on page 192 had been revised, and each section therein would be moved as a separate motion.

In support of the first motion regarding Youth Synods, Mr. Jackson remarked that with the youth program growing, it was hoped that after 1989, it would be acceptable to hold Youth Synods every two years, rather than on an annual basis. He stated that the Diocesan network made available through the holding of an Annual Youth Synod, is essential until each Deanery has a Youth Unit which is capable of handling the needs of youth in that Deanery; only 2 Deaneries currently have a viable Youth Unit. Mr. Jackson felt that the Youth Synods held so far, have proven invaluable to youth of the Diocese, in revealing their potential spiritually, as well as their potential to be a part of the Diocesan family.

Mrs. Frances Bennett-Sutton mentioned that at a Deanery Council meeting held in Thunder Bay, some comment was made that if the parishes within each Deanery raised enough money to hire someone either part-time, or full time within each Deanery to work as a Youth Coordinator, it might be more effective than having a Diocesan Youth Coordinator. It was agreed that the suggestion was good, but that motion had not yet come up for discussion.

41. Moved by Mr. Andrew Jackson, seconded by Mr. Brian Coleman -

"That the practice of holding Annual Youth Synods be continued until at least until the summer of 1989."

The Venerable M. Conliffe felt that there should be some indication as to where the funds are to come from before a vote would be taken.

The Reverend E. Swayze stated that he had been involved with each Youth Synod, and was currently helping plan the 1987 Youth Synod. He remarked that two years ago there were no youth structures in the Diocese, and they are now in process of being developed, with a long way to go yet. Fr. Swayze said the other two motions yet to come, would help to build structure and develop it further. He indicated support for the motion to continue Youth Synod for another 2 years, feeling that it is really a bridging motion, giving time to develop things at the Deanery level, and to think through how we want the Deanery and Diocesan structure to work.

With respect to the cost, Fr. Swayze stated that a $50. registration fee per person is required, and helps to defray some of the cost, and moves are afoot to reduce the cost, e.g., this year the Youth Synod will be held at Camp Manitou, rather than Thorneloe College.

Motion 41 was then voted upon and CARRIED.

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

Mr. Jackson then presented the next motion with regard to the appointment of a Committee to establish a Diocesan youth policy. When the Bishop asked who would appoint that Committee, Mr. Jackson responded "Would you like to?"

42. Moved by Mr. Andrew Jackson, seconded by Mr. Brian Coleman -

"That a committee with youth and clergy representation be formed to establish a diocesan youth policy, and be responsible for the administration of that policy." Carried. Some opposition.

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

43. Moved by Mr. Andrew Jackson, seconded by Mr. Brian Coleman -

"That serious consideration be given by the Executive Committee to the hiring of a full time Diocesan Youth Consultant."

Mr. Jackson supported his motion by saying that those Deaneries which have the most active youth movement, have parishes in them with Assistant Curates, which means they have time to spend with the youth; this will not always be the case.

It was felt by one Synod delegate that the youth should be supported, otherwise there would be no Church in the future.

One delegate remarked that a Youth Coordinator should be a well qualified person, who would also work with the National Church.

Discussion ensued with people stressing the need for action on this important matter. One delegate urged the Executive Committee not to hire a professional Coordinator, but to use a loving, caring member of the clergy.

Mrs. S. Koza in supporting the motion, referred the delegates to the Canons, page 48, "Some Notable Synod Decisions", 1971 - Youth Worker: that each Parish Vestry elect at its Annual Meeting, one adult, male or female, to act as a Parish Youth Director, to assist the Rector in Youth work. Mrs. Koza remarked that we can start doing something right now!

Motion 43 regarding consideration of hiring a full time Youth Consultant was then voted upon and CARRIED.

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

The Reverend Canon D.A.P. Smith remarked that he was very much in favour of Youth work, but cautioned against the development of a paternalistic attitude, whereby everything is done for Youth, instead of encouraging them to raise funds to help finance at least part of what is required; this will also keep them more involved in the life of the Church.

The Bishop stated that one of his policies with regard to people attending a Conference, is that they put some money in themselves, and that their Parish, as well as the Diocese gives support. The people then report to the Parish, and the Diocese, and everyone is kept informed.

Dr. D.H. Gould, Chairman of the Agenda Committee, announced that due to limitation of time, he would have to make the following motion:

44. Moved by Dr. D.H. Gould, seconded by Mr. Wm. Kidd -

"That Motion Nos. 16, 19, 20 and 21 (Convening Circular) be referred to the Diocesan Executive Committee." Carried. Unanimous.

The Bishop concurred.

45. Moved by The Very Reverend I.L. Robertson, seconded by Mr. W. Gigg -

"That the firm of Thorne, Ernst and Whinney be appointed auditors for the Diocese of Algoma." Carried.

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

The Reverend Canon D.A.P. Smith expressed his appreciation for associations within the Diocese over the last 30 years. He felt that he had been trained in the Diocese of Algoma, and had learned from many good and gracious people, and had served under three very fine Bishops, and had some very wonderful brothers and sisters in the Diocese. Canon Smith stated that he had been nurtured in the Diocese, and carries with him fond memories and a great treasure.

Mrs. Mary Rossiter, Diocesan Secretary for the Pakistani Embroideries, advised the Synod that 1987 was the 40th Anniversary of the project, and she encouraged continued support from all parishes in the Diocese.

The Reverend P.V. Atkinson extended thanks to the Diocese of Algoma, and gave especial thanks to Mrs. Wm. Wright, the wife of Archbishop Wright, for giving support to St. Paul's School, Palampur, India, where he had once been a student. Fr. Atkinson advised that he is the Chairman of the Heber Wilkinson Memorial Fund.

VOTES OF THANKS

46. Moved by The Reverend E. Burke, seconded by The Reverend R. Flowers -

"That the following committees and individuals be given a vote of thanks - they worked during the few breaks, and after hours, while the rest of us had opportunities for fellowship and rest, resulting in a well-organized, relaxed Synod. It was also educational, and provided for group participation.

1. The Credentials Committee under the chairmanship of The Reverend Tim Delaney, for doing a necessary job, graciously and well.
2. The Arrangements Committee chaired by The Very Reverend I.L. Robertson, especially for an air-conditioned meeting place.
3. The Agenda Committee under the chairmanship of Dr. David Gould, for the smooth running of Synod; also our Chancellor, The Honourable John Wright, for his sensible counsel when needed.
4. The Canons and Resolutions Committee under the chairmanship of The Reverend Canon D.M. Landon, for their painstaking work of keeping the wording of Canons and Resolutions legal and clear.
5. The Elections Committee under the chairmanship of The Reverend J.M.A. Wright.
6. The Bishop's Charge Committee for their positive comments.
7. The Service Committee, and the parishes of St. Luke's and St. John's for the use of their facilities for worship. Also Sister Helena, and Bishop Frey, for their devotional and challenging addresses, as well as other clergy and lay people leading daily worship. We would like to express our thanks to Mr. Dick White for his information and challenge regarding missionary work, and the Episcopal World Mission. Not to be forgotten, those taking part in the Prayer Vigil during the Synod.
8. The Reverend Garry Dobinson and his team for the Press and T.V. coverage, and taping.
9. The Reverend Canon D.M. Landon for preparing the Message to the Queen.
10. The ACW who provided for, and served at the Reception at Bishophurst.
11. Synod Office Staff for sacrifice beyond the call of duty, before and during Synod.
12. The Reverend R. Nicolle, Mr. W. Gigg, and Mr. O.K. Lawson, the Clerical and Lay Secretaries, and Registrar.

We wish to recognize the work done prior to Synod, and the presentations given during Synod by various groups:

a) The Diocesan Stewardship Committee under the chairmanship of The Reverend R. Nicolle, assisted by The Reverend Carl Major and Mr. Kenneth Kerr.

b) The Reverend F. Doe, for planning and preparing for the discussion groups on Lambeth '88.

c) The Ad Hoc Committee on Public Education, for their update on what has happened, and what is being proposed. Special thanks to Canon Gilbert.

d) The Reverend Canon J. Crouch and Dr. M. Kosny for the insights they have given us re where the diocese is and needs to go.

e) The Reverend Canon Sutherland, The Reverend Dr. Frank Peake, and Mrs. Lynn Uzans, for their presentation "Growing Into Christ".

f) The Stipend Task Force, for their continued crusade for a just system of remuneration for clergy.

g) Many others who have prepared and presented reports and papers. We recognized the contributions of people of all ages, men, women and youth. Special thanks goes to the members of Synod, who with patient endurance and dedication, listened to all the others.

In closing, we commend Bishop Peterson, for his servant role among us, and thank him for chairing Synod in a relaxed, sensitive, but effective way.

We thank God for His protection in travel, His blessing and guidance during this Thirty-third Synod. CARRIED.

47. Moved by Miss Andrea van Oudheusden, seconded by Miss Lindsay Brimblecombe -

"We, the thirteen Youth Delegates to this Diocesan Synod, would like to thank the Bishop, Clergy and Lay Delegates, for inviting us into the process of structuring the government of our Anglican Church.

To the Bishop, we appreciate your encouragement, as mentioned in the Bishop's Charge, of our involvement and acceptance in the Church, and we hope to continue our fellowship, and grow as "Responsibles" and hopefully "Creatives" of our Church.

And to those wonderful people whose vehicles we used and abused, thank you for driving us." Carried.

The above motion was signed by all the Youth Delegates.

CLOSING EUCHARIST

The Eucharist was celebrated by The Right Reverend L.E. Peterson. The Administrators were The Reverend Canon F.G. Roberts, The Reverend Canon D.A.P. Smith, and The Reverend Canon G. Sutherland. The Intercessor was Mrs. Connie Wilson, and the Readers were The Reverend E. Swayze and The Reverend R. Elkin.

PROROGATION OF SYNOD

The Bishop prorogued the Thirty-third Session of the Synod and concluded with the Blessing.

APPENDIX "A"

Devotional address delivered to the Algoma Diocesan Synod by Sister Helena, Sisterhood of St. John the Divine, on May 28th, 1987.

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"MEDITATION FOR SYNOD 1987"

These meditations are going to be meditations, spacey - to allow our minds to flow, to be open to the further dimension which our fellow human beings assume, is what we are about, on their behalf, or perhaps we might say, "their convergence points."

In preparing for these (meditations) since last Friday evening, there has been much unfolding of insight, for which I am very, very grateful, and grateful to you for being the occasion. The day before my departure it was all shaped up, and then in the evening it all turned to dust, in comparison with the Reality, and I think this is good, for I must be very open to the Spirit to take my little bits of dust and turn them into springboards, or silicon chips, to unfold the reality for you, and I trust that you will go along with me, in being open to the Holy Spirit, in hope that this will mean that there will be a very Special Presence of His, all through this Synod; that very Special Presence who was with us yesterday evening - that all the deliberations, listenings, reportings, decisions, may be within that milieu.

Ten minutes is not too short; I read a while ago about a school in Japan where the boys were required to sit for ten minutes to quiet their hearts, before the classes began.

This is, I feel, a time of expectancy - of what the Spirit will say to the Church in Algoma - in Algoma and beyond, for the whole Church co-inheres in Christ, in this world and beyond. In the words of Charles Williams, we can expect that there will be a word to the Church Militant in the dimension where the Spiritual Powers do battle. "Thou hast spoken a word of power in the midst of hell" and heaven will invade the sinister stronghold. "That thou only canst be, That Thou only art." And so the Kingdom becomes.

We will keep a few moments of quiet, quietly in the Presence. Some of you may know the Jesus prayer; saying the Name of Jesus quietly in our minds, just focus - God meets us in Christ.

This is Ascension Day. Those few who knew, gazing where He had gone - included into that next dimension that is yet nearer to us than breathing, closer than hands and feet; they knew that Heaven and earth are blended now, in Christ. Heaven in us, we in heaven, believe it or not. Too good to be true; as a loyal servant of Christ once said "In God it is too good not to be true."

Quietness

Blessed be God, Father, Son and Holy Spirit, and Blessed be His Kingdom, now and for ever. Amen.

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Devotional address delivered to the Algoma Diocesan Synod by Sister Helena, Sisterhood of St. John the Divine, on May 29th, 1987.

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"MEDITATION FOR SYNOD 1987"

"Ascribe to the Lord the Glory due His Name", honouring Him by labouring here together, with the earthly affairs of heaven; honouring Him by our worship - with our attention, with quietness, for these few minutes. Quietly present to the Presence.

When the soul touches God, there is silence -the Awesome - the Numinous - the All-Holy - the Too-much for us. John the Seer fell flat on his face. We have been hearing about the reaction of Isaiah, Ezekiel, Job. "Who am I to argue with God? I repent in dust and ashes." Paul - an instantaneous right-about face. "I am Jesus whom you are persecuting." "Lord, what would you have me to do?" And us, was it simultaneous? A realization, a call, an answer - all in an instant?

He called us each in the way that we could hear - absolutely different for each one of us - maybe a persistent nudge from Someone to Whom we finally realized we couldn't say No.

In the stillness, dancing, when the soul touches God. Silence, and there is jubilation, ecstasy. Someone who saw a little glimpse of Heaven, said it is an eternal laugh of sheer delight, and a dance. Dante describes the dance in the Paradiso. Toller Cranston skated it in the climax of his marvellous Christmas Show a year ago last Christmas. In heaven it is all at once, the silence and the dancing.

"In the deep impassible Trinity,
in the land of the Trinity,
uttering unsearchable bliss." (Charles Williams)

Here, each has to have its turn - the soul soars on wind and song - the soul comes to rest and folds its wings.

"And while with silent lifting mind I've trod
the high untrespassed sancticty of space -
Put out my hand, and touched the Face of God." (John Magee, Jr.)

And the incredible truth is that He is our Best Friend - totally aware, caring about every detail of our lives; right now knows all about us, better than we know ourselves, and loves us; totally for us, no matter what. Always promoting us. God won't fail us - He won't even fault us, that is not what He is looking for. The One with whom we can be perfectly at home - the One with whom we can commune from the depths of our hearts - and even beyong God, the One with whom talking can get in the way. You don't have to talk to your best friend, do you, you can just be with him/her, just sit with your friend.

Ascension to Pentecost - the time of jubilant expectancy. Continually in the Temple they were, praising and blessing God. In the upper room - sharers together of the great secret - mounting anticipation day by day, nine days, then

the Sabbath Day, the day of God's honour, then the night, the mysterious sleep cycle when God is freer to come through, in dreams, intimations, knowings - something ready for the morning, perhaps.

Then - 9 o'clock in the morning, the Great Breakthrough - wind and fire - the deeps of the consciousness broken - freed - tongues - fearlessness - afire for Christ, and that day 3,000 souls were added to them, and day by day, more of those who were being saved. And they laboured with the earthly affairs of heaven. The care of all the churches. It seemed good to the Holy Spirit and to us.

And we can expect. He is free to come through now - forever - everywhere. Pressing upon us at every point - coming through the least opportunity. "Behold, I stand at the door and knock." The courteous One. He won't invade us - we have to open the door for Him - but coming through the cracks, under the door. God is not proud.

Quietness

"Glory to God, Whose power working in us can do infinitely more than we can ask or imagine."

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Devotional address delivered to the Algoma Diocesan Synod by Sister Helena, Sisterhood of St. John the Divine, on May 30th, 1987.

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"MEDITATION FOR SYNOD 1987"

Quietness

God is our goal. Everyone's God. What else is there? Even Hell is simply antagonism to God - separation from God. EVERYONE'S GOAL - but some are called to be especially aware of this, and to be guides, supporters - to be the way - channels of grace - in Christ - NO LESS. "I am the Way".

A threefold pathway -

Compatability, Ultimate Satisfaction, Use Everything

Compatability - to share God's mind. Be the kind of company He can enjoy. His attention is continually focussed on each one of us - you - me - as if we were the only person in the universe - so let us be enjoyable. "I was daily His delight" - Scripture says that. "I do always the things that please Him."

Ultimate Satisfaction - Ecclesiastes - a good and wise man in search of meaning - loving life - living it to the full. That is what we are meant for - life, liberty, the pursuit of happiness. Centred, grounded in God. Alone, our demanding souls put upon it a burden too heavy for it to bear. It breaks down - goes nowhere - all is vanity. "Lord, even the devils are subject to us!" "Rather, rejoice that your names are written in heaven."

Use Everything to bring us into a closer relationship with God. All life is opportunity - day in and day out, and there are special opportunities. He had a very special opportunity, and after the Resurrection "I was glad to do it for you". Even "Thank you for doing it to me". Because once He had taken human nature, there was no way back into the glory except through that human nature - right down to its ultimate - until that great cry, "It is accomplished. Father, into Your Hands - back into Your Hands, I commend My Spirit". His intrinsic Spirit - the intrinsic Spirit of the whole of humanity - summed up in Himself. Blood and water - medical evidence of a broken heart - and Pilate marvelled that He was dead already - one so young and so strong. That last evening - "If you loved Me, you would rejoice, because I am going to the Father, and the Father is greater than I" "Now is the Son of Man glorified, and God glorified in Him, and straightway He will glorify Him in Himself", as Judas went out into the night, to do what he was about to do. "Father, I will that those whom you have given to me may be with me where I am, in the glory in Him." "The glory I had with You before the world was". Redemption, and we have our opportunities.

Jesus sets the ideal before us. He knows we won't make it - not in this world, and He says "Follow Me - Come with Me." "You in Me, and I in you." The only ones He couldn't stand were the ones who thought they had made it.

The ideal before us - the vision - without the vision, the people perish. No pilgrimage. Going nowhere.

"O Blessed, for ever bring Thine own to Thyself,
and for ever Thyself to Thine own." (Charles Williams)

Quietness

"And the Lord with laughing eyes bids the trembling world arise, whispering
'Did you think that God is dead."
Nay, My blood is warm and red, and there is no death to dread -
Come, and sing." (Studdert Kennedy)

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BISHOP'S CHARGE

by

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

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

Sault Ste. Marie, Ontario
May 28th, 1987

THE BISHOP'S CHARGE

SYNOD - MAY 1987

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

My Brothers and Sisters - People of God.

We are gathered here as the Synod of the Diocese of Algoma to consider the policy and action for the next few years in the diocese. Many of you are here for the first time. I pray that we will all be gracious with one another's considerations in our discussions, encouraging and building up the body of Christ. May God the Holy Spirit direct us all towards a common path in following the steps of our Lord Jesus Christ.

I thank God for all who have, and are upholding this Synod in prayer, for it is by the leading of God that we will come to take action that will bear fruit and give our Heavenly Father glory.

PERSONAL THOUGHTS

This is my second Synod as your Bishop, and more than ever I am conscious of the grace of God. There have been heartrending losses of people, and physical resources like the Church of the Epiphany's fire this Spring. There have been great moments of celebration, such as the visit of Archbishop Runcie to the diocese in the Fall of '85. God is greater than all our weaknesses and strengths. It is in royal allegiance to God that we stand in the good times, and the bad, for we are a resurrection people.

Our personal family life is great! Since our last meeting there have been 2 weddings and we now have 5 grandchildren. I value the time I do have with Yvonne, our children and grandchildren. It is precious.

LAMBETH '88

Next Summer, Yvonne and I will join the bishops and their wives from all over the Anglican Communion, at Canterbury, for the Lambeth Conference. I have distributed 10 copies of the video on the Conference, wherein the four main themes are explained. In this Synod, we will have some time to consider the issues that are of concern in the Anglican Communion.

Personally, I have experienced great wisdom in the rank and file of our membership who understand the comprehensive nature of our history, which encourages thinking Christian people in every parish. I am challenging

our young people to put their minds and energy into the ministry God is calling them to fulfil as baptized members of the Church today.

In the face of every decision that has come within our diocesan family during the past two years, growth in spiritual depth in our people has been evident. I have great faith in the objectivity and Christian compassion of God's people.

WELCOME

I am pleased to welcome to the Synod this morning, three guests. Two people have already spoken to us. Bishop William Frey, of the Diocese of Colorado, and Sister Patricia of the S.S.J.D.

I have also invited George Poffenbarger, the Parish Priest from St. James' Church, Michigan; Diocese of Northern Michigan, to be our Partner in Mission, and give us a few of his impressions at the end of the Sessions.

We are also expecting others to arrive and take part later in the Sessions: The Reverend Carl Major, the National Stewardship Officer, and Mr. Kenneth Kerr, the recently-hired Planned Giving Officer for the National Church.

We also anticipate the arrival of Dr. Michael Kozny and two postgraduate students who worked with him on the Summary of responses to the circulated questionnaire.

The Reverend Canon William Gilbert will be present to speak to us when the Synod considers the Public Education issue.

I welcome Dick White, a local teacher who has prepared himself to be a Missionary, and will be working this Fall in Cyprus, under the auspices of Episcopal World Mission. The Canadian counterpart, the Anglican Mission Services Committee, will be reporting on Friday afternoon.

Last, but certainly not least, we welcome Archbishop Wright, and thank him for his continued support and interest in Algoma and all that happens from Kakabeka Falls to the Severn Bridge. On September 11th, he will be celebrating his 60th Anniversary of his Ordination to the Priesthood.

DIOCESAN FAMILY CONCERNS

Synod Office Staff:

We are fortunate to have such a dedicated and keen Synod Office Staff. Jean McAlpine is an invaluable help to me in the administrative tasks that are part of the Bishop's calling. Din Oosterbaan, and the other part-time members of the Synod Office Staff - Sheila Brideaux, Marilyn Sellers, and

Patsy Oosterbaan, maintain all the other work that needs to be done to keep the diocesan administration sound.

I have some concern about the heavy work load, and plans are underway for an independent assessment of our routines in management, not just of the Synod Office, but throughout the diocese, so that the standard of service for the people of the diocese may be fostered.

The Departed:

At the Eucharist today we will pause to remember with gratitude the people who have served the Diocese at Synod, and have entered the paradise of God since our last meeting.

The Rev'd Horace George Garrard	(Algoma)	1941-1981
The Rev'd Canon Stephen Baxter Gordon Gosse	(Algoma)	1953-1976
The Rev'd Walter Whitehead Jarvis	(Algoma)	1934-1954
The Rev'd Canon Edward Raymond Nornabell	(Algoma)	1931-1978
The Rev'd Canon Stanley George Tomes	(Algoma)	1979-1986
The Rev'd Peter Johann Homann	(Algoma)	1985-1986

Mrs. Helen Beattie, wife of The Reverend Gilmour Beattie
Mrs. Dorothy Hinchliffe, wife of The Reverend Canon James F. Hinchliffe
Mrs. Grace Bell, daughter of The Reverend Canon Wm. H. Hunter
Mrs. Grace Fischer, daughter of The Reverend Canon Harry A. Simms

Ross Corless	St. John the Divine, Copper Cliff Member of the Diocesan Executive Committee
Richard Slemin	St. James' Church, Gravenhurst Member of the Diocesan Executive Committee
Vilho Savela	Holy Trinity Church, Sault Ste. Marie
Gordon Watts	Holy Trinity Church, Sault Ste. Marie
Sheila Haldenby	St. George's Church, Echo Bay
Bert Garrett	Trinity Church, Parry Sound

"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 Venerable Frank Coyle retired from the parish of St. John's, Sault Ste. Marie, August 31, 1986, and is presently living in Sault Ste. Marie. He is the Honorary Assistant at Holy Trinity Church, Sault Ste. Marie.

The Venerable E.R. Haddon retired from the parish of St. Thomas', Thunder Bay, October 26th, 1986, and is living in the South Ward.

The Reverend M.R. Hankinson retired from the parish of Church of the Ascension, Sudbury, St. Mark's and Church of the Good Shepherd, Garson, April 30, 1987, and in presently living in Sault Ste. Marie. He is in charge of St. James' Church, Goulais River.

Clergy Changes:

There have been 16 appointments made in the diocese since the last Synod. We have also had 3 relinquishments. 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.

The Rev'd Fred Carson	-	Chapleau
The Rev'd Gail Conrick	-	Copper Cliff
The Rev'd Ed Richmond	-	Marathon

and also some new Deacons:

The Rev'd David Donevan, The Rev'd Alan Knight,
The Rev'd Chris Morden.

and the recently Ordained Deacons:

The Rev'd Tom Cunningham, The Rev'd Robert Elkin,
The Rev'd Perry Chuipka, The Rev'd Ed. Swayze

I am pleased to welcome to this Synod, Archdeacon Noel Goater, who returned to Algoma last Summer.

As you can see, one of the important tasks that is given to a Bishop is the clergy moves. I am pleased that the Planning Committee is recommending a Personnel Resources Committee to help with the processing of applications for work in our diocese.

It is with regret that we say goodbye to Canon David Smith as he leaves Algoma, after faithfully serving 30 years in our midst. We will find it different not having his balanced views expressed in the Councils of the Church in our Diocese.

Ordinations:

Since the last Synod, the following have been ordained as Deacons:

The Rev'd Gail Conrick	The Rev'd Peter Homann
The Rev'd Chris Morden	The Rev'd Ed Richmond
The Rev'd David Donevan	The Rev'd Alan Knight
The Rev'd Ed Swayze	The Rev'd Tom Cunningham
The Rev'd Robert Elkin	The Rev'd Perry Chuipka

The following have been Ordained as Priests:

The Rev'd Muriel Hornby	The Rev'd Gail Conrick
The Rev'd Ed. Richmond	

David Donevan will be Ordained Priest at Holy Trinity on Saturday, June 13th, at 10:30 a.m., on the Eve of Pentecost.

Students:

We welcome to the Diocesan Synod, the following theological students:

Geoffrey Woodcroft	Entering Huron College
David Maughan	Church Army Cadet

The following students are unable to be present:

Michael McLaughlin	Trinity - Second Year
Joan Mitchell	Wycliffe - First Year
Beth Murphy	Episcopal Divinity School, Boston First Year
Stewart Breithaupt	Entering Huron

Anglican Church Women:

The work of Anglican women in our diocese, under the capable leadership of Jean Brayshaw and the diocesan Executive, continues to be strong and creative. There is a growing awareness of their voice, not only in the work they do, but in the decision-making processes in every parish. I heartily endorse their emphasis this year at the Annual, on the need for growth and understanding in the family life of today. I am pleased that the National Presidents' Conference is to be held next Fall in Thunder Bay. An excellent opportunity for leaders from all across the Country to meet and share.

Anglican Youth:

Two Youth Synods on the Civic holiday weekend at Thorneloe have given young people from across the diocese a chance to meet and share their concerns. This year the young people will gather at Camp Manitou. The time and energy spent across the diocese on all forms of Youth Ministry is a wholesome investment for the Church and the Country. I encourage every parish to take the young people of their community seriously, and with imagination include them in the parish worship, fellowship, program of action, and decision making.

Mission to Seamen in our diocese will be celebrating 25 years of faithful service this Fall in Thunder Bay, at St. John's Church. The guest Preacher will be Canon Downs, the International Chaplain.

Our own David Bradford, of the Port of Thunder Bay, will be receiving an honour on behalf of the work of the Missions to Seamen, from coast to coast, from the Canadian Harbour Commission at their National Convention in Quebec.

LITURGICAL CONCERNS:

The Book of Alternative Services has been in print, and in use for less than two years now. I would like to see parishes use the book faithfully for a few years so that the flow of the words, and the timing, become familiar. It is only when we have given the liturgy an opportunity to sink into our deeper levels of being that we begin to appreciate its value.

It is an approved book for use in the Canadian Church. A process of evaluation has been planned to report to the General Synod of 1992 in Toronto. Any

premature local evaluations that are really blocking procedures are, to my mind, signs of disloyalty to the mind of the whole Church.

Personally, I am finding people are enjoying the worship in their own language, when they feel comfortable and know when to sit or stand. I would like parishes to use the B.A.S. exclusively for any Baptisms in which I am involved, as well as Confirmation Services, as soon as they have enough books to make this possible.

The words of the Baptismal Covenant in the B.A.S. are explicit. The growing emphasis in our Canadian context, to further the ministry of every baptized person is emerging in Confirmation Services now, where people are expressing a commitment to serve in the Christian Community, and the world. I see real growth as we encourage people, young and old, to see Confirmation less as a graduation after a course of study, and more as a moment of authorization for the mission of the Church in our world.

Lay Readers:

I commend the work of our Warden of Lay Readers, Dr. David Gould, in preparing a Diocesan Manual that will be helpful for the training and deployment of Lay Readers in the diocese. We welcome the five new Diocesan Lay Readers.

SOCIAL CONCERNS

AIDS:

We are extremely fortunate to have Dr. Gould in our midst as we experience the concern about AIDS, and other sexually-transmitted diseases in our culture. He has provided the House of Bishops, and the National Doctrine and Worship Committee with a helpful article on the subject. It is clear that we need to be careful not to make lepers out of people who become infected with these diseases.

Death Penalty:

The debate on this subject is full-blown in our Country. I see no evidence to support the value of the supreme penalty other than revenge or fear. Itis certainly frightful for custodians to be killed. However, the accident rate in our industrial cities in Algoma is probably higher than the rate of risk of the police officers. We need to remember to care for all who risk their lives in the pursuit of duty. The real crime is the root causes of criminal behavior, and the way people are trained and retrained in holding institutions.

In my opinion, there are no simple solutions, and hanging or crucifying, or whatever means we use to rid us of the problems, are not a humane way for a society to act.

P.W.R.D.F.:

The news these past few months, of illegitimate use of funds for religious purposes is appalling. I thank God for the credible use of Anglican contributions in the work of the P.W.R.D.F. We still keep to the 10% operating costs, and are able to do this chiefly because we are a volunteer network, both here and where the money is sent, enabling collecting and development programs to be stewarded through local Churches.

The Ontario Section of the Fund each year has an excellent awareness Conference, which a growing number have attended.

I am indeed pleased that Algoma Anglicans in 1986 maintained and increased their level of giving.

Refugees:

At the recent meeting of the N.E.C., a Resolution was passed to express to the Canadian Government and the people of Canada, the deep concern for the failure of the proposed legislation to provide protection to genuine refugees seeking refugee status in Canada, and urging the withdrawal of Bill C-55. I heartily support this Resolution.

Multiculturalism:

As a Diocese, I hope that we will intentionally look at ways in which Anglican congregations in Canadian society can reflect the peopulation shift that is happening. If we somehow believe that our Church has to be the same today as it was 30 years ago, we are excluding thousands of new immigrants. To travel on a streetcar in 1957 is a different experience in 1987.

It is interesting to discover that we as Anglicans are emerging as an International Church with a multicultural flavour, and hopefully here in Algoma we will plan to develop our congregations to be inclusive too, because that is the future population growth of the Country.

Sanctions - South Africa:

Included in your handouts is a Statement made by Archbishop John Bothwell, our Metropolitan, concerning a visit to Zambia last month. The apartheid situation, with its accompanying structural violence, is causing increasing violent responses from the oppressed. The conclusion that the people involved in the struggle for liberation see, is that real sanctions are necessary - even with

the deprivation they cause. Our voice and our deepest prayers are needed, as well as deliberate action to help in the economic and political struggles of that area.

PASTORAL CONCERNS:

Burnout:

In the midst of this changing society with all its pressures, our Church, and especially its leaders, are facing what is presently termed "burnout". Like a spent rocket, when the energy goes, the person is floating downward without power and direction. We need to be more deliberate in our personal care of the leadership of the diocese, both clergy and lay, so that people are able to respond to the tasks that are set out. With our summer internship program we are learning to write down expectations and review processes so that all sides are aware of the nature of the job we are asking a person to do, and it can be established fairly how the work is being done.

Assistance for the Bishop:

I find the care of all the Churches, the time spent in travelling inside the diocese, and the constant concern for leadership in the parishes, wears away at my energy. I am pleased that the matter of Episcopal Assistance, to assist with the planning and program work of the Diocese is being seriously addressed at some length by the Planning Committee, as you will have observed from their Report to Synod.

I am also pleased that our former Primate, Archbishop Ted Scott, has agreed to spend a weekend with us in mid-September, to help build our next Executive and Staff team into a cohesive unit so that the mandate of this Synod can be put into action with care, and with a clear division of responsibilities.

STEWARDSHIP:

I am excited about the development of the ongoing stewardship program for the Diocese. I commend to your full attention the proposals and plans that have already been established. Again and again, it has been true here in this diocese - when the people are informed clearly of the need, and challenged to respond, they give generously. Certainly the A.I.M. experience demonstrates the quality of Christian stewardship that is possible, with the addition of responsible National Staff.

RENEWAL

When we pray that the Church may be renewed, we need to remember that it is going to be painful if we really want God to bring new life into our parishes.

Renewal might mean moving our goals deeper in our commitment to Jesus Christ. It could mean widening our vision of the work of the parish into the community. It will certainly be true that we as Christian people will need to change our habits and thoughts so that the vision our Lord has for a new humanity, can be realized to some extent in our times.

May God be with all of you these next few days, as you debate and vote on the Resolutions. Remember, you are called to be Saints - all of you - to reflect in your lives and actions, the Light and Truth of Jesus. Remember too, that you are part of a worldwide fellowship of people who are members of the household of God.

Yours in Christ,

+Leslie

Leslie E. Peterson,
Bishop of Algoma.

NOTES

REPORT OF THE EXECUTIVE COMMITTEE

1) MEETINGS:

The present Executive Committee has held five meetings since the 32nd Synod Meeting of May 1985 —

1. May 24, 1985 - Marconi Club, Sault Ste. Marie
2. Oct. 10/11, 1985 - Church of the Epiphany, Sudbury
3. Feb. 20/21, 1986 - Church of the Epiphany, Sudbury
4. Oct. 22/23, 1986 - Church of the Epiphany, Sudbury
5. Feb. 25/26, 1987 - Church of the Epiphany, Sudbury

2) ATTENDANCE:

Meeting No.	Complement	Attendance	Absent	Resolutions Passed
1	27	26	1	8
2	28	25	3	60
3	28	24	4	41
4	29	27	2	99
5	28*	24	4	46
	140	126	14	254

* Vacancy: Thunder Bay Rural Dean

3) Since the 1985 Synod your Committee passed a total of 254 resolutions.

4) BEQUESTS and BENEFACTIONS:

During the two-year period ending December 31, 1986, the undernoted bequests and benefactions were received by the Diocese:

-$ 1,000.00 CLERGY RETIREMENT ASSISTANCE FUND

The following capital donations were received for this Fund which was established in 1981:

Diocesan A.C.W. (1985) . . . $ 500.
Diocesan A.C.W. (1986) . . . $ 500.

-$ 220.00 CONTINUING EDUCATION

Donation received as follows:

Christ Church, Lively (1985) . . $120.

In addition an individual donation was received in the amount of $100. for augmentation of the Income Account.

-$ 3,075.00 DIVINITY STUDENT TRUST FUND

The undernoted donations were received during 1985 and 1986 for both Capital and Income Accounts:

3 Individuals	$2,425.
Diocesan A.C.W. (1985)	250.
Diocesan A.C.W. (1986)	300.
St. Stephen, Thunder Bay	100.
	$3,075.

-$ 5,000.00 JOY MEMORIAL BURSARY FUND, FRANCIS W.

This Fund was established by Mrs. Eva Joy in memory of her late husband Frank who faithfully served the Church and the Diocese for many years. The purpose of the Fund is to assist a male student from the Diocese of Algoma who is attending a seminary with the intentions of entering Holy Orders. Capital is not to be encroached upon and only the income earned is to be used for bursary gifts. It is intended that a second gift of $5,000. will be made in 1987 with a further $10,000. to be ultimately received from the Estate of Mrs. Joy.

-$ 700.00 LAYREADER'S FUND, DIOCESAN

This Fund was established by resolution of the Diocesan Executive Committee in October 1986 to receive moneys donated for Lay Reader's work and to pay expenses of the Warden of Lay Readers in the provision of educational and other Lay Reader materials. Two Donations were received in December 1986 totalling $700.00.

-$ 8,761.00 McPHAIL ESTATE, JOHN A.

In respect of the Diocese of Algoma share (4/16) of the undernoted income of this Bequest which was established by the late John A. McPhail (died March 26th, 1956). Bequest administered by the Canada Trust Company with 4 other beneficiaries sharing in the income. Income may be expended at the discretion of the Bishop of Algoma:

1985	$ 4,476.
1986	$ 4,285.
	$ 8,761.

-$ 128.00 NOCK CANTERBURY FUND

Additional Capital contributions were received in 1985 from the parish of Christ Church, Lively. This Fund was established by Bishop Frank F. Nock from funds totalling $4,178. 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.

-$ 1,850.00 YEOMANS FUND, SYDNEY and ISOBEL

Donations received as undernoted from Thunder Bay. The income received from this Fund is allocated to the Divinity Student Bursary Fund

1985 - -	7 Individual donations - -	$ 160.
1986 - -	101 Individual donations - -	$ 1,690.
		$ 1,850.

-$10,035 THORNELOE MEMORIAL FUND, ARCHBISHOP

Bequest received from the Estate of the late Canon E.R. Nornabell in the fall of 1986. This was added to the capital of this Fund, which was begun by Bishop Rocksborough Smith in the 1930's. The income from this Fund is applied wholly to Episcopal Income.

5) REFUGEE SPONSORSHIP, MASTER AGREEMENT

As a result of inquiries from several parishes the Committee authorized the execution of a Master Agreement with the Federal Government for refugee sponsorship. Under such an agreement the Diocese will support sponsorship initiative of a local parish and this will greatly simplify and clear much of the red tape a parish has to go through when sponsoring refugees. The actual agreement was signed on December 3, 1985.

6) CLERGY PENSION ASSESSMENTS

As a result of certain recommendations by the Stipend Task Force steps were taken to improve the benefits in the General Synod Pension Plan by increasing the base upon which pension assessments are made and the housing allowance component was raised from 30% to 50% of stipend effective April 1, 1986.

It is of interest to note that this meant an increase in the monthly pension accrual of $5.07 (15%)when using a stipend level of $16,000.

It was further decided that the employer's portion of the increased assessment for the period April 1 - December 31, 1986 be paid from Anglicans-In-Mission funds in accordance with the Diocesan Case.

7) GROUP LIFE INSURANCE

Effective January 1, 1986 the Group Life Insurance Coverage was increased from $20,000 to $50,000, with the Diocese responsible for the premium costs for the first $25,000. of coverage and with the member to pay the full premium costs for coverage in excess of $25,000.

In addition effective December 1, 1986 the coverage was further extended to include accidental death and dismemberment at a nominal cost to the member.

8) GENERAL SYNOD CONTINUED EDUCATION PLAN

At the October 1985 Executive Committee meeting it was learned that the National Executive Council would increase the annual assessment from $75. to $300. effective January 1, 1987 but that dioceses would be allowed to increase assessments a year earlier for the benefit of the members. As Algoma had been in the plan for only one year following the directions of the 1983 Synod it was elected to increase our assessment beginning January 1, 1986 ($75.00 paid by member and $225.00 by salary-paying source).

9) ONTARIO WORKER'S COMPENSATION COVERAGE

Upon the recommendation of the Advisory Finance Committee the Executive authorized participation in the Ontario Worker's Compensation Fund effective January 1, 1986 for parishes participating in Central Payroll. The cost of coverage to be borne by the parishes. For churches it is not compulsory and coverage is on a voluntary basis. It should be noted that volunteer help cannot be covered under any circumstances. Compensation benefits usually consist of replacement of lost earnings in case of job related injury or accident. All parishes were provided with explanatory booklets and pamphlets for information purposes.

10) CLERGY MOVING

At the February 20/21, 1986 meeting the Ad Hoc Committee on Clergy moving, appointed in October 1985 presented their report and as a result your Committee adopted the following regulations on clergy moving:

1. The Diocese of Algoma be a party to and involved in all moves of full time clergy (including Assistant Curates) and Diocesan personnel.

2. All moves of clergy and Diocesan personnel are to be carried out by professional movers. Competitive bids and insurance is expected.

3. In self-supporting parishes the Diocese will assume 10% of the cost of the move, the parish will be responsible for 90%.

   In assisted parishes the Diocese will assume 50% of the cost of the move and the parish will be responsible for 50%.

4. The above percentages are paid on the costs of up to a maximum of 15,000 lbs. weight and mileage within the boundaries of the Diocese.

5. Special considerations are to be negotiated between the Diocese, Deanery and parish officials regarding financing, excess weight, and moves from outside the diocesan boundaries.

11) DIOCESAN PLANNING COORDINATOR

On February 21, 1986 the Committee approved a proposal from the Planning Committee to engage the services of a Planning Coordinator for a one-year period, whose primary function would be to obtain and analyze information which affect change and future planning in the Diocese and to help implement any proposed action. The enabling motion (#22) reads as follows:

> "That a suitable person(s) be employed as soon as possible for a period of twelve (12) months, to be financed out of A.I.M. funds as per the attached position description, and that the person(s) be named "Coordinator of Planning. The position to be advertised within the Diocese of Algoma, and the Bishop will make the final selection and appointment."

The Rev. Canon J.S. Crouch was appointed with his duties to commence on September 1, 1986. His report appears elsewhere in this publication.

12) MINIMUM CLERGY STIPENDS

Since date of last Synod the following increases in minimum stipend levels were authorized for 1986 and 1987.

1986

January 1, 1986 - from $14,000.00 to $15,000.00 per annum. In accordance with the direction of the 1985 Synod relating to the attainment of uniform stipend levels in the Diocese the proviso was added that in the case of those receiving 1985 stipends, exclusive of Service Grants, over $15,000.00, the 1986 increment be limited to $600.

1987

January 1, 1987 - the Basic Stipend for 1987 was set at $16,000.00 and in the continued move towards equalized living allowances the adjustment for any Clergy Stipend (excluding the Years of Service Allowance) above $16,000. was limited to $600.00.

13) SERVICE GRANTS/LENGTH OF SERVICE ALLOWANCES

1986

Effective January 1, 1986 the Committee decided that the undernoted rates of service grants for those on minimum stipends continue:

Years of Service	Amount
30 years & 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.

1987

As a result of recommendations made by the Stipend Task Force at the direction of the 1985 Diocesan Synod, relating to the formulation and implementation of realistic recognition for length of service, it was resolved:

"That the Years of Service Allowance be as follows:

Effective January 1, 1987 - $50. per year of service (or part thereof) following Ordination to a maximum of 20 years.

Jan. 1/88 - $60.	Jan. 1/91 - $90.
Jan. 1/89 - $70.	Jan. 1/92 -$100.
Jan. 1/90 - $80.	

It is understood that the Years of Service Allowance is in addition to existing Stipends less the now existing Service Grants."

It was further decided that the cost of the increase in Years of Service Allowance as it applied to Assisted Parishes be covered by funds from Anglicans-In-Missions for 1987 and in subsequent years from regular diocesan funds in the normal manner.

14) TRAVEL ALLOWANCES

The following changes were made in minimum Travel Allowances since date of last Synod.

JANUARY 1st, 1986:

The minimum Car Allowance was increased from $2,820.00 to $2,940.00 for travel up to 20,000KM with payment of $0.15 per KM for any mileage incurred above this. The new supplementary allowance in effect replaced the old multi-point allowance. This has hopefully provided adequate and welcome financial relief to the high-mileage clergy.

JANUARY 1st, 1987:

The basic travel allowance was increased from $2,940.00 to $3,096.00 per annum for travel up to 20,000 KM and for multi-point parishes travel over the 20,000 basic the extra rate of .15¢ per KM to continue based on the 75/25 ratio (i.e. 75% for Church use and 25% for personal use).

15) CAR LOAN LIMITS

At the February 20/21, 1986 meeting your Committee increased the Car Loan Limit to $8,820. being three times the then applicable minimum travel allowance. The proviso was again added that the Bishop and the Treasurer continue to have the discretion to exceed this limit in deserving cases.

16) MESSAGES OF CONGRATULATION

The matter of congratulatory messages from the Church on the occasion of special anniversaries, e.g. birthdays and weddings was briefly discussed at the February 1986 and the October 1986 meetings of the Committee and on the recommendation of the Advisory Ministry Committee a Request Form, prepared by the Ministry Committee was approved. Messages of Congratulation may be arranged as follows:

ARCHBISHOP OF CANTERBURY

Anniversaries: 60 years or more.
Birthdays: 100 years or more.
(Three months notice is needed)

PRIMATE

Anniversaries: 50th - 59th
Birthdays: 90th - 99th
(Two months notice is needed)

BISHOP OF ALGOMA

Anniversaries: 25 years or more.
Birthdays: 75 years or more.
(One month notice needed)

Requests must be made on the proper form, which is obtainable from your Parish Priest or Church Officer. Request Forms must be forwarded according to the time schedule listed above.

17) 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 1985 Synod.

Respectfully submitted.

April 7, 1987 Din P. Oosterbaan

NOTES

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

AUDITED FINANCIAL STATEMENTS

DECEMBER 31, 1986

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

AUDITED FINANCIAL STATEMENTS

DECEMBER 31, 1986

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Thorne Ernst & Whinney

Chartered Accountants

Predecessor firms:
Thorne Riddell
Ernst & Whinney

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, 1986 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, 1986 and the results of its operations and changes in its funds for the year then ended in accordance with accounting policies described in the Summary of Significant Accounting Policies, applied on a basis consistent with that of the preceding year.

Thorne Riddell

February 13, 1987

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET

	December 31 1986	1985
ASSETS		
GENERAL FUND		
Cash	$ 18,641	$ 16,028
8% Treasury bills (8.6% in 1985)	88,240	205,544
Accounts receivable	136,438	125,045
Due from special purpose funds	59,643	-
Loans receivable	3,839	3,066
Marketable securities, at cost (quoted market value, 1986, $667,097; 1985, $566,544)	624,335	530,075
Real estate	143,388	143,388
12.25% Mortgage receivable	209,166	185,719
	1,283,690	1,208,865
CAR LOAN FUND		
Cash	22,529	28,503
Loans receivable	191,156	140,525
	213,685	169,028
ARCHBISHOP WRIGHT BUILDING FUND		
Cash	12,917	78,298
8.4% Treasury bills	-	127,550
Accrued interest receivable	697	2,422
Loans receivable	485,111	295,081
Marketable securities, at cost (quoted market value, 1986, $44,856; 1985, $39,715)	45,222	45,000
Real estate held for future development, at cost	10,187	9,598
4% Mortgage receivable from William McMurray Corporation, maturing August 1, 1991	52,732	53,546
	606,866	611,495
SPECIAL PURPOSE FUNDS		
Cash	48,684	36,442
8% Treasury bills (9% in 1985)	439,602	367,391
Accounts receivable	27,552	19,923
Accrued interest receivable	6,251	4,138
Mortgages receivable	15,000	15,000
Marketable securities, at cost (quoted market value 1986, $1,432,635; 1985, $1,346,171)	1,413,404	1,352,847
	1,950,493	1,795,741
	$4,054,734	$3,785,129
LIABILITIES		
GENERAL FUND		
Accounts payable and accrued liabilities	$ 143,821	$ 77,801
Clergy moving fund	6,918	6,918
Real estate fund	1,081,030	1,076,902
Accumulated revenue over expenses	51,921	47,244
	1,283,690	1,208,865
CAR LOAN FUND	213,685	169,028
ARCHBISHOP WRIGHT BUILDING FUND	606,866	611,495
SPECIAL PURPOSE FUNDS		
Local purposes	476,266	425,338
Cemetery purposes	221,853	225,128
Diocesan purposes	1,192,731	1,145,275
	1,890,850	1,795,741
Due to general fund	59,643	-
	1,950,493	1,795,741
	$4,054,734	$3,785,129

CONTINGENT LIABILITY (note 1)

APPROVED BY THE EXECUTIVE COMMITTEE:

Member

Member

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REVENUE AND EXPENSES

	Year ended December 31 1986	1985
Revenue		
Algoma Mission Fund		
Apportionments	$106,982	$108,470
Special appeals	68,197	67,985
Other	2,022	1,210
Anglican Church Women	13,500	13,550
Interest on endowment investments	14,495	14,978
	205,196	206,193
Diocesan Expense Fund		
Assessments	398,127	367,277
Grants - Anglicans-In-Mission	71,563	33,853
Other, including rentals	20,386	21,527
Transfer from special purpose funds	-	7,082
Interest on investments - endowments and trusts	53,246	53,331
- other	90,000	92,296
	633,322	575,366
	838,518	781,559
Expenses		
Algoma Mission Fund		
General Synod Apportionment	144,456	138,900
Special appeals	68,197	67,985
Mission to Seamen	6,205	5,516
Bad debts	17,958	8,933
	236,816	221,334
Diocesan Expense Fund		
Stipends, grants and pensions	169,572	177,063
Salaries, wages and employee benefits	182,345	164,209
Property maintenance	32,556	24,105
Travel	36,870	16,554
Travel grants	31,245	36,829
Printing, stationery and office	26,269	32,415
Diocesan programmes and other	76,677	66,901
Synod costs	-	635
Algoma Anglican	14,161	12,773
Clergy moving	7,372	2,424
Thorneloe University	2,000	2,000
Bad debts	17,958	8,933
	597,025	544,841
	833,841	766,175
EXCESS OF REVENUE OVER EXPENSES	$ 4,677	$ 15,384

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REAL ESTATE FUND

	Year ended December 31 1986	1985
BALANCE AT BEGINNING OF YEAR	$1,076,902	$ 848,179
Gain on disposal of real estate	-	202,739
Gain on disposal of investments	4,128	25,984
	4,128	228,723
BALANCE AT END OF YEAR	$1,081,030	$1,076,902
Comprising		
Property Sale Account - cash and investments	$ 937,642	$ 933,514
Equity in real estate	143,388	143,388
	$1,081,030	$1,076,902

STATEMENT OF ACCUMULATED REVENUE OVER EXPENSES

	Year ended December 31 1986	1985
BALANCE AT BEGINNING OF YEAR	$ 47,244	$ 31,860
Excess of revenue over expenses	4,677	15,384
BALANCE AT END OF YEAR	$ 51,921	$ 47,244

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF CAR LOAN FUND

	Year ended December 31 1986	1985
BALANCE AT BEGINNING OF YEAR	$169,028	$159,938
Interest - loans	9,166	7,564
- investments and other	1,010	2,004
Transfer from Archbishop Wright Building Fund	35,000	-
	214,204	169,506
Administrative services	519	478
BALANCE AT END OF YEAR	$213,685	$169,028

STATEMENT OF ARCHBISHOP WRIGHT BUILDING FUND

	Year ended December 31 1986	1985
BALANCE AT BEGINNING OF YEAR	$611,495	$578,046
Interest - loans	20,141	16,518
- mortgages	2,548	2,158
- investments and other	16,841	19,344
	651,025	616,066
Administrative services	1,994	2,075
Municipal taxes	2,983	2,496
Loss on disposal of investments	4,182	-
Transfer to Car Loan Fund	35,000	-
	44,159	4,571
BALANCE AT END OF YEAR	$606,866	$611,495

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF SPECIAL PURPOSE FUNDS

YEAR ENDED DECEMBER 31, 1986

	Local Purposes	Cemetery Purposes	Diocesan Purposes	Total 1986	Total 1985
BALANCE AT BEGINNING OF YEAR	$425,338	$225,128	$1,145,275	$1,795,741	$1,694,586
Interest - investments and other	41,403	22,096	106,061	169,560	170,689
Donations - Anglicans In Mission	-	-	95,788	95,788	106,525
- Other	48,729	4,816	26,459	80,004	22,384
	515,470	252,040	1,373,583	2,141,093	1,994,184
Administrative services	3,523	1,993	5,558	11,074	19,621
Disbursements for designated purposes	35,681	28,194	175,294	239,169	171,740
Transfer to General Fund	-	-	-	-	7,082
	39,204	30,187	180,852	250,243	198,443
BALANCE AT END OF YEAR	$476,266	$221,853	$1,192,731	$1,890,850	$1,795,741

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

NOTES TO FINANCIAL STATEMENTS

YEAR ENDED DECEMBER 31, 1986

SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

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.

1. CONTINGENT LIABILITY

The Diocese has guaranteed a parish loan for construction of a new rectory. The balance of the loan amounted to $11,410 at December 31, 1986; ($22,239 in 1985).

WILLIAM McMURRAY CORPORATION

The William McMurray Corporation, which on July 31st, 1986 completed it's first full 5 years of operation in the present building continues to operate smoothly and in accordance with our terms of reference, to provide comfortable and affordable housing to retired clergy, parishioners, senior citizens and others who may require this type of accommodation. As most of you are aware the Synod Office occupies some 1000 sq. feet of office space on the ground floor of the building.

We continue to have practically full occupancy in all of our 18 units; 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 capital expense purposes if and when 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.

Din P. Oosterbaan,	H. Johnston,
Secretary - Treasurer	Chairman

WILLIAM MCMURRAY CORPORATION

AUDITED FINANCIAL STATEMENTS

JULY 31, 1986

WILLIAM MCMURRAY CORPORATION

AUDITED FINANCIAL STATEMENTS

JULY 31, 1986

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Thorne Ernst & Whinney
Chartered Accountants

Predecessor firms:
Thorne Riddell
Ernst & Whinney

AUDITORS' REPORT

To the Members of
William McMurray Corporation

We have examined the balance sheet of William McMurray Corporation as at July 31, 1986 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, 1986 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 the notes to financial statements, applied on a basis consistent with that of the preceding year.

Thorne Riddell

October 3, 1986

WILLIAM McMURRAY CORPORATION

BALANCE SHEET

	July 31 1986	July 31 1985
ASSETS		
CURRENT ASSETS		
Cash	$ 6,723	$ 8,488
Prepaid expenses	2,909	2,882
	9,632	11,370
INVESTMENTS		
Replacement Reserve Fund cash	17,864	13,711
Subsidy Surplus Fund cash	6,719	5,958
Due (to) from Current Fund	(1,727)	286
	22,856	19,955
PROPERTY, PLANT AND EQUIPMENT (note 1)		
Land, buildings and equipment	785,305	785,305
Accumulated depreciation	25,022	20,692
	760,283	764,613
	$792,771	$795,938
LIABILITIES AND MEMBERS' EQUITY		
CURRENT LIABILITIES		
Accounts payable and accrued liabilities	$ 12,045	$ 11,769
Principal due within one year on long term debt	3,700	4,340
Due to (from) Subsidy Surplus Fund	(1,727)	286
	14,018	16,395
LONG TERM DEBT (note 2)		
16% Mortgage payable	706,571	710,044
4% Mortgage payable	53,026	53,884
	759,597	763,928
Principal included in current liabilities	3,700	4,340
	755,897	759,588
MEMBERS' EQUITY		
Replacement Reserve Fund	17,864	13,711
Subsidy Surplus Fund	4,992	6,244
	22,856	19,955
	$792,771	$795,938

APPROVED BY THE BOARD:

Director

Director

WILLIAM McMURRAY CORPORATION

STATEMENT OF REVENUE AND EXPENSES

	Year Ended July 31			
	1986			1985
	Residential	Commercial	Total	Total
Revenue				
Rental income	$ 67,831	$9,828	$ 77,659	$ 77,134
Interest and other income	1,736	-	1,736	1,795
Federal 56.1 Assistance (C.M.H.C. Subsidy)	82,980	-	82,980	82,980
	152,547	9,828	162,375	161,909
Expenses				
Municipal taxes	11,957	743	12,700	11,688
Insurance	2,381	265	2,646	2,364
Repairs and maintenance	2,029	-	2,029	1,682
Janitorial services	4,645	-	4,645	4,716
Utilities	10,030	1,114	11,144	10,956
Administration	4,890	-	4,890	4,680
Professional fees	2,700	300	3,000	2,750
Office and general	3,575	260	3,835	3,574
Depreciation	4,249	82	4,331	3,822
Interest on long term debt	107,637	4,245	111,882	112,391
	154,093	7,009	161,102	158,623
EXCESS OF REVENUE OVER EXPENSES (EXPENSES OVER REVENUE)	$ (1,546)	$2,819	$ 1,273	$ 3,286

WILLIAM McMURRAY CORPORATION

STATEMENT OF ACCUMULATED SURPLUS

	Year Ended July 31 1986	1985
Balance at beginning of year	-	-
Excess of revenue over expenses (expenses over revenues)		
Residential space	$(1,546)	$ 173
Commercial space	2,819	3,113
	1,273	3,286
Contribution from Subsidy Surplus Fund	1,727	-
	3,000	3,286
Contribution to Replacement Reserve Fund	3,000	3,000
Contribution to Subsidy Surplus Fund	-	286
	3,000	3,286
BALANCE AT END OF YEAR		

STATEMENT OF CHANGES IN FINANCIAL POSITION

	Year Ended July 31 1986	1985
CASH PROVIDED BY (USED FOR):		
OPERATIONS		
Excess of revenue over expenses	$ 1,273	$ 3,286
Item not involving cash		
Depreciation	4,331	3,822
	5,604	7,108
Changes in non-cash operating working capital		
Prepaid expenses	(27)	(399)
Accounts payable and accrued liabilities	(2,377)	(1,220)
	3,200	5,489
FINANCING		
Reduction of long term debt	(3,692)	(4,352)
Replacement Reserve Fund	(3,000)	(3,000)
Subsidy Surplus Fund	1,727	(286)
	(4,965)	(7,638)
DECREASE IN CASH POSITION	1,765	2,149
Cash position at beginning of year	8,488	10,637
CASH POSITION AT END OF YEAR	$ 6,723	$ 8,488

Cash position is defined as cash less bank indebtedness.

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WILLIAM McMURRAY CORPORATION

STATEMENT OF CHANGES IN REPLACEMENT RESERVE FUND

	Year Ended July 31 1986	1985
Balance at beginning of year	$13,711	$ 9,785
Interest earned	1,153	926
Contribution from Operating Fund	3,000	3,000
BALANCE AT END OF YEAR	$17,864	$13,711

STATEMENT OF CHANGES IN SUBSIDY SURPLUS FUND

	Year Ended July 31 1986	1985
Balance at beginning of year	$ 6,244	$ 5,531
Interest earned	475	427
Contribution from Operating Fund	-	286
	6,719	6,244
Contribution to Operating Fund	1,727	-
BALANCE AT END OF YEAR	$ 4,992	$ 6,244

WILLIAM McMURRAY CORPORATION

NOTES TO FINANCIAL STATEMENTS

YEAR ENDED JULY 31, 1986

GENERAL

The company is incorporated without share capital under the Ontario Corporations Act and its principal activity is to provide accommodation for the elderly and others in need.

SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

Property, plant and equipment

Property, plant and equipment 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.

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.

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.

Revenue

Rental income is recognized as earned.

1. PROPERTY, PLANT AND EQUIPMENT

	1986			1985
	Cost	Accumulated depreciation	Net	Net
Land	$ 87,366	-	$ 87,366	$ 87,366
Building, furniture and equipment	697,939	$25,022	672,917	677,247
	$785,305	$25,022	$760,283	$764,613

WILLIAM McMURRAY CORPORATION

NOTES TO FINANCIAL STATEMENTS (Continued)

2. LONG TERM DEBT

16% Mortgage, payable $10,100 monthly including interest and taxes, matures August 1, 1986 and is secured by the land, 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 and buildings at 619 Wellington Street East, Sault Ste. Marie.

The mortgages were refinanced subsequent to year end for a further five years, the 16% mortgage at a rate of 11% and the 4% mortgage at a rate of 6%.

Principal due within each of the next five years is approximately as follows:

1987	$3,700
1988	4,400
1989	4,900
1990	5,400
1991	6,000

3. FINANCIAL STATEMENT PRESENTATION

The 1986 statement of changes in financial position has been reclassified to conform with the change from the working capital to the cash basis of presentation.

ADVISORY INVESTMENT COMMITTEE REPORT

1) Your Investment Committee which has been functioning since its inception at the 1967 Diocesan Synod is responsible for the overall supervision of the investment of diocesan funds as well as funds held in trust for the parishes. The primary objective of the Committee is to maximize income consistent with adequate security and within the guidelines approved by the Executive Committee as well as statutory regulations, including the diocesan canons which may apply. Insofar as the investment of parish trust funds is concerned, the Committee is also guided by any special instructions or wishes expressed by the parishes concerned.

2) The present membership of the Committee is as follows:

Mr. Gordon Lewis, C.A., Chairman	The Very Rev'd I.L. Robertson
Mr. Henry Johnston	Mr. D.P. Oosterbaan, Treasurer

with the Chairman, Mr. Lewis having been re-elected at the first meeting of the Committee.

3) Your Committee endeavours to meet quarterly to review the portfolio's, consider opinions and recommendations which may have been received from Brokers and to monitor any investments maturing during the coming quarter. Your Committee has met on 4 occasions since date of last Synod and telephone consultations are held as required from time to time.

4) The consolidation and possible unitization of the various Diocesan Trust Funds has appeared on the Committee's agenda regularly. Draft copies of proposed rules and regulations governing the operation of such a consolidated trust fund were prepared some time ago and this matter will have to be further explored and deliberated at the appropriate time.

5) We report below in some further detail on the various trust accounts:

(A) DAWSON ESTATE - ADMINISTERED BY CANADA 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 1985 new capital funds of $494 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 $985 (as at December 31, 1986) which will be distributed equally between the Anglican Foundation and the Diocese of Algoma at some future date, probably in 1987.

	December 31, 1986
Bookvalue of Portfolio	$347,730
Balance Capital Account	684
	$348,414
Market Value of Portfolio	$388,099
Rate of gross annual income (approximate)	26,000

Full details of the holdings in this portfolio are listed on Page 131 of this publication.

(B) SYNOD TRUST - POOLED FUNDS:

	December 31, 1985	December 31, 1986
Bookvalue of Portfolio	$462,827	$478,854
Balance Capital Account	5,149	3,875
Total Book Value	$467,976	$482,729
Market value of Portfolio	$467,327	$479,503
Gross annual income	$ 39,252	$ 40,681

The portfolio is listed in detail on page 132 of this publication. The sources from which funds originated are listed on pages 138 & 139 Increase in total Book Value for the year ending December 31, 1986, of $14,753 due to Capital Gains of $4,718 realized on the sale of certain securities and additional capital donations of $10,035 from The Nornabel Estate, as noted on page 103, - Thorneloe Memorial Fund, Archbishop.

(C) SYNOD TRUST

	December 31, 1985	December 31, 1986
Book value of Investment Portfolio	$262,445	$263,233
Cash on Hand	8,332	10,256
Total Portfolio	$270,777	$273,489
Market Value of Investments	$260,238	$263,351
Rate of Gross Income from Investments	$ 23,700	$ 24,043

The investments in this account are listed in detail on page 132

(D) ARCHBISHOP WRIGHT BUILDING FUND:

	December 31, 1985	December 31, 1986
Book value of Investments	$ 45,000	$ nil
Market Value of Investments	$ 39,715	$ nil
Rate of Gross Income from Investments	$ 3,667	$ nil

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.

In November 1986 the investments held in this account were transferred (sold) to the Pooled Fund Account at the September 30, 1986 market values of $40,888 as reported by the custodian, The Royal Trust Company. This action was authorized by the Executive Committee in order to provide cash funds so that approved loan demands could be met.

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

	December 31, 1985	December 31, 1986
Common Stocks	$ 46,875	$ 86,875
Fixed Income Bonds	443,200	537,460
Fixed Income - Convertibles	40,000	nil
Mortgage Receivable	185,719	209,166
Cash Funds on deposit	12,176	15,901
Short-term Deposit receipts	205,544	88,240
Total of Fund (at cost)	$933,514	$937,642
Market Value of Fund	$969,983	$967,131
Actual Net Income (After Custodial fees)	$ 92,296	$ 92,627

Part of these funds originated in 1975 and 1985 and represent the proceeds from certain property sales. In addition the Capital has been enhanced from time to time from capital gains realized on security transactions as well the capitalization of annual income on occasion. 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 133

HELD IN TRUST FOR PARISHES:

(F) LOCAL TRUSTS:

	December 31, 1985	December 31, 1986
Total Book Value of Investments (Royal Trust)	$409,711	$454,772
Mortgages Receivable	15,000	15,000
Total	$424,711	$469,772
Market Value of Investments (Mortgage at par)	$422,923	$473,578

(G) CEMETERY TRUSTS:

Book Value of Investments	$217,865	$216,545
Market value of Investments	$215,831	$217,105

Detailed schedules of investments held may be found on pages 134 and 135 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 136

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 136 and 137 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 Trust Company, Toronto

December 31, 1986

Amount (Book Value)	Bonds	Rate of Interest/Div	Maturity	Market Value
$ 11,820.00	CANADA GOVT	8.50%	1/07/89	$ 12,018
18,924.42	ONTARIO HYDRO	7.50%	4/02/96	18,160
5,000.00	ONTARIO HYDRO	5.75%	4/01/88	4,882
20,000.00	ONTARIO HYDRO	9.00%	1/04/94	20,000
12,500.00	ONTARIO HYDRO	7.00%	1/04/92	11,519
13,904.34	QUEBEC HYDRO	6.00%	1/02/91	12,656
6,925.92	METRO TORONTO	6.00%	1/03/87	6,954
29,896.20	METRO TORONTO	7.00%	1/11/87	29,475
4,775.43	BELL TELEPHONE	6.25%	1/11/88	4,803
30,000.00	CALGARY POWER	7.50%	1/03/88	29,535
20,000.00	INTERNATIONAL NICKEL	9.25%	1/10/90	19,240
10,000.00	STERLING TRUST	9.875%	17/03/89	10,000
28,786.87	TORONTO DOMINION BANK	6.00%	2/05/87	29,685
14,383.85	COMMON TRUST FUND - BOND	1,372 units	-	14,369
$226,917.03	TOTAL BONDS			$223,296
	Stocks			
20,243.90	BELL CAN ENTERPRISES INC	1,000 shs		37,125
13,846.29	CAN IMP BANK OF COM	1,000 shs		20,250
9,527.35	CANADIAN PACIFIC LTD	600 shs		10,725
14,356.00	DOFASCO INC $2.60 CONV PFD	400 shs		13,500
14,973.00	HUDSON BAY RED CONV PFD SER H	600 shs		13,800
4,340.50	IMPERIAL OIL LTD CL A	100 shs		5,125
17,131.50	BANK OF MONTREAL	700 shs		23,362
7,404.98	MOORE CORP	450 shs		12,994
6,245.38	NOVA CORP 6.5% CUM RED PFD	300 shs		6,038
12,744.00	TORSTAR CORP $1.70 CONV 1ST PFD SER 3	400 shs		21,200
$120,812.90	TOTAL STOCKS			$164,119
	Cash			
# 684.36	CAPITAL ACCOUNT BALANCE *			$ 684
$348,414.29	TOTAL PORTFOLIO *			$388,099

* $2,029.41 in respect of cash in Inc. Account not included in Totals.

STATEMENT OF INVESTMENTS

As at December 31, 1986

SYNOD TRUSTS

Amount (Book Value)	Bonds	Interest	Maturity	Market Value
$ 500	Canada	3.75	15/03/98	$ 350
5,000	Canada	9.50	15/06/94	5,188
10,000	Canada	13.00	01/05/90	11,163
6,000	Cdn Nat'l Railway Co	5.00	01/10/87	5,835
7,000	Nova Scotia Deb	13.75	01/05/90	7,849
500	Ontario Hydro	6.25	05/01/89	480
7,500	Ontario Hydro Elec PWR	6.00	15/03/90	6,994
10,000	Ontario Hydro Elec PWR DEB s/a	9.00	30/06/95	9,950
3,000	Ontario Hydro Elec PWR COMMN	8.75	30/11/95	2,944
6,000	Calgary Power Ltd 1 Mtg	9.125	01/04/94	5,903
17,000	Dominion Fdrys & Stl Ltd SF DEB	10.375	15/03/96	17,425
20,000	Intl Nickel Co CDA Ltd DEB	8.625	30/06/91	18,600
4,000	Royal Bk CDA DEB	10.40	15/02/89	4,080
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	4,994
10,000	Transcda Pipelines LTD SF DEB E	9.00	20/12/93	9,863
112,733	Canada Treasury Bills		30/01/87	112,733
$263,233				$263,351

POOLED FUNDS

	Bonds, Debentures			
4,000	Canada	9.50	15/06/94	$ 4,150
40,000	Canada	11.50	15/12/91	43,900
20,000	Hydro Elec PWR Comm Ont DEB	6.00	05/07/88	19,350
11,000	Ontario Hydro Elec Pwr Commn	8.75	30/11/95	10,794
50,000	Ontario Hydro Elec Pwr	7.50	04/02/96	45,688
35,000	Ontario Hydro Elec Pwr Commn	8.00	15/05/98	32,463
30,000	Toronto Metro Deb	7.25	01/05/88	29,475
35,000	Algoma Steel Corp Ltd Deb C	7.375	01/10/87	34,169
6,000	Bell Canada 1 Mtg Bd	8.125	01/05/94	5,655
50,000	Dominion Fdrys & Stl Ltd SF Deb	10.375	15/03/96	51,250
156,846	Canada Treasury Bills		30/01/87	156,846
$437,846				$433,740
	Common Stocks			
13,504	Union Ent Ltd 1200 shares		NPV	$ 13,200
13,783	Bank of Montreal 500 shares		NPV	16,688
13,720	Royal Bk 2 PFD A CV R88	2.75	25.00	15,875
$ 41,007				$ 45,763
$478,853				$479,503

STATEMENT OF INVESTMENTS

As at December 31, 1986

PROCEEDS FROM PROPERTY SALE ACCOUNT

Par Value	Investments	Interest	Maturity	Book Value (Cost)	Market Value
3404 shs.	Bank of Nova Scotia		NPV	$ 40,000	$ 58,719
1600 shs.	Royal Bk CDA		NPV	46,875	51,400
$100,000.	Canada	11.50	15/12/91	100,000	109,750
20,000	Nova Scotia DEB	13.75	01/05/90	19,950	22,425
24,000	Saskatchewan Prov	9.50	15/01/91	23,760	24,330
10,000	Windsor Ont Serial DEB	10.625	15/06/88	10,250	10,200
200,000	Algoma Steel Corp Ltd SFD F	11.00	01/05/95	200,000	189,000
100,000	B P Cda Inc Ont Ser B DEB	8.25	15/02/93	95,500	94,875
100,000	Bell Canada 1 Mtg AV	8.00	15/11/94	88,000	93,125
	Balance Capital Account			15,901	15,901
90,000	Canada Treasury Bill	8.0(yield)	30/01/87	88,240	88,240
175,000	Mortgage Receivable	12.25	12/02/88	209,166	As 209,166
				$937,642	$967,131

STATEMENT OF INVESTMENTS

As at December 31, 1986

LOCAL TRUSTS

Amount (Book Value)	BONDS/DEBENTURES	Interest	Maturity	Market Value
$ 2,000	Canada Former Pepl	3.00	15/09/96	$ 1,385
5,000	Canada	9.50	15/06/94	5,188.
5,000	Canada	13.00	01/05/90	5,581
35,000	Canada	12.50	01/02/91	39,156
6,000	Canada	14.50	01/05/91	7,140
10,000	Canada	13.00	01/06/87	10,170
44,000	Canada	13.25	01/06/89	48,092
10,000	Cdn Nat'l Railway Co	5.00	01/10/87	9,725
5,000	Nova Scotia Deb	13.75	01/05/90	5,606
7,000	Ontario Hydro Elec PWR	6.00	15/03/90	6,528
5,000	Ontario Hydro Elec PWR Comm	9.00	01/04/94	4,988
30,000	Ontario Hydro Elec Pwr Comm	8.75	30/11/95	29,438
2,000	Ontario Hydro Elec Pwr	7.50	04/02/96	1,828
10,000	Ontario Hydro Elec Pwr Comm	8.25	15/09/97	9,463
5,000	Ontario	7.75	01/12/97	4,581
26,000	Saskatchewan Prov	9.50	15/01/91	26,358
1,000	Sault Ste Marie Ont Deb	8.125	15/01/89	990
1,000	Sault Ste Marie Ont Deb	8.50	01/08/91	984
7,000	Toronto Metro	8.00	22/02/93	6,641
5,000	Toronto Metro	8.375	15/09/92	4,850
16,000	B C Tel Co 1 Mtg Ser N	9.125	01/04/90	15,840
20,000	B C Tel Co 1 Mtg Ser V	9.00	01/10/97	19,150
5,000	CDN Pacific Sec's Ltd Deb	9.375	01/10/90	4,981
13,000	Dominion Fdrys & Stl Ltd Sf Deb	10.375	15/03/96	13,325
10,000	Falconbridge Ltd	7.75	24/02/91	9,075
30,000	Intl Nickel Co Cda Ltd Deb	9.25	01/10/90	28,763
15,000	Intl Nickel Co Cda Ltd Deb	8.625	30/06/91	13,950
5,000	Interprov Pipeline Ltd Deb B	9.875	01/12/90	5,056
8,000	Pancanadian Pete Ltd Sec Deb	8.125	01/03/92	7,640
5,000	Toronto Dominion Ctr 1Mtg SF F	8.00	15/06/93	4,569
5,000	Transcda Pipelines Ltd SF Deb D	8.875	20/09/92	4,919
7,000	Union Carbide Cda Ltd Deb	8.375	01/05/92	6,493
90,137	Canada Treasury Bills		13/02/87	90,137
$450,137				$452,590

COMMON STOCKS

$ 4,635	Cdn Pacific Ltd 335 shs.		NPV	5,988
$454,772				$458,578

STATEMENT OF INVESTMENTS

As at December 31, 1986

CEMETERY TRUSTS

Amount (Book Value)	Bonds	Interest	Maturity	Market Value
$ 3,000	Canada	5.00	01/06/88	$ 2,880
2,000	Canada	3.75	15/03/98	1,400
500	Canada Former Pepl	3.00	15/09/96	346
300	Canada Former Pepl	3.00	15/09/96	208
1,000	Canada Former Pepl	3.00	15/09/96	693
6,000	Canada	13.00	01/05/90	6,698
4,000	Canada	14.50	01/05/91	4,760
20,000	Manitoba Deb	13.25	13/10/87	20,525
7,000	Nova Scotia Deb	13.75	01/05/90	7,849
15,000	Ontario Hydro Deb	10.75	07/12/88	15,450
13,000	Ontario Hydro Ser Ca5	12.50	01/05/89	13,894
500	Ontario Hydro	6.25	05/01/89	480
6,500	Ontario Hydro Elec Pwr	6.00	15/03/90	6,061
2,000	Ontario Hydro Elec Pwr Comm	8.75	30/11/95	1,963
14,000	Ontario Hydro Elec Pwr	7.50	04/02/96	12,793
5,000	Ontario Hydro	8.50	30/11-98	4,781
1,000	Toronto Ont Met Munc	8.00	15/02/92	959
3,000	Alberta Gas Trunk Line Ltd Sfd	611.375	01/08/95	3,075
5,000	Algoma Steel Corp Ltd Sfd E	10.375	01/06/94	4,600
4,000	Calgary Power Ltd 1 Mtg	9.125	01/04/94	3,935
20,000	Dominion Fdrys & Stl Ltd Sf Deb	10.375	15/03/96	20,500
7,000	Intl Nickel Co Cda Ltd Deb	8.625	30/06/91	6,510
16,000	Royal Trust Corp Gic/Annual	12.375	17/02/88	16,000
60,745	Canada Treasury Bills		13/02/87	60,745
$216,545				$217,105

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1986

LOCAL TRUSTS

PARISH	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	TOTAL AT CREDIT
ALLENSVILLE, St. Michael's	$ 940.00	$ 810.62	$ 1,750.62
ALGOMA DEANERY - A.Y.P.A.	4.00	82.19	86.19
- B.A.C.	350.00	885.31	1,235.31
BALA Endowment	50.00	186.57	236.57
BEAUMARIS, St. John	-	228.50	228.50
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	1,083.11	6,180.61
GRAVENHURST - St. James; Matthews Bequest	1,000.00	968.96	1,968.96
GREGORY - Christ Church; Norris Bequest	4,385.00	-	4,385.00
LATCHFORD - Christ Church	4,796.63	(32.92)	4,763.71
LITTLE CURRENT, Holy Trinity; Wilken Mem.	1,108.50	66.25	1,174.75
MACAULEY TWP. - Holy Cross Church	232.66	64.73	297.39
MASSEY - St. James; Parsonage Proceeds	350.00	188.82	538.82
MUSKOKA PARRY SOUND - B.A.C.	400.00	80.13	480.13
NIPIGON ENDOWMENT	800.00	181.35	981.35
NORTH BAY - St. Brice's; Rectory Proceeds	25,860.48	-	25,860.48
- St. John's; Rectory Proceeds	26,602.50	(93.67)	26,508.83
PALMER, Hessie R. - Lake of Bays Settler	500.00	23.22	523.22
PHELPS - St. Francis Church	1,500.00	1,513.78	3,013.78
PORT CARLING - St. James	7,800.00	-	7,800.00
PORT SYDNEY Endowment	2,110.00	-	2,110.00
ROSSEAU Endowment	7,304.00	-	7,304.00
SAULT STE. MARIE - St. Luke's Altar Guild	2,000.00	-	2,000.00
- St. Luke's Cathedral & I.S.D.A.	76,800.00	-	76,800.00
- St. Peter's; Crawford Estate	2,000.00	6,294.50	8,294.50
SHEGUIANDAH - St. Andrew's; Sims Memorial	150.00	130.69	280.69
- 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	1,173.32	3,173.32
SUDBURY - Church of Epiphany; Rectory	52,500.00	-	52,500.00
- Ch. of Epiphany; Prop/Main.Res. Rund	14,019.50	-	14,019.50
SUNDRIDGE - St. Paul Endowment	8,392.50	-	8,392.50
TEMISKAMING, Que - Holy Trinity; Mission Sustentation	62,455.00	266.90	62,721.90
- Holy Trinity; Endowment Fund	41,570.06	-	41,570.06
- Holy Trinity; Sale of Rectory	21,000.00	-	21,000.00
THUNDER BAY - St. John the Evangelist	16,530.00	-	16,530.00
TORRANCE Endowment	1,148.75	356.04	1,504.79
TROUT CREEK	3,000.00	244.43	3,244.43
UFFINGTON - St. Paul's Endowment	4,760.00	198.75	4,958.75
WHITE RIVER - All Saints; Rectory Sale	24,056.57	(122.19)	23,934.38
WHITEFISH FALLS - St. Augustine's	9,505.00	1,210.98	10.715.98
WINDERMERE - Christ Church Endowment	1,850.00	809.56	2,659.56
INTEREST	-	124.06	124.06
	$459,276.15	$16,990.24	$476,266.39

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1986

CEMETERY TRUSTS

PARISH	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	TOTAL AT CREDIT
BAYSVILLE - St. Ambrose	$ 1,340.00	$ -	$ 1,340.00
BRACEBRIDGE - St. Thomas	59,304.75	653.75	59,958.50
DUFFERIN BRIDGE - St. John's	5,125.00	259.28	5,384.28
EMSDALE - St. Mark's	3,922.00	-	3,922.00
GRASSMERE - St. Paul's	8,622.50	53.75	8,676.25
GRAVENHURST - St. James	1,802.50	-	1,802.50
GREGORY - Christ Church	8,913.25	18,525.23	27,438.48
HILTON BEACH - St. John's	4,939.50	8,052.92	12,992.42
HUNTSVILLE - All Saints	12,567.50	-	12,567.50
ILFRACOMBE - Christ Church	650.00	468.41	1,118.41
JOCELYN - Holy Trinity	7,846.00	11,379.84	19,225.84
LITTLE CURRENT - Holy Trinity	4,823.20	53.75	4,876.95
MILFORD BAY - St. Mark's	908.00	2,213.18	3,121.18
MISSINABIE CEMETERY - Slumberland	70.00	71.21	141.21
McGREGOR BAY - St. Christopher's	75.00	0.93	75.93
NORTH BAY - St. John's	27,175.00	215.00	27,390.00
PORT SYDNEY - Christ Church	1,913.00	5,352.59	7,265.59
RAVENSCLIFFE - St. John's	1,087.50	-	1,087.50
ROSSEAU - Redeemer	1,463.20	-	1,463.20
SAULT STE. MARIE - Shingwauk	3,567.68	2,280.39	5,848.07
SPRUCEDALE CEMETERY - St. Paul	1,487.75	1,044.33	2,532.08
SUDBURY - Epiphany	9,119.00	301.88	9,420.88
ULLSWATER CEMETERY- St. Thomas	3,225.00	917.93	4,142.93
INTEREST	-	61.42	61.42
	$169,947.33	$51,905.79	$221,853.12

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1986

SYNOD TRUSTS

NAME	PURPOSE/INCOME TO	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	TOTAL AT CREDIT
Balfour Bequest, C.W. "A"	- Diocesan Missions to A.M.F.	$ 6,515.00	$ -	$ 6,515.00
Balfour Bequest, D.W. "B"	- Any Diocesan need, Bishop's Discretion	4,172.87	682.48	4,855.35
Benner Estate, James King	- Women full-time Missionary Work	8,000.00	5,728.49	13,728.49
Bull, Arthur A. (Estate)	- Bishop's Discretion - (Children's camping)	20,560.00	1,414.88	21,974.88
Clergy Retirement		3,273.50	11,720.73	14,994.23
Continuing Education		9,171.79	892.49	10,064.28
Curacy Training Fund		18,555.86	12,169.15	30,725.01
Dawson Estate, Julia	- Bishophurst Maintenance	2,000.00	-	2,000.00
Dawson Bequest, P.H.B.	Income - Clergy School		2,149.75	2,149.75
Divinity Student Fund		20,901.55	601.87	21,503.42
Edgar Bequest, Miss Annie	- Bishop's Discretion	16,708.60	7,269.54	23,978.14
Edgar, Mary Susanne	- Children's Camping suggested	2,000.00	543.15	2,543.15
Educational Trust for Children of Clergy		1,025.00	452.28	1,477.28
Fauquier Chapel Fund, Bishop	- Chapel Maintenance to D.E.F.	2,000.00	-	2,000.00
General Purposes	- Undesignated Bequests	13,700.00	8,215.47	21,915.47
General Synod Travel	- Appropriation from D.E.F.		165.42	165.42
Green Memorial, Eda	- Income to A.M.F.	3,934.00	-	3,934.00
Gurney Memorial	- Meant for upkeep Treasurer's Residence - D.E.F.	18,850.00	-	18,850.00
Heritage Centre Committee		-	901.90	901.90
Higgins Bequest, Belgrave F.	- A.M.F.	825.05	-	825.05
Hooey, Lawrence & Tilley Scholarship Fund		5,012.50	1,605.18	6,617.68
Irons Fund, Frederick G.	- To D. E, F. re stipends	10,137.50	-	10,137.50
Joy Memorial Bursary Fund, Francis W.	(Male Divinity Student)	5,000.00	-	5,000.00

	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	TOTAL AT CREDIT
Lambeth Travel - Appropriation from D.E.F.	$ -	$ 2,831.77	$ 2,831.77
Layreader's Fund, Diocesan	-	229.73	229.73
McPhail Estate, John A. - Sundry Purposes at Bishop's Discretion	-	4,831.67	4,831.67
Nock Canterbury Fund - Cantess Summer School in U.K.	4,306.08	1,519.60	5,825.68
Provincial Synod Travel	-	1,651.87	1,651.87
Richards Bequest, Benjamin - Bishop's Discretion	1,000.00	1,023.18	2,023.18
Simmons, Charles L. Estate	-	489.83	489.83
Sydney-Smith, Maria Legacy - Income distributed annually by Bishop	4,303.00	81.55	4,384.55
U.S.P.G. - Bishop's Discretion - five purposes	6,253.80	5,211.31	11,465.11
Woodward Memorial, Leslie - Nursing Scholarship	3,000.00	1,834.87	4,834.87
Yeomans, Sydney & Isobel - Divinity Student Trust	8,065.00	-	8,065.00
	$199,271.10	$74,218.16	$273,489.26

Pooled Funds:

Bishophurst Endowment	$ 12,981.36		
P.H.B. Dawson Endowment	21,909.07		
Episcopal Endowment	79,094.62		
Bishop Sullivan Memorial Fund	175,127.75		
Archbishop Thorneloe Memorial Fund	193,615.73	$482,728.53	$482,728.53
		$681,999.63	$756,217.79

REPORT OF ANGLICAN CHURCH WOMEN

The past two years have been busy ones for the Anglican Church Women of Algoma as they labour in love for our Lord.

The Thunder Bay Executive under the capable leadership of president, Jean Brayshaw, was given a further two year mandate until May 1988. The executive includes Edna Goodman, Vice-President; Thelma Paddington, Treasurer; Ingrid Koropeski, Recording Secretary; Linda Bauld, Corresponding Secretary has been replaced by Mary Dunnill. Linda has moved to southern Ontario. The next executive will be situated in Algoma Deanery.

The executive continued to meet on a monthly basis with full board meetings in the spring and fall.

Our centennial anniversary was celebrated at our 1985 Annual held in Thunder Bay at St. Paul's Church, with the theme "As Thou hast given so would we give" and motto "Well done, Thou Good and Faithful Servant". The speakers at the Annual spoke on women's work in the Church.. the past, Ellen May a past Diocesan President; the present, the Rev'd Susan De Gruchy, the first woman priest in our diocese; and the future, Bishop Walter Jones of Rupert's Land. As a commemoration of our 100th Anniversary the women of Algoma were encouraged to each give $2.00 for St. Hilda's School in India. Over $6,000.00 was realized for the school as well as $400.00 for St. Paul's Boys' School.

Our 1986 Annual in Sudbury at the Church of the Epiphany carried out our directive from Bishop Jones "Algoma Aglow" and "Thy Word is a Lamp unto my Feet and a Light unto my Path". The theme was Bible Study with our guest speaker from Newfoundland, Madeline Critchell who gave us much useful instruction in a delightful way.

Our Bishop, Leslie Peterson celebrated at our opening Eucharist and gave us inspiration and encouragement in his addresses and by his presence.

Our Deanery presidents and their executives as well as the Diocesan secretaries of various departments carried on their work with enthusiasm and devotion.

Algoma

President Dorothy Richards. A very active year, Spring Deanery meeting was held in Sault Ste. Marie, Michigan and the Fall meeting at the Church of the Redeemer in Thessalon which celebrated its 100th Anniversary. Mary Rossiter attended the Rosa Project in Guyana and Nora Jennings attended the Bridges Conference in Niagara Falls. Nora will be the next president of Algoma Deanery as Dorothy's term is finished in May.

Muskoka

President Shirley Pudsey who has replaced Dorothy Hoover. Spring Deanery was held in Sundridge and Fall Deanery in Burk's Falls. Study Day and "Day Apart" were held and many activities at parish levels.

Sudbury

President Muriel Hindman. A busy year. Spring Deanery was held in Sudbury and a Fall Deanery in Manitowaning. Sudbury hosted a successful Annual meeting and in 1987 will host the Girls Festival.

Temiskaming

President Dorothy Chabot. Spring Deanery in North Bay and Fall Deanery in Haileybury. The members are busy preparing for the 1987 Annual which will be held at St. John's in North Bay.

Thunder Bay

President Sylvia Wright has replaced Marilyn Croft. Spring Deanery was held at St. John's, Thunder Bay and the Fall Deanery at St. John's, Schreiber. One ecumenical endeavour is participation by various parishes at a "soup kitchen" at St. Andrew's R.C. Church.

Devotions & Study

Doreen Stadnyk - aim to "deepen spiritual life, encourage Bible Study, offer recommendations and study material". Prayer Partners are matched up and there are links with other dioceses as well. The deaneries have begun sharing devotions at the annuals.

Communications & Education

Margo Smith has been Editor of the Diocesan Newsletter, published quarterly, which is our vital link with one another. Her six year term also expires in May. Parishes are encouraged to submit material and it is a major source of communication by the executive and Board.

Social Action

Shirley Koza has taken over for Dorothy Chabot. She coordinated the works of the women of the diocese ranging from parish visiting to all manner of community outreach, bales, hospital work etc.

Girls

Barbara Garvin has replaced Linda Barker. The leaders and girls work very hard, in and outside their parishes. Badges are worked on, there is much fun and fellowship. A yearly Festival is held.

Juniors

Erin Hernden. Erin's term will be up in May as well. Boys are now included and with the badge work there is much fun and learning among these future members of ACW.

Family Life

Margaret Ramsey has replaced Mary Jane Kettles who has moved to another Diocese. This department covers all aspects of family life from birth to old age. This department will be featured at our 1987 Annual in May

Life Members

Doreen Brickwell will be replacing Ruth Young. Ruth has been very faithful in keeping in contact with our Life Members.

Pakistani Embroideries

Mary Rossiter has been very active in promoting, along with her deanery representatives, these beautiful embroideries and thus we are able to help our sisters in Pakistan. Sales in Algoma increased 20% this year.

Presidents' Conference

This year we are pleased to announce that the presidents from across the country will meet in our Diocese, in the Deanery of Thunder Bay at Avila Centre. Jean attends several meetings a year to plan these meetings, and enjoys sharing with her sister presidents.

It is impossible to include the many ways our women serve the Lord in "Prayer and Work and Stewardship". We are looking forward very much to a busy, rewarding meeting at St. John's in North Bay and renewing "old" friendships once again.

Respectfully submitted

Ingrid Koropeski,
Recording Secretary.

1986 ALGOMA DIOCESAN ANGLICAN CHURCH WOMEN TREASURER'S REPORT

Balance in Bank January 31,1986			$ 8,724.59
RECEIPTS			
Anglican Church Women Groups (apportionments)	$20,051.08		
" " " "(donations to specific places)	11,940.13		
Donations from Diocesan Girls Auxiliary	89.75		
Total	$32,080.96		
Sale of handbooks	2.00		
Family Life - sales	133.60		
Offering at Annual, May, 1986	478.50		
Donation of two unused registrations at Annual	36.00		
Life Members Offering - Annual	200.00		
Refund of Hospitality from Deanery	250.00		
Refund from Deanery - re Annual	30.00		
Freewill Donations - re Archbishop & Mrs. Wright's 50th Wedding Anniversary	156.00		
Refund Bank Charge (Restoule)	3.00		
Overpayment to Mary Dunnill re Air Fares Fall Meeting - refunded	39.60		
Bank Interest	1,218.79		34,628.45
			$ 43,353.04
DISBURSEMENTS			
General Synod	$ 7,000.00		
Pledge - Algoma Mission Fund	6,500.00		
Bishop's Appeal	1,200.00		
Bishop's Discretionary Fund	2,232.90	$16,932.90	
Diocesan & National Appeals			
Primate's World Relief	3,204.08		
Trinity College	100.00		
Wycliffe College	100.00		
Church Army	100.00		
Canadian Bible Society	216.00		
Arthur Turner Training School	500.00		
Henry Budd Centre	515.00		
Bishop Heber Wilkinson Memorial Fund -- to St. Hilda's	459.00		
to St. Paul's	75.00		
Travel Fund for Youth	500.00		
Travel Assistance for 4 delegates to Youth Conference in Wisconsin	200.00		
Clergy Retirement Fund	500.00		
Youth Camps (4)	600.00		
Diocese of Keewatin (Aircraft Ministry)	1,000.00		
Diocese of the Arctic (Aircraft Ministry	1,000.00	9,069.08	
Sub-total Disbursements		$26,001.98	

1986 ALGOMA DIOCESAN A.C.W. TREASURER'S REPORT - (continued)

Brought Forward - Total Receipts			$ 43,353.04
Sub-total Disbursements		$26,001.98	
General			
Travel - Annual, May, 1986	$ 1,596.79		
Expenses Executive Dinner -Annual	220.46		
Telephone calls re Annual	25.33		
Gift - M. Critchell (Guest Speaker)	20.27		
Office supplies for Annual	125.50		
Deanery Hospitality for Annual	250.00		
Registrations for Annual	355.00		
Social Action - tapes	45.15		
Travel - President to National Church Conf.	500.00		
Travel - Fall Executive Meeting 1986	1,996.80		
Gift to Guiana - taken by Mary Rossiter	100.00		
Little Gallery -Supplies for M.Newton-White	50.00	5,285.30	
Miscellaneous			
Postage and Stationery	154.79		
Archbishop & Mrs. Wright's 50th Anniversary	200.00		
Honorarium - treasurer	150.00		
Memorial - Heart Fund	20.00		
* Ck. returned (error in signatures)	40.00	564.79	31,852.07
* (This cheque has since been reinstated but too late for 1986 books)			
BALANCE IN BANK - December 31, 1986			$11,500.97

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BANK RECONCILIATION AT DECEMBER 31, 1986

Opening Balance January 31, 1986	$ 8,724.59	
Deposits and Interest	34,628.45	$43,353.04
Disbursements		31,852.07
Closing Balance December 31, 1986		11,500.97
Outstanding Cheques		2,423.58
Balance Bank Statement December 31, 1986		$ 13,924.55

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BREAKDOWN OF BANK BALANCE

General Purpose Account	$ 2,080.22	
Bishop's Appeals	894.44	
Bishop's Discretionary	2,268.87	
Undesignated	3,112.19	
Miscellaneous	—	
Diocesan Youth Travel	2,243.96	
Primate's World Relief	150.00	
Life Members	29.45	
President's Memorial	721.84	
		$11,500.97

C

ALGOMA	General Purpose	Bishop Appeal	Bishop Disc.	Undesi-gnated	Misc.	Youth Travel	P.W.R.	TOTALS
Blind River	202.80							202.80
Bruce Mines								
Chapleau								
Echo Bay, St. George	115.00		10.00			50.00		175.00
Elliot Lake	439.65							439.65
Hilton Beach	62.00							62.00
Richard's Landing(Holy T.)	77.00							77.00
Richard's Landing(Emmanuel)	77.00	18.00	10.00	10.00				115.00
Christ Church, S.S.M.	286.20	50.00	75.00		50.00			461.20
Holy Trinity, S.S.M.	500.00							500.00
St. John the Evan, S.S.M.	476.40		124.00			225.00	125.65	951.05
St. Peter, S.S.M.	100.00	45.00	45.00					190.00
St. Luke Cathedral, S.S.M.	1,870.00		500.00	50.00	100.00	100.00		2,620.00
St. Matthew, S.S.M.	652.80							652.80
Thessalon	239.00				75.00			314.00
Wawa	25.00							25.00
White River	63.00							63.00
Diocese of Algoma - for Ahmic Harbour		15.18		25.00				40.18
Total	$ 5,185.85	128.18	764.00	85.00	225.00	375.00	125.65	6,888.68

MUSKOKA								
Bala	185.00	64.10	30.00	30.00		10.00	250.00	569.10
Baysville	28.00		40.00					68.00
Bracebridge	463.80	40.45	50.00	50.00		50.00		654.25
Burks Falls	161.40	55.50	10.00	10.00	50.00	25.00		311.90
Dundale	143.00	43.00						186.00
Falkenberg								
Gravenhurst	463.80		150.00		150.00			763.80
Huntsville	637.20		100.00			50.00		787.20
Kearney/Sand Lake	57.00	82.05	15.00	15.00		30.00	55.00	254.05
MacTier	90.00	30.00	5.00			5.00		130.00
Magnetawan	63.00							63.00
Milford Bay/Beaumaris	212.00	56.34		25.00			50.00	343.34
Novar	40.00							40.00
Orrville	60.00							60.00
Parry Sound	700.00	50.00	50.00	25.00				825.00
Port Carling	50.00							50.00
Port Sydney	79.00							79.00
Ravenscliffe	68.00	10.00	10.00	10.00		10.00		108.00
Rosseau	209.00	17.00	20.00	20.00				266.00
South River	112.20							112.20
Sundridge	125.00				15.00	10.00		150.00
Tonkoughnet	24.00		50.00			50.00		124.00
Windermere	27.00							27.00
Total	$ 3,998.40	448.44	530.00	185.00	215.00	240.00	355.00	5,971.84

D

SUDBURY	General Purpose	Bishop Appeal	Bishop Disc.	Undesi-gnated	Misc.	Youth Travel	P.W.R.	TOTALS
Azilda	48.60							48.60
Capreol	259.00							259.00
Coniston	90.00							90.00
Espanola	149.00	30.00						179.00
St. Mark, Garson	165.00							165.00
Good Shepherd, Garson	66.00	5.00	5.00	5.00				81.00
Kagawong, St. John	10.00							10.00
Little Current								
Gore Bay, All Saints	89.40							89.40
Lively	138.00		25.00				100.00	263.00
Manitowaning	97.00		100.00					197.00
Mindemoya	165.00		20.00	20.00		20.00		225.00
Nairn Centre								
Onaping	85.00							85.00
Epiphany, Sudbury	1,105.00		200.00		27.00	50.00		1,382.00
Ascension, Sudbury	249.00							249.00
Resurrection, Sudbury	300.00	100.00	100.00	100.00		50.00		650.00
St. James, Lockerby	165.00							165.00
Whitefish Falls	60.00							60.00
Sudbury Deanery							167.05	167.05
Total	$ 3,241.00	135.00	450.00	125.00	27.00	120.00	267.05	4,365.05
TEMISKAMING								
Callander	40.00							40.00
Charleton Station								
Cobalt	25.00							25.00
Englehart (Christ Church)								
Haileybury	100.00					50.00		150.00
New Liskeard	209.00		70.00	35.00			100.00	414.00
St. Brice, North Bay	303.00							303.00
St. John North Bay	250 00				15.00			265.00
Christ Church, N. Bay	160.00							160.00
Powassan	103.80							103.80
Restoule, St. Albans	50.00							50.00
Sturgeon Falls	66.00							66.00
Temagami	80.00	63.25						143.25
Temiskaming Deanery							80.00	80.00
Total	$ 1,386.80	63.25	70.00	35.00	15.00	50.00	180.00	1,800.05

THUNDER BAY	General Purpose	Bishop Appeal	Bishop Disc.	Undesi-gnated	Misc.	Youth Travel	P.W.R.	TOTALS
Manitouwadge	78.60							78.60
Marathon	115.00							115.00
Nipigon	102.00	5.00	5.00	5.00		5.00		122.00
Red Rock	72.00							72.00
Schreiber	108.00					50.00		158.00
St. George, Thunder Bay	300.00							300.00
St. John, Thunder Bay	1,177.00					25.00		1,202.00
St. Luke, " "	554.03	24.68	65.00	46.99				690.70
St. Michael " "	900.00		25.00			100.00		1,025.00
St. Paul, " "	1,235.00		300.00	200.00	3,750.00	50.00	1800.00	7,335.00
St. Stephen " "	154.00		20.00					174.00
St. Thomas " "	1,193.40	89.89				100.00		1,383.29
Good Shepherd, Slate River W. Thunder Bay	70.00		10.00					80.00
St. Mary, Vickers Heights W. Thunder Bay	50.00		25.00	25.00				100.00
St. Mark, Rosslyn W. Thunder Bay	130.00							130.00
Diocesan Girls' Auxiliary			44.87				44.88	89.75
Total	$ 6,239.03	119.57	494.87	276.99	3,750.00	330.00	1,844.88	13,055.34

PROPOSED BUDGET FOR 1988

General Synod	$ 7,000.00
Pledge - Algoma Mission Fund	6,500.00
Bishop's Discretionary Fund	1,800.00
Bishop's Appeals	1,200.00
Clergy Retirement Fund	500.00
Youth Camps	600.00
A.C.W. General Expense	5,060.00
	$22,660.00

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BISHOP'S APPEALS - 1987

St. Mary's, Aspdin	$ 200.00
Gowan Gillmor Chapel, Spanish River	200.00
Church of the Redeemer, Thessalon	200.00
St. Mary Magdalene, Sturgeon Falls	200.00
St. Mary's Nipigon	200.00
G. A. Leaders' Training	200.00
	$ 1,200.00

REPORT FROM THE DIOCESAN ECUMENICAL OFFICER

In the committee reports on Church Unity for the 1958 Lambeth Conference the members concluded the first section on Christian Unity by saying, "we appeal to all our people to show a spirit of charity in their dealings with other Christians wherever they may be, to respect other Christian Churches, to refrain from harsh or unkind words about them...and to seek to understand both their life and their doctrines by personal study and by personal contacts. Above all...to pray for Christian Unity...and to remember always that the nearer we draw to Christ, the nearer we draw to one another."

This guideline from Lambeth sets the tone for all of our dialogue today in the vast field of ecumenism. There is obviously no sudden happening by which several churches will converge and become some super-church. What has happened, and is happening now, is the gradual growing together in dialogue and understanding of the background and position of one another so that we are finding the joy of our common faith in Jesus Christ.

In the area of dialogue and sharing some significant progress is observed:

1) ARCIC At the General Synod of the Anglican Church of Canada in 1986 the Final Report of the Anglican-Roman Catholic International Commission was discussed.

   The Synod adopted the statements on Eucharist and Ministry as being consonant with Anglican teaching. With some reservations about the statements on Authority the Synod agreed that there was a basis for further dialogue.

   After the Final Report of ARCIC was published our two churches under the leadership of Pope John Paul II and the Archbishop of Canterbury, Dr. Robert Runcie, established a new Commission (ARCIC II) to continue the work.

   The first result of their meetings is the 1987 Agreed Statement entitled "Salvation and the Church". It is now available for purchase and study.

   In our Diocese it is obvious that because of our geography the sharing in continued study will take place mainly at the Deanery level.

   In Sault Ste. Marie a mini ARCIC called ARCSOO has met regularly since 1976. The members were appointed by their respective bishops. In their work this group has discussed in depth the published reports of ARCIC. They have also sponsored workshops led by leaders in the ecumenical field, for example Dr. Eugene Fairweather and Fr. Beaubien.

   In Thunder Bay the Anglican clergy have continuing but occasional dialogue with the clergy of the Roman Catholic Church. Discussions have dealt with the ARCIC documents and also with the Lima document on Baptism, Eucharist and Ministry published by the World Council of Churches. Workshops have also been arranged with such leaders as Bishop John Baycroft and Fr. Tom Ryan.

It is my understanding that other deaneries share in some ecumenical activities and shared discussions. I also believe that all deaneries take part in the Week of Prayer for Christian Unity sponsored by the Canadian Council of Churches.

Correspondence between Rome and Canterbury in 1984 is available for study. These letters refer to difficulties raised by the fact of the ordination of women in the Anglican Communion. Letters between Canterbury and Cardinal Willebrands of the Vatican Secretariat expose the breach which exists because of such ordinations. Even though the rift is strong the door remains open to continuing debate as the Cardinal concludes "we may not doubt that under the power and inspiration of God whose ways are not our ways, and whose thoughts are not our thoughts, those deliberations will contribute towards the unity for which Christ prayed."

2) Lima document on Baptism, Eucharist and Ministry (BEM)

At our last Diocesan Synod a motion to accept the Lima BEM document was tabled and referred to each Deanery for study. It was hoped that as this happened our Diocese would be able to collect opinions throughout Algoma and thereby be able to send a reasoned reply to General Synod about the four questions concerning the document which appears in the preamble and which are addressed to all Churches and Provinces.

The World Council of Churches (WCC) requested that responses be available by December 1985. In a report from our National Ecumenical Officer, the Reverend Brian Prideaux, we are told that by spring 1986 more than 100 replies were received from Churches around the world, including one from the Anglican Church of Canada. In his report Fr. Prideaux suggests that "many have found the document (BEM) an important contribution to ecumenical learning, and to growth in faith and spiritual renewal of both congregation and individuals."

General Synod (Winnipeg, June 1986) recognized in the WCC statement a high degree of convergence in expressing the faith of the Church throughout the ages and called for its widespread use and study.

As we continue to study the document it is useful to understand the planned timetable of the WCC.

In his booklet Why It Matters, Michael Kinnomon (a member of the Faith and Order sub-unit of the WCC 1980/83) outlines this timetable for the reception of the BEM document. "The question is not whether BEM is a perfect, totally acceptable document, but whether the convergence it represents is sufficient to move our Churches into deeper fellowship, to move us to mutual recognition of members and ministries and more regular sharing of the Lord's supper....Faith and Order envisions its future work according to the following timetable:

1985: preparation of official responses by the Churches.
1986-87: evaluation of official responses by Faith and Order; special consultations if needed to deal with particular controversial issues;
1988: meeting of the Faith and Order Commission to finalize a "response to the responses"; Fifth World Conference on Faith and Order to consider the BEM responses and provide direction in the search for visible Church unity;

1989: preparation for the WCC's Seventh Assembly in light of the BEM responses and the World Conference discussions." (N.B. since that statement it is now expected that the seventh Assembly will take place in Canberra, Australia early in 1991).

3) In the realm of ecumenism related to our Anglican Church of Canada mention should be made of the current Anglican/Lutheran Dialogue. In a draft Report and Recommendations (June 1985) of this dialogue we are told that "in October 1982 the titular heads of the Anglican Church of Canada, the Evangelical Lutheran Church of Canada and the Lutheran Church of America - Canadian section called upon their respective Churches to enter into a process of dialogue, the goal of which would be a convergence adequate to establish a pattern of (a) the mutual recognition of each other as Churches where the gospel is preached and taught, (b) the encouragement of practical cooperation and (c) interim sharing of the eucharist similar to that approved one month earlier in the U.S.A."

The draft document from this dialogue presents agreed statements on Justification, the Eucharist, Apostolicity and Ordained Ministry.

A final draft of this dialogue is soon to be circulated in our Churches with the invitation to have responses submitted to the major bodies of each Church in 1989. Diocesan Synods will be asked to submit responses to the Inter-Church and Inter-Faith Relations Committee on or before September 30th, 1988.

CONCLUSION: In our Church, in an attempt to coordinate the work of ecumenism, many dioceses have appointed a Diocesan Ecumenical Officer (DEO). Since 1983 the DEO's have met twice on the national level and are planning a third meeting in June of this year at which our Bishop will be the Diocesan representative.

In Ontario the DEO's of our Ecclesiastical Province have met twice with the ecumenical representatives of the Roman Catholic Dioceses for a one day sharing of points of current interest in the area of ecumenism. It is hoped that such meetings will continue.

The purpose of all that we do in ecumenism today is to establish and develop a deeper understanding of the beliefs and practises of other Churches, to recognize the common bond which we have with each other despite our different denominational names i.e. that we share a common faith in God and a discipleship with His Son, our Lord Jesus Christ whose prayer it is for the oneness of all of God's people.

We are all encouraged to meet and to share with other Christians, to pray together where possible, and to study carefully all statements that describe our common search for unity.

As we live in an age of fast food and microwave cooking, we are reminded that the goals of ecumenical dialogue will not be achieved in the quick manner of the 'microwave' but rather in the manner of the 'slow cooker' which calls for our long range patience and determined attention.

Respectfully submitted,

The Rev'd Canon F.G. Roberts

REPORT OF THE ANGLICAN FELLOWSHIP OF PRAYER

The Anglican Fellowship of Prayer in the Diocese of Algoma is part of a world wide companionship in the Anglican Communion which has been serving the church for twenty-nine years. In 1988, the AFP celebrates its thirtieth anniversary at the International Conference in Montreal, May 19 - 21. This event marks a good beginning for the Lambeth Conference in England.

An initial "Prayer in Practice" workshop has been held in each deanery with a generous subsidy from Anglicans in Mission. The workshops were designed to show the many dimensions of prayer and its importance in our daily and corporate lives. Since Synod 1985, the Anglican Fellowship of Prayer has worked through deanery representatives to create opportunities for spiritual growth.

AFP - Thunder Bay meets on a regular basis and sponsors annual retreats, quiet days, and conferences around a prayer theme. A deanery prayer chain is an important part of their work. Muskoka Deanery sponsored a joint event with the Primate's Fund Committee to show how the search for justice and peace is rooted in Christian prayer and worship. A residential conference at Geneva Park on Baptism, Eucharist and Ministry led by Bishop Peterson was a highlight of last year. Plans for a conference on the Mission and Ministry of the People of God, to be led by Dr. Peake, had to be postponed because accommodation was not available.

The diocese was represented at the International Conference in Baltimore, MD., in 1985, and a group will be present at the 1987 conference in North Carolina. We hope for a large delegation to attend the 1988 conference in Montreal.

The work of enabling prayer and deepening spiritual roots continues quietly and faithfully in the diocese. Much more needs to be done to enable a diocesan prayer network that includes both clergy and laity, to foster spiritual growth, and to nurture the ministry of all Christian people.

The Anglican Fellowship of Prayer provides one way to do this work.

The guidance and support of Bishop Peterson, the Rev'd Canon D.A.P. Smith, and the Venerable Ross Kreager is deeply appreciated.

Respectfully submitted,

Betty McDowall
Diocesan Representative

REPORT ON PUBLIC EDUCATION

Since the 1985 Synod of the Diocese of Algoma, much has happened in the field of Public Education and Anglican Church involvement therein.

There has been ample publicity of the Separate School Funding Issue and its surrounding implications. As all would know, this matter has now passed through the hearing and legislative stages. It has been through the Supreme Court of Ontario and now, at this point of writing, awaits a Constitutionality ruling from the Supreme Court of Canada.

The Diocese of Algoma made a submission to the Standing Committee on Social Development on July 30, 1985. This report considered many subjects other than just the viability of two fully funded systems. Despite the Committees many denials of points made by this report, it is now being seen, especially in the area of real costs, that the Algoma submission was far more accurate than the Government of Ontario in its projections.

In October, 1985 the Provincial Synod of Ontario spent considerable time discussing the matter of the current issues in Public Education. Four specific motions were passed at that Synod and have resulted in action being taken. The Algoma Synod of 1987 is being asked to affirm its support of these motions and commit itself to the required actions.

The Provincial Education Work Group of the Ontario Synod (PEWGOS) reporting directly to Archbishop John Bothwell was established as a result of the 1985 Provincial Synod. (The Archbishop's interest in this matter is attested by his personal attendance at all meetings of this group). This work group is composed of a representative from every Diocese in the Ecclesiastical Province of Ontario (your delegate also represents the Diocese of Keewatin - a Ruperts Land Diocese which has many points in the political Province of Ontario). The purpose of this work group is to establish directions for the Church to follow in dealing with the matter of Public Education in Ontario.

As has been published in the Algoma Anglican, and in every other Ontario publication, a full-time Education Consultant has been seconded in the person of the Rev'd. Canon William Gilbert. He is the Program Officer for the Diocese of Ottawa and has been released by Ottawa for 25% of his time to fulfil this additional role.

This committee is dealing with such issues as Religious Education in the Public School System, the need for Anglican Private Schools, problems with Moral Values in the School System, disciplinary problems in the School System, the role of the Church in education, etc.

One of the approaches being followed to help Anglicans comprehend the problems involved in Public Education today is through the use of the Diocesan Newspapers. Archbishop Bothwell has requested that these papers publish a monthly article on education. Canon Gilbert will supply such articles every two months with the local Diocesan Representative to PEWGOS supplying the article in the intervening month. By the time of this Synod

you will have seen four months of such articles.

These articles are to inform Anglicans about what is being done by the Church. Also, suggestions will be made concerning what individuals can do. People are being asked to make their views known through contacting their local representatives as well.

At this point of writing it is expected that Canon Gilbert will be attending a part of the 1987 Algoma Synod to discuss this work. The balance of this report will be left to that time.

The Rev'd L.H. Winslow

REPORT OF THE WARDEN OF LAYREADERS

During the years since the last Synod the chief problems associated with this office have centered about the difficulties of obtaining and keeping up to date a current list of addresses of Layreaders. One of the chief joys of the period has been to see the training and admission of so many new Layreaders - almost a 30% increase in the past two years.

Many of these new Layreaders have been trained by the use of the 2 phase Layreader Course which was developed by the Diocese of Brandon for the training of Parochial Layreaders. This course in some respects has now required updating because of the introduction of the Book of Alternative Services, and consequently I have been spending a considerable amount of time in doing this. I hope to have all the new materials available by the Fall of 1987. In the meantime however, Phase I is available for any clergy wanting to use it. This course of study takes about a year (depending on the pace of study desired).

In order to reduce costs for those involved, a Library of materials is under development and should also be in place for the Fall of 1987. Available will be cassettes, Videos, etc of conferences and study courses for Layreaders held in other Dioceses, and in addition all the Study texts and other reference books will be available for either borrowing or purchase. A list of the contents of the library will be sent around yearly so that all can be aware what is available. The cost of this library has been assumed by A.I.M. from their funds for the promotion of Lay Ministry, and I am most grateful to Norman Greene and our Treasurer for their help in arranging this.

I expect that a course for Parochial Layreaders in the Deanery of Algoma will begin in the fall of 1987. While many clergy will wish to run their own course for their own parishes, I would recommend to other Deaneries that they also consider establishing courses on a Deanery basis. Any support that I can provide will be gladly given.

A Layreader Handbook has been compiled, a draft copy of which has been sent to all clergy. The final copy will be ready by the time this report sees print, and will be distributed to all Layreaders and Clergy. Its purpose is to put in one readily available location all the information pertaining to Layreaders and their functions. It will be updated from time to time as needed when circumstances change. In the meantime I would be most grateful for any suggestions, criticisms and comments on its contents and format so that needed improvements can be made.

One facet of the Warden's responsibilities which has been neglected during the past 2 years has been the holding of Layreader conferences. In part this has been because of the difficulties of finding free weekends on which to hold them, and in part from lack of time to do the necessary organization. I hope to rectify this in the next two years. One conference which did take place was in the Deanery of Algoma where a workshop for Layreaders on the BAS was held in conjunction with a similar conference for clergy and organists.

Those reading the Layreaders Manual will discover that there is now a requirement for the annual renewal of every Layreader's licence. Revisions to the Canon on Layreaders will be also introduced to this effect at this Synod. The purpose is so that updated addresses, phone numbers, and status of the layreaders is available to me (so that they can be sent materials as available - as indicated above). Renewing the license is as simple as sending in the above information yearly after the annual Vestry meeting along with the other names normally sent (i.e. Synod Delegates, Wardens, etc.).

Finally I would like to thank all those clergy who have provided advice and support during the past two years. I especially thank our Bishop who has been most supportive and helpful at all times, and the Synod office staff without whose assistance none of this work would have been possible.

Respectfully submitted,

David H. Gould A.Th.

REPORT OF THE ADVISORY MINISTRY COMMITTEE

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

The Rev'd R. Brazill	George Irvine
The Rev'd Dr. F.A. Peake	Margaret Johnston
The Rev'd R. Porth	Betty McDowall
The Rev'd Canon G. Sutherland (Chairman)	John Thompson (Secretary)
Jack Hern	Lynn Uzans
Dorothy Hoover	Audrey Westover

The committee met twelve times since the first meeting on January 8, 1986. The meetings alternated between Parry Sound and Huntsville with an average attendance of nine or ten persons.

Betty McDowall acted as representative on the Executive Committee. Dr. Peake provided the connection between the Pastoral Chaplains and the Advisory Ministry Committee.

The committee worked under the mandate from the Bishop received on December 18, 1985 which suggested further work on baptismal teaching as well as education for early communion and the Book of Alternate Services. The Ministry of the Laity in the Diocese of Algoma was seen as another component.

We have continued the work of previous committees, begun six years ago, on baptism.

The matter of early communion for children was governed by a decision of the House of Bishops of the Anglican Church in Canada. Each parish in the Diocese had the permission of Synod to proceed with the practice of admission of baptized children to Holy Communion after adequate preparation and where a clear commitment to seek confirmation had been made. (see page 31, Synod Journal 1985.)

In addition to the work on resources for baptismal preparation, the committee received and acted upon a proposal from Mr. Biff Giff concerning recognition of anniversaries.

We are indebted to the work of Dr. Frank Peake who provided us with the basis of the document "Growing in Christ" and the audio-visual which accompanies the document. We are also indebted to a sub-committee who prepared the supplementary resource kit. Our thanks are extended to the Executive Committee for making funds available to produce the kit for Synod members.

There is still much to be done by future Ministry committees and we would hope that the subject of the Ministry of the Laity would be a top priority.

Respectfully submitted on behalf of the committee,

The Rev'd Canon George S. Sutherland
Chairman.

REPORT OF THE DIOCESAN LITURGICAL COMMITTEE

The Liturgical Committee meets at the pleasure of the Bishop to consider such matters affecting Liturgy as the Bishop may refer to it. The Committee was centered around the Cathedral Parish in order to prevent the incurring of travel costs, but was immeasurably strengthened by the addition of Canon Morrow after his retirement to the Sault.

The past two years have seen the introduction of the Book of Alternative Services, and therefore a major portion of the Committee's time has been spent in considering the introduction to this book to the Diocese and its Parishes. To this end a Conference for Parish clergy, layreaders and organists was held in Sault Ste. Marie in the Spring of 1986, utilizing the resources of the Committee and other co-opted individuals. It was well attended and well received, and the Committee would like to extend an invitation to other Deaneries to assist in the holding of similar conferences in their areas.

The Committee also considered and approved (after suggested revisions) a series of Services for the Admission of Parochial and Diocesan Layreaders, as well as a service for the Admission of Eucharistic Assistants. These are available for those requiring them from the Synod Office, and they have also been forwarded to the National Doctrine and Worship Committee which is preparing similar services for the Church at large. After the above had been prepared, the Bishop asked for a modification of the service for admission of Parochial Layreaders to be used when he was personally present, and this was duly prepared. (The original Service envisioned the Parochial Layreader being admitted by his/her parish priest.)

For the next few years the National Doctrine and Worship Committee will be preparing a Book of Occasional Offices and an Episcopal Service Book. As a part of its process these services as they are prepared will be submitted to Diocesan Liturgical Committees for study and comment. It is anticipated that our Diocesan Committee will find that there is sufficient work to keep it profitably occupied throughout its next term.

Respectfully submitted,

David H. Gould A.Th.

REPORT FROM TASK FORCE ON NATIVE MINISTRY

At the October 22-23, 1986 meeting of the Diocesan Executive Committee the following motion was passed:

"That the Task Force on Native Ministry be commended for its work thus far, and be directed to try to find a way of responding to the recommendations in its report, and perhaps to find a coordinator to promote the Church amongst native people, and to investigate funding."

At the present time the Committee is not able to recommend a coordinator or suggest ways of funding such a program, but a proposal should be ready to present to the next meeting of the Diocesan Executive in October. The death of the Rev'd Peter Homann and the transfer of the Rev'd Garry Dobinson to Sault Ste. Marie has left the Spanish River and Sheguiandah reserves without direct links with the Committee. We hope to pick up where we left off, when persons who can represent these two areas are brought on the Committee.

In the meantime, we are happy to report that the Church in Garden River has shown a strong revival. Since the Fall of 1986, Mrs. Rosalie Goos from St. Matthew's Parish, Sault Ste. Marie has been making regular visits to Garden River to conduct worship services, visit the homes and begin various parish weekday activities. Her efforts to get to know the people and to lead them in discovering ways in which they might strengthen the Church in their community have met with an encouraging response. She has completed a parish survey and has found 77 families with 229 confirmed Anglicans. The January 1987 Annual Report showed that there were 12 active members in the A.C.W. and 15 in the Youth Group as well as new wardens, treasurer and secretary.

I was able to meet with Mrs. Goos and two ladies from Garden River, Mrs. Lana Grawbarger and Mrs. Sheila Pine who have shown an interest in becoming members of the Committee. Bishop Peterson was able to meet with a delegation of persons from Garden River who appreciated the opportunity to have the Bishop listen to some of their concerns involving the Diocese of Algoma. One of these has to do with developing an indigenous ministry among the Indian people of the Diocese. This seems to be an issue which will require further consultation among all the parties concerned. It is an important diocesan family matter which should not be put off to another synod.

We have been looking to our neighbouring Diocese of Keewatin to find ways in which we might advance the indigenous native ministry in Algoma Diocese. Bishop James Allan of Keewatin is willing to meet with Bishop Peterson and the Committee in order to share his experience with the ministry which is developing in his diocese. In his letter to the Diocesan Task Force on Native Ministry, January 23, 1987 he said:

> "My advice both to Algoma and Moosonee is that there is no time to waste with regard to the development of Native Ministry because I believe that we are living in an era of such great change and challenge that, as you have already pointed out, we are in danger of losing them. This indeed would be a shame because in spite of a certain amount of neglect over the years, they have remained faithful to the Anglican Church - but I don't think that is going to last too much longer."

Since receiving this letter, Bishop Peterson has arranged a meeting with Bishop Allan, the results of which will be reported at the May 1987 Synod.

Respectfully submitted,

Ross Kreager
Chairman

Present Members

Ross Kreager, North Bay
Lola Grawbarger, Garden River
Sheila Pine, Garden River
C.T.G. Moote, St. Joseph's Island
Barbara Piper, Restoule

Past Members

Peter Homann, Garry Dobinson, Frank Coyle

HERITAGE CENTRE

It is a pleasure to submit this report on the activities of the Heritage Committee since the last Synod.

Mrs. Marguarette Rose prepared a small display for a local historical group. The pictures of the Chiefs and the children playing at Shingwauk (painted on factory cotton) were of special interest. Mr. Michael Burtch of the Algoma Art Gallery felt they were in remarkable condition for being one hundred years old, but they should be preserved. Prices and estimates were secured and some donations have been received for this work, but more is needed.

The Rev. Charles Hornett took on the task of reviewing old copies of the Algoma Missionary News and has sent many interesting articles to the Algoma Anglican from time to time.

The Diocesan Executive Committee approved the sale of some of the old books in the Heritage Library and this should be resolved before the end of 1987.

Some of the various displays that have been set up in Heritage Centre were "Social Action", "Women's Work throughout the years", The Canadian Episcopate" and a special one to celebrate the 50th Wedding Anniversary of Archbishop and Mrs. Wright.

It was with regret that we accepted the resignation of Mrs. Marguarette Rose as Chairperson. Her expertise and sense of humour will be sadly missed.

Bishop Peterson appointed Mr. Harry Huskins as Diocesan Archivist. The Committee welcomed this appointment and as Mr. Huskins hopes to spend one day a month in Sault Ste. Marie researching information thus it was decided to meet once a month. Mrs. Edith Morrow was then elected as Chairperson.

We are fortunate in Algoma to have this interest in our Heritage and parishes are encouraged to send historical artifacts, pictures or documents to the Centre.

The following is a list of the Committee Members:

Bishop Leslie Peterson	Mrs. Betty Bridge
Mrs. Yvonne Peterson	Mrs. Peggy Coyle
Mr. Harry Huskins	The Rev'd C. Hornett
Mr. Din Oosterbaan	Miss Anthea Platt
Mrs. Dorothy Bowers	Mrs. Edith Morrow

Respectfully submitted

Edith Morrow

CAMP TEMISKAMING REPORT

Our Deanery Camp is situated on a small lake near New Liskeard. It is small, accommodating a maximum of twenty-eight campers in cabins. A large recreation hall and kitchen-dining facility provide an ideal spot for "first-time" campers. The surrounding area also provides the possibility of canoe-tripping.

The philosophy of the camp is participation rather than competition, and we try to achieve a good balance between religious education and active sports and nature study.

A dedicated committee meets four times a year, three times at "half-way" Temagami, and once at the camp itself.

The eighties have been struggling years for the camp. Although we try to run camps for both boys and girls in each age group, as well as one for Counsellor training, the dwindling number of registrants often force us to combine groups.

Getting dedicated teenagers willing to commit themselves wholeheartedly to caring for children for a week has sometimes proved difficult, and we have tried recently to have more adult staff if possible.

Many adults now work full time, and it is a sacrifice to give up a week's holiday to go to camp. But the Christian community spirit that can develop at a well-run Church camp is a great blessing to all who take part.

Respectfully submitted,

Margaret Ramsey

Chairman, Program and Staff Committee

REPORT OF THE TASK FORCE ON CLERGY STIPENDS

History

At the 1983 Synod of the Diocese of Algoma, the following motion was presented:

> '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 1st, 1984'.

A lengthy discussion took place following which a vote by Orders was taken. The results of that vote were as follows:

	For	Against	%
Clergy	34	13	72
Laity	60	30	66

The then Bishop withheld consent until further consideration on his part and on June 21, 1983 advised all clergy and lay delegates that in his considered opinion "implementation of the Equal Living Allowance Concept by phases should not begin until January 1, 1985".

The Executive Committee of the Diocese of Algoma, in the fall of 1983, increased the minimum stipend to $12,690 and asked that self-supporting parishes limit their increase to the same dollar amount ($606.00). The travel allowance was increased by 5% and in multiple point parishes by a further $540.00 and self-supporting parishes were asked to limit their travel allowance increases to 5% as well.

In January of 1985 the equalized stipend level was set at $14,000. per annum. At Synod of that year a motion was put to rescind the 1983 motion dealing with Equal Living Allowances. After exhaustive debate the motion to rescind was defeated with the following results:

	Yes	No
Clergy	17	42
Laity	33	90

A subsequent motion was put:

> 'That the Task Force of 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.

A new Stipend Task Force was appointed by the Bishop composed of:

The Ven. E.B. Paterson
The Rev'd L. Winslow
Mr. J. Huggett
Mr. D. Oosterbaan
The Rev'd W.R. Stadnyk
Mr. N. Farkouh
Mrs. M. Maltby

Clergy Pensions

One of the first tasks undertaken by the new committee was to study possible ways of improving our present pension scheme. Research showed that the Diocese of Algoma had the lowest pension accrual of the 29 dioceses in the Anglican Church of Canada Pension plan. (In 1984 our diocese showed a Median accrual of $28.35 compared with the National Median of $39.27). This is because of the many clergy in Algoma on minimum stipend and the low stipend levels in our diocese. (The National Pension Plan provides an annual accrued benefit of 1.90% x the years of participation x members career average income).

The most obvious and the easiest way to improve the benefits to all clergy members of the plan was to increase the pensionable earnings on which the assessments are made. Accordingly, the Stipend Task Force recommended to the Diocesan Executive Committee:

> 'That the Diocese of Algoma adjust the housing and services allowance for pensionable earnings purposes from 30% of stipend to 50% of stipend effective April 1, 1986, for all active clergy.'

This motion was subsequently passed by the Executive Committee. It meant an increase of approximately $60. a year per year of service effective April 1, 1986 at present stipend levels.

Present Stipend Levels

On January 1, 1987 the equalized stipend for 1987 became $16,000.00 and in the continued move towards equalized living allowances the adjustment for any clergy stipend (excluding the years of service allowance) above $16,000. was limited to $600.00.

Years of Service Allowance

Effective January 1, 1986 the service grants for those on minimum stipends were:

Years of Service	Amount
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

In keeping with the instructions of the 1985 Synod, the Stipend Task Force recommended that effective January 1, 1987:

'That the Years of Service Allowance be as follows:

Effective Jan. 1, 1987 - $50 per year of service (or part thereof) following Ordination to a maximum of 20 years.

Jan. 1, 1988 - $60
Jan. 1, 1989 - $70
Jan. 1, 1990 - $80
Jan. 1, 1991 - $90
Jan. 1, 1992 - 100

It is understood that the Years of Service Allowance is in addition to stipends'.

This motion was subsequently passed by the Executive Committee.

The Stipend Task Force also recommended that the Years of Service Allowance for those clergy who had been in Church Army include those years of service in the Church Army since commissioning.

Archdeacons & Rural Deans

The Stipend Task Force recognizes that some way should be found to provide assistance (monetary and/or manpower) to archdeacons and rural deans due to additional costs incurred and additional demands upon their time in doing the work required.

Recommendations

At the last meeting of the Diocesan Executive Committee the following motion was presented by the Stipend Task Force:

'That the Executive Committee authorize the Advisory Stipend Task Force Committee to present a motion to the 1987 Synod to rescind the 1983 motion establishing an Equalized Stipend Policy, with this policy to be replaced by a remuneration plan using a minimum Basic Stipend.' Carried.

The vote on this motion was as follows (in the Executive Committee meeting).

For	10
Against	6
Abstentions	2

In the Stipend Task Force this motion passed by a vote of 3 - 2.

Further, the Stipend Task Force recommended to the Executive Committee that:

a) 'This Committee recommend the Equalized Stipend of Minimum Basic Stipend (whichever plan is in effect) be set at $18,000. per annum Jan. 1, 1988, and $20,000 per annum Jan. 1, 1989.

b) 'That the Years of Service Allowance be increased to $75 per year of Service or part thereof, effective Jan. 1, 1988 and to $100 effective Jan. 1, 1989 up to a maximum of 20 years of service.

The reasoning behind these recommendations is that based on figures supplied by Church House on 1985 stipends, the Algoma clergy are in the lower 10%. These recommendations were referred to the Advisory Finance Committee.

In conclusion I would like to express my sincere appreciation to all members of the Stipend Task Force and to our Bishop for the many hours of work and study that they have put into this committee's work.

Yours respectfully,

W.R. Stadnyk, Chairman,
Stipend Task Force.

Report of the

DIOCESAN MATRIMONIAL COMMISSION

TO THE SYNOD of the DIOCESE OF ALGOMA - May 28th, 29th and 30th, 1987

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,
Mrs. Rita Allen,
Mrs. Eileen Stableforth,
Miss Lorna Rudolph,
Mr. T. Vandenbosch,
Mrs. Norma Hankinson,
Mrs. J. McAlpine, Secretary.

The Hon. John DeP. Wright was a member of the Commission until his appointment as a Judge in Thunder Bay. He had been an invaluable member of the Commission. The Bishop was pleased to appoint Miss Lorna Rudolph who practices Law in Sault Ste. Marie, to the Commission.

During the period from January 1985, to December 31st, 1986, the Commission held twenty-two meetings. 137 applications for re-marriage after divorce were considered.

114 Applications had at least one party that was Anglican
23 Applications were non-Anglican
1 Application was NOT approved
3 Applications were for the Blessing of a Civil Marriage
1 Application the couple went elsewhere
1 Application was for the Clarification of Marital Status

In February 1985, the Sub-Committee on Marriage and Related Matters provided a copy of the Revised Application Form for a divorced person seeking permission to be remarried in the Church. Also provided, was the newly revised Application Form for those seeking clarification of the status of their former marriage in the eyes of the Church.

The Chancellor, The Hon. John DeP. Wright, prepared a paper entitled "Common Issues arising before the Matrimonial Commission". This paper was given to the Clergy of the Diocese.

Respectfully submitted,

Mrs. J. McAlpine (Secretary)

ADVISORY PROPERTY COMMITTEE REPORT

1. MEMBERS:

Mr. Henry Johnston
Mr. Neil Howson
Mr. O.K. Lawson
Mr. Din Oosterbaan
The Rev'd Canon Wm. R. Stadnyk
Mr. Wm. Kidd
Mr. Arthur Day

Mr. Henry Johnston was re-elected Chairman of the Committee at the first meeting on October 3, 1985.

Since our last Synod the Committee has met on four occasions. The following items are highlighted.

2. a) BISHOPHURST:

Some badly needed exterior painting was carried out and extensive repairs were made to the side porch. In the Spring of 1986 there was a furnace explosion and a new furnace was installed. Insurance covered approximately 1/2 of the total cost of some $9,000.

b) QUEEN STREET SOUTH, SAULT STE. MARIE:

As reported to the 1985 Synod, the matter of acquiring title from the Province to the water lots adjacent to this property has been pursued by the Committee. This would involve some indication as to its intended use and some conceptual development plans were drawn up. Municipal rezoning would be required as it is presently designated "Parks and Recreational". The Diocesan interests, the economics, the timing, the Community involvement, are just some of the many factors to be considered before any definite recommendations can be made in the future development of this property. The 1561 Queen Street E. residence is located on this property and the Diocese, it is felt, should retain this residential foothold on the property. This would facilitate any rezoning when any plans for development were taken for the whole of this property. The 1561 Queen Street E. residence is presently vacant, some repairs and renovations were carried out earlier this winter and plans are also underway for some exterior repairs.

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.

a) EASEMENTS:

Town of Bethune (now in Town of Kearney)
Grant of Easement: July 4, 1985 to Ontario Hydro
Consideration $50.00

Easement Agreement with The Corporation of the Town of Bracebridge
Dated Jan. 23, 1986
Registered as No. 202781
Re Designation under the Ontario Heritage Act

Option for Easement Bell Canada, dated Sept. 15, 1986.
Consideration: $100.00 Emsdale.

b) SALE OF LAND:

Sale of Lot No. 88, Plan 57NB, Town of Latchford, District of Temiskaming Parcel 2994, Nipissing North Division, dated June 6, 1986, to Mary Pauline Cecilia Pelangio.
Consideration: $5,000.00

Sale of Land covering Lot 1, Conc. 1, Twp. of St. Mary's, described as Pts. 1, 2, 5, 6, and 9 on Plan IR 6087, together with right-of-way over Pt. 4, Plan IR 6087, reserving to the Grantor, its successors and assigns the right-of-way in, over and upon the land described as Pts. 5 and 9, Plan IR 6087, between The Incorporated Synod of the Diocese of Algoma as Grantor, and Algoma College Association as Grantee, dated Jan. 28, 1985, registered as No. T-252215, Feb. 12, 1985.
Total Consideration: $225,000., ($50,000. cash, and Mortgage $175,000.)

c) SALE OF RECTORY:

Sale to Mary Wright, of Parcel 3316, Part of Lot 46 and Lot 47, Plan M-50, 322 Montclair St., Thunder Bay, Ontario, St. Stephen's Parish.
Consideration: $64,100.

d) PURCHASE:

Falkenburg (former Twp. of Macaulay, Dist. Muskoka)
Lot 2, Conc. 9, Plan 35R-10418 Town of Bracebridge (former Township of Macaulay - from the Estate of John Wesley Naismith, May 14, 1986.
Nominal Consideration.

Purchase from Diego Pauluzzo and Alide Pauluzzo, March 12th, 1985 re Lot 7, Block 5, Plan No. 171, 18 Sydney St., Thunder Bay. Parish of St. Michaels & All Angels.
Consideration: $38,500.

Purchase of Lot 3, Block 5, Plan 171, City of Thunder Bay, 8 Sydney Avenue, Thunder Bay, Ontario from The Native People of Thunder Bay Development Corporation.
Consideration: $35,000.

St. Stephen's, Thunder Bay - Rectory purchase Lots 99 and 100, Plan 280, 406 Adelaide St., Thunder Bay, Ontario, from John and Joyce Kohut.
Consideration: $78,500.

e) MISCELLANEOUS

Capital Grant Agreement with the Ontario Heritage Foundation for Grant of $30,000.00 to St. Thomas' Parish, Bracebridge.

Certified Copy B-Law No. 85-32, April 24, 1985
re Designation of St. Thomas' Anglican Church as Historical site under the Ontario Heritage Act.

Right-of-way dated February 4, 1985, between Algoma College Association and The Incorporated Synod of the Diocese of Algoma, granting Right-of-way for persons and vehicles over Pt. 7 and Pt. 8 of Park Lot No. 1 and 2, to the Shingwauk Cemetery.

Conveyance of Land Re - road widening, between The Incorporated Synod of the Diocese of Algoma and The Corporation of the City of Sault Ste. Marie, Pt. of Lot 1, Conc. 1, Twp. of St. Mary's; Pts 10, 11, 12 and 13, on Plan IR 6087, dated February 8, 1985.

Quit Claim Deed dated Jan. 28, 1985 between The Incorporated Synod of the Diocese of Algoma and Algoma College Association, covering Pt. of Lot 1, Conc. 1, Twp. of St. Mary's.
Consideration: $1.00

Agreement between The Incorporated Synod of the Diocese of Algoma and Algoma College Association relating to the Treasurer's residence at 1544 Queen St. E., granting a continued use and occupancy after closing, without rent, for a 7 month period, dated Feb. 4, 1985.

Mortgage between Algoma College Association and The Incorporated Synod of the Diocese of Algoma for $175,000. on Pt. of the W 1/2 of Park Lot 1, Conc. 1, Twp. of St. Mary's, City of Sault Ste. Marie, described as Pts. 1, 2, 5, 6, and 9, Plan IR 6087, with interest at the rate of 12 1/4% computed from Feb. 12, 1985, to become due and payable on Feb. 12, 1988, dated Feb. 1, 1985.

Agreement amending Mortgage dated Feb. 1, 1985, of $175,000. to properly reflect rate of interest to be charged - with interest to be on a compound basis as per terms mutually agreed upon. Mortgage Amendment Agreement dated July 18, 1985.

Queen Street - Waterfront agreement between The Incorporated Synod of the Diocese of Algoma and The Corporation of the City of Sault Ste. Marie for leasing of land, Pts. 10 and 11, Plan IR 1222, for snow dumping operations. The City to pay to the Diocese an amount equal to the realty taxes for each year the Agreement is in force, dated Jan. 20, 1986 and passed by City B-law No. 86-26.

Certified copy of By-law No. 84-245 between The Corporation of the City of Sault Ste. Marie and the Incorporated Synod of the Diocese of Algoma for designation of the Bishop Fauquier Chapel under the Ontario Heritage Act. By-law passed Oct. 29, 1984.

Agreement for extension of Mortgage on Lots 5 and 6 south of Wellington St., City of Sault Ste. Marie. Renewal Document signed by William McMurray Corporation Oct. 11, 1986 and The Incorporated Synod of the Diocese of Algoma Oct. 11, 1986. Mortgage Balance $52,949.46.
New payments: $315.45 monthly, with interest at 6% per annum calculated half-yearly, not in advance, before as well as after maturity.
New payment schedule to commence Sept.1, 1986. Document not registered.

STEWARDSHIP COMMITTEE REPORT

The Diocesan Stewardship Team consists of six persons. The Chairman, The Rev'd R.F. Nicolle and a five member committee - one from each of the five deaneries. Mr. W. Kidd, Algoma; Mr. R. Soper, Muskoka; Mr. F. David, Sudbury; Mr. E. Magill, Temiskaming; and Mr. J. Lunny, Thunder Bay. The committee structure is being expanded and will eventually include a Deanery Committee in each of the five Deaneries, as well as a Parish Committee in each Parish of the Diocese.

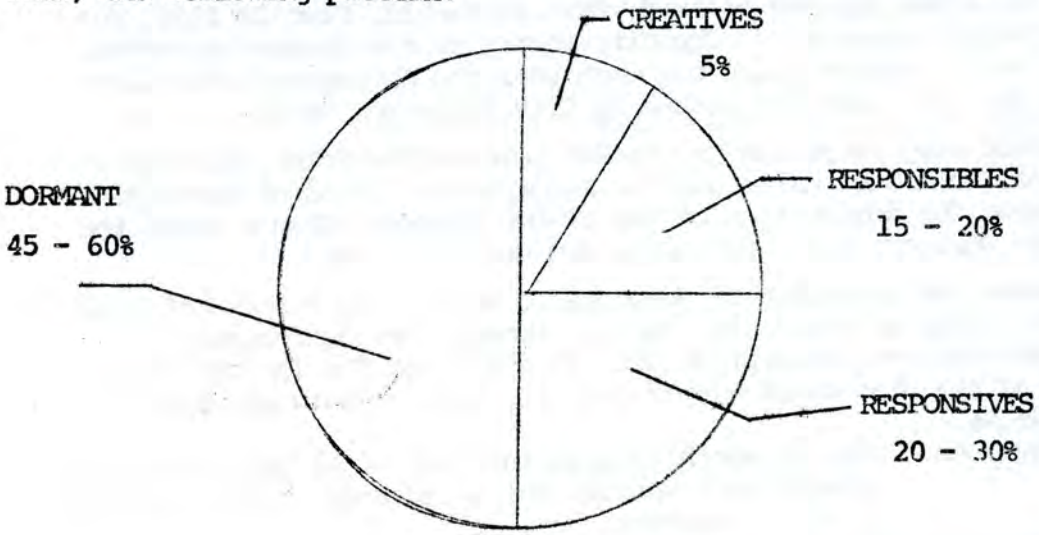
As we began to near the end of the AIM collection period and realizing that funds collected had to be expended by 1990 on the National level and by 1992 on the Diocesan level, it became clear that Stewardship development had to be given some priority in the life of the church, and although most of the projects in this diocese funded by AIM were of a 'one time' nature and will not require funding in the future, there are projects that will require ongoing financial consideration. At the National level, extra funds will be required to maintain our present level of service both to the Canadian Church as well as to the Church overseas.

The Diocesan Stewardship Committee has prepared a handbook "A Program for Stewardship, Financial/Parish Development" for use in the Diocese. This handbook has been distributed to each parish and, if used properly will result in greater support at every level of church life.

Stewardship is a proper management of our time, talent and resources, for the building up of the body of Christ and for the extension of His Kingdom.

In our day the Christian faith and the church itself have been pushed to the margins of people's lives. Where once the church was the center of personal and community life, today many view it as a luxury and not a necessity for their lives. Many churches have not yet learned how to be effective resources for persons' lives in these new circumstances.

25% of church members give 75% of the money and 100% of the leadership. One of the characteristics of North American Christians is that they participate in the church on their terms, not on the church's terms. Thus, the following pattern:



CREATIVES: 5% of church members are the most innovative and committed members. They make generous gifts of time, money and prayerful concern.

RESPONSIBLES: 15 - 20% of church members take responsibility for their church, hold offices, take initiative, give time, money, and prayerful concern.

RESPONSIVES: 20 - 30% of church members respond to others' initiatives but do not take responsibility for the church. They are token givers of time, money, and prayerful concern.

DORMANT: 45 - 60% of church members are nonparticipants. They neither attend nor support the church, except for baptisms, weddings and funerals.

If every parish/parishioner were to take their responsibility - Stewardship - seriously, and even a small percentage of the dormants became responsives; a small percentage of responsives became responsibles; a small percentage of responsibles became creatives; and the creatives became tithers, we would see tremendous growth on all levels of church life. In the handbook, "A Program for Stewardship, Financial/Parish Development" we are recommending a Parish Life Conference. This might very well be a first step in helping to bring such change about.

Another area of concern which we hope to address shortly is in the area of "Planned Giving" - Annuities, Wills, Bequests, Etc. This is an area with extraordinary financial potential for the future of the church. However, it is, to some extent, a specialized field and we must proceed with caution. We can, - priest and people - make known the program throughout our parishes. The fact that our Annuities offer interest rates equal to, or better than, most commercial companies should help to attract some interest.

In our Diocese with an area of 70,000 sq. miles, it is extremely difficult, on a volunteer basis, to do an adequate job. If Stewardship Development is going to reach anywhere near its potential, then a staff person must be assigned responsibility to coordinate the volunteers. We are receiving excellent cooperation from most parishes, and we believe that we are moving in the right direction however slow it might appear.

The Stewardship theme for 1987 is "We've got something to share". Let's get behind our Stewardship Committees and share what we have for the extension of His Kingdom.

Respectfully Submitted,

The Diocesan Stewardship Committee

REPORT FROM ANGLICAN MISSIONS SERVICES COMMITTEE (AMSC)

To bring the GOOD NEWS of JESUS CHRIST to the 52% of the world's population who have never heard of Jesus -- this was the calling of Dick and Linda White. This call led them to seek full time lay ministry with Episcopal World Mission, Inc., U.S.A. EWM offers spiritual leadership in areas of the world where the presiding bishop has requested their services.

AMSC was founded in 1985 with the blessing of the Bishop of Algoma. As an associate of EWM Inc., AMSC offers the Whites prayerful, emotional and financial help. The Whites were commissioned for missionary service by The Rt. Rev. L.E. Peterson in their home parish of Holy Trinity, Sault Ste. Marie.

Since then, six other Canadian Anglicans have committed themselves to missionary work with EWM. The members of AMSC have become involved in prayer and other support for these missionaries. They are Mary Sherwood (North Bay and Cornwall, Ontario), Cheryl Hicks (Chatham) who is married to Doug Hicks (Montana, U.S.), Ruth and Brian Minaker (Brandon, Man.) and Dennis and Grace Rathwell (Echo Bay, Ont.)

AMSC has received a charitable donation registration number, with Mr. Alan Winship, solicitor for the Diocese of Ottawa, providing much valuable assistance.

In April 1987, the Rev. John Barton, Director, World Mission Division, Anglican Church of Canada, visited Sault Ste. Marie to meet with the members of AMSC. Very promising and fruitful discussions ensued with the aim of liason of AMSC with the World Mission Division of the Anglican Church of Canada.

AMSC invites parishes and individuals to join in supporting this exciting ministry. We would welcome your parish representation on the Board of AMSC. Correspondence may be sent to Box 1072, Sault Ste. Marie, Ont. P6A 5N7. With the missionaries we can share Jesus' Great Commission to spread the Good News to all peoples.

Respectfully submitted,

Mrs. Marion Birkinshaw,

Sault Ste. Marie.

REPORT OF THE ADVISORY FINANCE COMMITTEE

Members: Mr. R. Burton
Mr. Norm Greene
Mr. N. Farkouh
Mrs. Beth Heale
Mrs. Ruth Loukidelis
Canon Jack Crouch, Chairman
Rev. Frank Gower
Rev. Russ Nicolle
Ven. Eric Paterson
Mr. Din Oosterbaan
Mrs. Pat Dutton, Sect.

We are happy to report that the Finance Committee has met faithfully and regularly since the last Synod.

A number of regular financial matters were referred to us by the Synod and reports were made regularly to the Executive Committee in response to these requests.

The Diocesan Budget planning and preparation continues to be one of the Committee's main concerns. We have tried to respond to the directions of Synod in regard to stipend and travel expenses and are encouraged that a number of Parishes have responded well to these initiatives.

The system of determining grants to Parishes has resulted in a number of congregations moving closer to self-support. In so doing, they encourage others to look at their goals and objectives.

We continue to struggle with the concept of the Unified Levy. A new name is needed for this "Levy". We suggest that the name "Fair Share" could be a more appropriate title. However, the real need is for every Parish to see that this fund represents the essential outreach that every congregation needs to undertake to be a vital, concerned and functioning Parish. A living unit of the Diocese.

We commend the Bishop for including in the Early Ministries consultation a course in financial management. We know that new incumbents appreciate help in becoming aware of Parish financial needs.

As Chairman, I wish to thank the members of the Committee for the many hours they have devoted to this work. I know that they in turn appreciate the help and guidance given by Mr. Din Oosterbaan, our Diocesan Treasurer. We express to Din and the Synod Staff our heartfelt thanks for an "Excellence in performance" second to none.

Respectfully submitted,

Canon Jack S. Crouch
Chairman.

ARCHBISHOP WRIGHT BUILDING FUND

STATEMENT OF LOANS RECEIVABLE as at December 31st

PARISH	1985	1986
Azilda, St. Michael & All Angels	$ 1,650.27	$ 1,650.27
Azilda, St. Michael & All Angels	2,645.57	689.16
Blind River, St. Saviours	3,045.88	-
Cache Bay, St. Barnabas	2,278.81	2,272.57
Callander, St. Peter	-	14,770.60
Camp Gitchegomee	-	9,500.20
Camp Manitou	600.00	2,030.99
Capreol	33,605.13	43,753.37
Charlton, St. Faith	2,187.45	1,785.31
Copper Cliff, St. John the Divine	13,369.38	12,321.48
Echo Bay, St. Joseph & St. George	4,905.00	3,536.48
Garson, Good Shepherd	1,083.10	166.43
Gravenhurst, St. James	-	15,000.00
Haileybury, St. Paul	2,388.01	-
Lively, Christ Church	5,325.84	-
Manitouwadge, Holy Spirit	4,000.00	2,000.00
Massey, St. James	5,912.46	4,258.81
New Liskeard, St. John the Evangelist	-	1,253.23
Nipigon Parish Council	14,949.16	15,020.93
Parry Sound, Trinity Church	3,719.60	-
Port Sydney, Christ Church	1,019.08	583.55
Powassan, St. Mary	1,600.00	203.37
Sault Ste. Marie, Holy Trinity	-	128,900.00
Sault Ste. Marie, St. Matthews	22,575.94	3,401.43
Schreiber, St. John	12,201.67	9,305.46
Sudbury, Church of the Epiphany	50,470.09	40,201.30
Sundridge, St. Paul	-	6,090.84
Thessalon, Church of the Redeemer	17,087.37	67,612.65
Thunder Bay, St. George	5,471.74	2,412.97
Thunder Bay, St. Stephen	23,099.79	51,161.75
Thunder Bay, St. Michael & All Angels	40,000.00	33,422.55
Wawa, St. Paul	4,717.65	3,728.63
Webbwood, St. John	613.16	680.70
West Thunder Bay	9,547.32	7,396.09
White River, All Saints	2,100.02	-
	$292,169.49*	$485,111.12*

MORTGAGE LOAN RECEIVABLE

William McMurray Corporation	$ 54,407.11	$ 52,732.04

* Please note that outstanding interest is included.

CAR LOAN FUND REPORT

As at December 31, 1986, total car loans outstanding amounted to $191,106. represented by 40 individual borrowers. During the past five years the following loans were granted and processed.

Year	Number of loans made	Total Amount
1982	10	$ 34,022.
1983	19	93,057.
1984	21	93,193.
1985	15	85,498.
1986	24	158,043.

STATEMENT OF CAR LOAN FUND CAPITAL - AS AT DECEMBER 31

	1985	1986
Balance at beginning of year	$159,938	$169,028.
Capital Addition: From ABP Wright Bldg.Fd.		35,000.
Interest Earned: Loans	7,564.	9,165.
Bank Savings	2,004.	1,010.
Less: 5% Administration Levy	(478)	(519)
	$169,028	$213,684

As directed by the Executive Committee, we indicate below, source of the capital since the inception of the Fund.

SOURCE OF CAR FUND CAPITAL TO DECEMBER 31, 1986

Donations: 1954	$ 50		
1968	300		
1982 (Dio ACW)	200	$ 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		7,832	
		$ 30,982	15%
TRANSFER FROM ABP WRIGHT BLDG FUND			
1975	$ 5,000		
1976	5,000		
1977	18,000		
1980	15,000		
1981	23,000		
1986	35,000	101,000	47%
INTEREST EARNED:			
Bank Deposits since 1968	18,768		
Car Loans since 1981	64,843	83,611	39%
		$215,593	101%
Less: Levy for Administration Services		(1,909)	(1%)
		$213,684	100%

D.P. Oosterbaan, Diocesan Treasurer

SCHEDULE OF PRIMATES WORLD RELIEF AND DEVELOPMENT DONATIONS

	1982	1983	1984	1985	1986
Remitted by Diocese on behalf of Parishes	$20,774.	$23,220.	$50,276.	$67,985.	$68,097.
Remitted direct by Parishes	8,962.	10,271.	27,099.	19,572.	21,285.
TOTAL P.W.R.D.F.	$29,736.	$33,491.	$77,375.*	$87,557.*	$89,382.*
Anglican Appeal	$43,124.	$ 5,267.	X	X	X
TOTAL	$72,860.	$38,758.	$77,375.	$87,557.	$89,382.

* INCLUDES:	1984	1985	1986
Barrie, ON (Tornado)	$ -	$ 200.	$ -
Mexico (Earthquake)	-	430.	-
Colombia (Flood)	-	250.	-
Africa/Ethiopia	1,282.	5,064.	1,598.
Melanasia	-	-	8,901.
Winiske (Flood)	-	-	210.
El Salvador	-	-	100.

X Replaced by Anglicans-In-Mission Program

REPORT FROM AGAPE GROUP HOMES INC.

(Cara House)

Cara House is a successful component of the Outreach Programme of Holy Trinity Church, Sault Ste. Marie. It is a temporary group home for young women regardless of race, religion or social standing.

The Mission Statement declares that Cara House is to provide a nurturing, disciplined, challenging Christian home environment in which to care for any willing, needy, young woman between the ages of 16 and 24 years. Specifically, this includes:

- provision of a loving family environment, meeting the basic needs for food, shelter and assistance in obtaining medical care and financial assistance;
- encouragement toward Christian spiritual growth and basic life skills;
- Promotion of intellectual and creative development;
- provision of guidance in human relations, urging each to work with a professional person.

The residents have backgrounds with difficulties stemming from a variety of sources including sexual, physical and emotional abuse, mental illness, alcohol and drug abuse, pregnancy, retardation, learning disabilities, trouble with the law, family breakdown, poor life skills and poor self-esteem. Through close interaction with staff, fellow-residents, volunteers and community support services, residents learn to value themselves and others, to solve problems, accept responsibility, communicate more effectively and acquire life skills.

Cara House was founded in 1977 as a mission project by a young Christian Woman who housed a few young women in rented quarters. Eventually, the founder withdrew, leaving behind the beginning of a successful Christian group home. The Board of Directors incorporated in late 1983 under the name of Agape Group Homes Inc.

Today this is a facility for up to 12 residents with 9 full and part-time staff providing supervision and informal counselling 24 hours a day. As well, numerous volunteers provide other services including serving on the Board. It is the only facility of its kind in the Algoma district, and approximately 200 young women and 30 children have lived here since 1983 for up to 2 years.

Funding is provided through Holy Trinity Church, countless individuals and organizations, the Ministry of Community and Social Services and the City of Sault Ste. Marie.

Respectfully submitted,

Marilyn Sellers, President,
Board of Directors.

CARA COMMUNITY CORPORATION

It has been eight years since Cara Community Corporation was incorporated as a non-profit housing complex. Cara was started by an ad-hoc group from Holy Trinity Church who were investigating better housing facilities for Cara House, (now called Agape Group Home Inc.)

From this initial investigation, we became a housing complex, consisting of eighty-nine apartments, eleven town houses and a group home for girls, age fifteen to twenty-five.

We provide accommodation for the Handicapped, Seniors and Families. We are located at 31 Old Garden River Road, next door to Holy Trinity Church.

Our community is built around a central courtyard that greatly enhances the area. Many of our Tenants display their gardening skills by taking care of the flower boxes in the courtyard and the flower beds that surround the building.

The main floor of our complex is completely accessable for wheelchair tenants with automatic opening front doors. Two elevators give access to the other three floors.

A large community centre in the west wing is ramped for easy access.

Trinity Centre has become well known within the City of Sault Ste. Marie, and a number of non-profit Groups meet there monthly, including the Horticultural Society and the Multiple Sclerosis Society.

Within the last year our Seniors within the complex have organized a Club which meets every Tuesday night. They have been recognized by New Horizons and have received a grant to purchase equipment such as games, carpet bowling etc.

Cara Community ladies have enjoyed preparing for Ordination Dinners when requested by the Bishop and derive pleasure in being able to help in this way.

We have a Lounge in the West Wing where Tenants meet over coffee to discuss the weather and any other subject of interest.

Approximately sixty to eighty people attend our monthly Potluck Suppers, both from Cara Community and Holy Trinity Church congregation.

Our young people have a large playground to the east of the complex and for the past three years, Holy Trinity Parish and Cara Community have combined forces to form a baseball team in the Inter-Faith League.

Cara Community works toward developing community and providing accommodation. Blending the needs of our very diversified tenant group to some day ultimately arriving at the goal of a sharing and caring community is a challenge that involves each and every person.

Because of the need within the Community of Sault Ste. Marie for socially acceptable housing and the number of people who inquire daily for accommodation within our complex, we hope in the future, to enlarge our facility so that more people can be accommodated.

Respectfully submitted,

Patricia J. White
Cara Community Coordinator.

REPORT OF THE DIOCESAN COMMUNICATIONS OFFICER

In May of 1986, the A.I.M. Committee discussed the question: "How can we help the Diocese in the area of communications?" Upon consideration of this question the committee concluded that the area of 'communications' was beyond their mandate. They did however, make a series of recommendations to the Bishop, perhaps not the least of which was the following:

> "That a Communications Committee be established and the Bishop select a chairman...The person appointed is to gather information concerning communications and research the whole need and direction for any action to be taken. He (she) is to analyze the information gathered and recommend the course of action contemplated. It would be the chairman's responsibility to initiate and carry out the program."

On September 15, 1986, the Bishop appointed me communications officer for the Diocese. My initial efforts have been directed towards "researching the whole need and direction for any action to be taken". More specifically, I have:

* had meetings with Mr. Richard Berryman (Media Officer - Church House), Rev. William Lowe (Director of Communications & Planning - Church House), and Mr. Jerrold Hames (Editor of the Canadian Churchman);
* had discussions with Canon Jack Crouch, our Diocesan Planning Co-ordinator;
* sought input from several lay and clerical members from across our Diocese.

These consultations into the "need and direction for any action to be taken" will most likely continue into the late fall of 1987. In this regard I ask for your patience, co-operation, and suggestions.

In the immediate future I plan to:

* hold discussions with Mr. Robert Boyer, Editor of the Algoma Anglican, and Rev. Ken Anderson, Chairman of the Communications Division, Diocese of Huron;
* attend in June a Conference and Workshop Series for diocesan newspaper editors and communications officers from the Anglican Church in Canada, and the Episcopal Church in the United States.

In addition to the foregoing, discussions have been held with representatives from Bell Canada concerning some existing technology which may assist us with some of our communications needs. An informational presentation about this technology was made to the Diocesan Executive on February 26, 1987.

Our Bishop has also forwarded to me for investigation and appropriate action several suggestions which members of our Diocesan family have made to him. Among these are a suggested media resource centre, and a suggestion that we need to improve communications among parishes at the Deanery level. All referrals from the Bishop have been, or are being pursued.

Respectfully submitted,

Fr. Franklin A. Doe

REPORT OF THE ADVISORY PLANNING COMMITTEE

The Advisory Planning Committee was re-activated by the Bishop in September, 1985, and is composed of the following persons representing all deaneries:

Rt. Reverend L.E. Peterson
Reverend Canon J.S. Crouch
Reverend A.V. Bennett
Mr. W.J. Gigg
Mr. D.P. Oosterbaan
Mrs. Jean Brayshaw
Mr. H.J.A. Brown
Mr. W.B. Kidd (Co-Chairman)
Mr. W.M. Kosny (Chairman)

The Terms of Reference for this committee as set out in Diocese of Algoma Constitution and Canons 1983 are:

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

The first meeting was held at Bishophurst, Sault Ste. Marie, on November 14/15, 1985, for a review of the planning work by the previous committee and a comprehensive "look" at present conditions within the Diocese. At this meeting the following goals and objectives for any changes, as established by the previous committee, were re-affirmed:

1. Strengthen the Anglican Communion in Algoma and elsewhere
2. Facilitate Episcopal pastoral influence
3. Improve the influence of Diocesan outreach
4. Improve financial viability in Diocesan and Deanery functions
5. Widen the exposure of primary ministry at Parish level within the local community
6. Create effective Mission Ministry on a continuing basis in remote communities

A very thorough discussion of the complex nature and challenges of the Diocese disclosed that existing structures must be strengthened and supported if we are to provide SERVICE to the Anglican/Christian community: this would mean embarking on a long-range plan to identify our strengths and weaknesses, and to devise solutions to problems on a priority basis. All committee members agreed we have human and physical resources to "get the Diocese moving" if Clergy and Laity would share responsibility and provide leadership in the tasks necessary to fulfill the role of the Church in society today.

The second meeting of the Advisory Planning Committee held at Bishophurst on April 3/4, 1986, was a "Think Tank" style held jointly with the Stewardship Committee. The combined committees examined many issues, and developed that:

STEWARDSHIP - The best use of time, talent, and treasure; an ongoing program of organization and education is a vital element of a continuing healthy Church. A Diocesan Stewardship Committee with members from each Deanery, headed by a Diocesan Stewardship Officer, would be responsible for creation of a "Program for Stewardship" to assist in parish and financial development by distribution of information materials, and by training involved persons.

.....In June, 1986, Bishop Peterson appointed Reverend R.F. Nicolle to be Diocesan Stewardship Officer, and he will report activities to Synod.

PLANNING - A long range plan is required for assessment of our resources, organizational development, style of leadership, models of ministry, needs of the church and community - this requires a research project, to obtain and analyze information which affects change and future planning. A task of this nature needs a Diocesan Planning Co-ordinator who would build a profile of the Diocese through research, and consult with clergy and laity at every level.

.....In June, 1986, Bishop Peterson appointed Reverend Canon J.S. Crouch to be Diocesan Planning Co-ordinator for a 1-year term starting September 1, 1986, he will report activities to Synod.

Further meetings of the Advisory Planning Committee were held at Bishophurst on September 30/October 1, 1986; November 17, 1986; March 10, 1987; resource materials pertaining to agenda items were distributed to committee members preceding each meeting, resulting in very thorough in-depth consideration of matters listed below:

PARISH RE-ALIGNMENT

Massey/Webbwood/Spanish River

A lengthy and detailed discussion pertaining to the current status of the experimental re-alignment of these three parishes took place, as well as a review of the work started by the late Reverend Peter Homann. The unanimous conclusion was that the experiment should continue with special attention to the Native Ministry at Spanish River, and that results be reviewed at the end of a one-year period. It is hoped that a form of ministry suitable for each parish can be devised, and that the ultimate goal be a longtime ministry which will be self-supporting and create self-reliance within the parish.

.....Bishop Peterson has appointed Reverend Frank Mason as an Interim Priest at these three parishes, effective March 1, 1987.

Manitouwadge/Marathon

The Committee considered much background information on these two parishes concerning the history, present conditions, and future potential due to the large mining developments at nearby Hemlo gold fields. The conclusion arrived at was the re-alignment be continued, and the situation be monitored by Archdeacon Conliffe from Thunder Bay.

.....Reverend Ed Richmond was ordained by Bishop Peterson in Marathon on November 1, 1986, and is now in charge of the parish of Marathon.

.....Reverend Dorian Baxter has resigned as Rector of the church in Manitouwadge effective April 30, 1987, and will be on leave from our Diocese: the appointment of a successor is now being considered by Bishop Peterson.

Garden River

Interest at this Native Ministry Parish has been declining due to lack of a full time priest. This condition is now being improved through an experimental ministry where Mrs. Rosalie Goos has been licensed as a Diocesan Lay Reader under the Bishop's direction, and will be in charge of the parish conducting regular Sunday services; Holy Communion, and other community needs will be supplied by Reverend T. Delaney from Sault Ste. Marie.

ASSISTANCE FOR THE BISHOP

This committee is aware and conscious of the tremendous demands upon Bishop Peterson for all forms of leadership in the Diocese: Episcopal, Pastoral, Social and Administrative. The Committee on Bishop's Charge to Synod, 1985, hoped that "some form of Episcopal assistance will be in place by the next Synod", the Diocesan Case in Anglicans-In-Mission has allocated $100,000 towards assistance for the Bishop. Careful consideration of input by the Bishop into this matter, together with comments from all members of the committee and use of statistical data and charts, indicated that some immediate assistance can be provided for the Bishop through expanded use of existing human resources and administrative structures; as follows:

Archdeacons: The Bishop now enjoys a satisfactory relationship with his Archdeacons, and assigned tasks are being carried out as required; expanded duties of Archdeacons which would assist the Bishop are in the initial work of a Concurrence Committee.

Rural Deans,) This unique administrative model provides opportunities to
Lay Stewards,) place increasing responsibility for solving local problems by
Deanery Council) Deanery Officials through use of special skills of Clergy and Laity. Some assistance for the Bishop can be provided by strengthening these Deanery structures through a definition of duties.

Human Resources) There is much administrative time demand from the Bishop for
Committee) investigations and follow-up of personnel matters, and it was concluded clergy/laity persons skilled in human and social relations could provide valuable aid: such a committee would include an Archdeacon, Pastoral Chaplain, Personnel Director, Management Consultant, Social Worker, Teacher, and others. A small key group within easy reach of Synod office would be most effective, with a support group recruited from the entire Diocese.

.....The Bishop will be contacting persons throughout the Diocese to create a Human Resources Committee, and developing a procedure and terms of reference for its duties.

Assistant for the Bishop) Five models of direct assistance have been considered by the Bishop and Planning Committee, including (a) Executive Assistant (b) Diocesan Missioner (c) Enabler (d) Program Officer (e) Suffragan Bishop; each one has long-term far-reaching organizational and budget implications. Additional information will be required before any conclusions can be reached, including possibility of an appraisal of our system by the Alban Institute.

STRATEGY/POLICY FOR CURACY TRAINING

In the matter of training of young clergy, and placement and best use of clergy in the Diocese, previous Synods and Executive Committees have endorsed the concept of "Training Curacies" and established a "Curacy Training Fund"; also, an amount of $130,000 was provided for this purpose in the Diocesan Case for Anglicans-In-Mission. As it is desired to create a policy and guidelines for Curacy Training in the Diocese, resource materials were mailed to Committee members and a thorough discussion took place: no recommendations resulted from this exploration, and the matter will be on the agenda for future meetings.

DIOCESAN RESPONSIBILITY FOR NEW FORMS OF MINISTRY IN URBAN COMMUNITIES
DIOCESAN RESPONSIBILITY FOR NEW FORMS OF MINISTRY IN RURAL AREAS AND SMALL COMMUNITIES

Development of the above styles of ministry in our Diocese is essential if we are to continue serving our Anglican congregations. Study materials pertaining to the above were distributed to committee members but only a preliminary discussion took place at the meeting on March 10, 1987: this matter will be on the agenda for future meetings.

The work of this Advisory Planning Committee has been facilitated by the Bishop's willingness to share his thoughts freely during debates - (he has a keen insight into the matters we attacked at our meetings) - and to each member's participation in a spirit of concern and sensitivity.

We wish to record our appreciation for the privilege of meeting at Bishophurst and enjoying the warm hospitality of Bishop and Mrs. Peterson. We are also grateful for the opportunity of working together towards strengthening the Anglican Community in the Diocese of Algoma.

Respectfully submitted,

William M. Kosny,
Chairman.

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REPORT ON YOUTH MINISTRY

In 1985 the first Algoma Diocese Youth Synod was held attended by 25 youth, plus some clergy and theological students. In 1986, the second Youth Synod was attended by 33 youth, plus some clergy and theological students.

These youth synods were valuable for the youth who attended them in terms of fellowship, building a Diocesan youth network, and leadership development. They also provided a forum for youth to speak about their concerns regarding the Church. Many youth have spoken about how invaluable the experience was of meeting with their peers, people their own age and with similar interests and concerns.

An issue arising from both youth synods was the need to involve youth in the decision-making process at the Parish, Deanery, and Diocesan levels. The youth also feel that the Church is often missing out on meeting the needs of youth today. Hence there are generally few youth involved in the churches of the Diocese. Many are ceasing to be actively involved in the Church shortly after Confirmation.

The youth synods have provided the basis on which several Deanery Youth Units have begun to operate:

Following the first Youth Synod, Thunder Bay Deanery established a Deanery Youth Unit. This group meets at least monthly. It provides communication between the youth of the city parishes. There is resource-sharing, and some Deanery activities are organized. The Youth Unit would like to plan something of the nature of a pre-confirmation retreat for the city's youth. A Deanery Youth retreat is planned for the near future. The Unit chiefly incorporates the city parishes. Efforts are being made to enable the outlying parishes to share in the work of the Youth Unit.

Following the 1986 Youth Synod, a Youth Unit was formed in Algoma Deanery. To date 2 Deanery events have been held. There has so far been more participation from the outlying parishes than from the Sault parishes. The youth from these smaller parishes have found the experience of fellowship, worship, and study with youth from different parishes an invaluable one. Participation in a work weekend at Camp Manitou is planned for May and a Deanery Youth retreat for June.

In Sudbury Deanery a Deanery Youth event was held April 11, 1987. The 15 youth present desired to see more Deanery youth events, and have established a committee to organize an event for October, 1987.

In Muskoka there was a Deanery Youth event in the fall of 1986, but there are no such future events planned at the current time.

In Temiskaming Deanery no Deanery wide youth events have been held.

In some parishes in the Diocese there are youth groups, and youth are much involved. In other parishes there is very little youth involvement, and some small parishes are without so much as a Sunday School.

Members:

Mr. Andrew Jackson
Mr. Brian Coleman
Mr. Brad Wills
Miss Tammy Dent
Miss Susan Wright
Mr. Ed. Swayze
The Rev'd David Donevan
The Rev'd Clifford Dee

Respectfully submitted

The Rev'd Clifford Dee

NOTICES OF MOTION

1) FROM 1985 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)"

2) To be moved by The Rev'd Larry Winslow, seconded by Mr. Syd Anderson -

"Whereas the Synod of the Ecclesiastical Province of Ontario meeting in October, 1985 established the following directions:

1. Because of the recent decisions of the Government of Ontario to favour a partisan religious education programme in one sector of our schools while denying the same privilege to the public school system, be it resolved that this Synod strongly reaffirm decisions of the Provincial Synod, 1979, that religion is properly an educational concern of the public school system of Ontario, that courses in religious education be developed and implimented by the Ministry of Education along with courses in moral/values education, and that teachers be provided the opportunity to receive professional development, enabling them to teach the same.

2. While many people were still searching for a method of making the Provincial Government hear their concerns and fears, Archbishop Garnsworthy took a lead in forcing some public discussion of the funding of Separate School Secondary Education, and called for a delay in the implementation of the concept until a full debate of the issue had taken place.
This Synod fully supports the Archbishop in his leadership and position and firmly states that debate and discussion on Bill 30 should be the democratic right of the electorate of this province rather than a decision by a "government of arrangement."

3. At the present critical moment in education in this Province, when the public education system is in jeopardy, our children and young people are being denied their right to a complete education by the lack of provision of a religious education programme suitable to a pluralistic and multi-faith society.

   a. Therefore, this Provincial Synod directs its representatives on the ESC to press for a strong emphasis in the Public Schools on Moral/Values Education and for a religious education programme which recognizes the Jewish and Christian traditions as well as the major religions increasingly represented among the people of Ontario.

b. Recognizing our responsibility to maintain the historic Anglican commitment to public education in Ontario, this Provincial Synod directs that there be established a Public Education Work Group composed of one representative from each Diocese and at least two of the Anglican representatives on the ESC. The Working Group will be accountable to the Metropolitan and the diocesan representatives will be appointed by and will report to their diocesan Bishop. The Working Group will give direction and support to the Anglican representatives on the ESC. In addition, it will make recommendations upon the relevant issues of the Background Paper, "At The Crossroads," especially those contained in Section IX. Other matters may be referred to it by the Metropolitan.

4. With the understanding that the primary responsibility for Christian nurture resides in the home and parish, this Provincial Synod asks each Diocese to review its present policies regarding Christian nurturing in the home and parish, with a view to assessing their adequacy in the Christian nurture of children and youth.

This Synod of the Diocese of Algoma:

1. affirms its support of the work and direction of the Provincial Synod of Ontario, and

2. requests the Bishop of Algoma to take measures to ensure the accomplishment of item #4 in the Provincial Synod's directions, and

3. requests the Bishop of Algoma to take measures to assure the continued involvement of this Diocese in this important matter."

3) Moved by The Rev'd Robert Lumley, seconded by Mr. Patrick McNally -

"That this Synod elect eight of it's members, lay or clerical, to form a Diocesan Research and Development Council.
This Council shall Research and Develop:-
a. The practical and organizational means,
b. The educational and programme content
c. The General skills and resources
for youth work, events of Renewal, Prayer, Evangelism, Educational, Financing, Social, and other topics referred to it by a Parish.
Develop a Parish Programme.
Suggest and Advise on Deanery and Diocesan Programmes.

Research to the fullest extent the use of each media facility, gaining an expertise in each media, using this expertise to initiate pilot projects.

This Council will be free to consult with people in the Diocese, contract out projects to those wishing to contribute to the formation and running of the various programmes.

This Council will be free to initiate pilot programmes in the Deaneries, accepting the cooperation of the Rural Dean and Deanery Council for the ongoing continuance of successful programmes.

This Council will finance itself out of it's own activities and the donations of individuals who wish to see the Church move ahead.

The Revenue Canada Number of the Diocese for Tax Credit to individuals will be available to this Council, or this Council will be free to apply for it's own number.

The Bishop of Algoma will be ex officio member of this Council, but all members of the Diocesan Executive, past, present and those elected at this Synod will be ineligible for membership.
This Council shall elect it's own officers.

The Diocesan Research and Development Council will be responsible to the Diocesan Synod, and will report to each Synod, and be guided by the wishes of Synod. It will keep the people of Algoma informed of it's activities in cooperation with the Algoma Anglican and other suitable media."

4) Moved by The Rev'd Robert Lumley, seconded by Mrs. Helen Thompson -

"That on the First Sunday in Lent 1988, the Church wardens of each Parish and Mission conduct a vote (every Confirmed person will be eligible to vote) on their preference for the Book of Common Prayer or the Book of Alternative Services as the standard Book for the next Prayer Book Revision in the Anglican Church of Canada.

The Diocesan Registrar will organize and supervise the vote, the Church wardens will be his Parish Deputies.

The total Diocesan result will be communicated to the General Synod of the Anglican Church of Canada, in the form of a Petition, by the Diocesan Registrar."

5) Moved by The Rev'd Robert Lumley, seconded by Mr. Patrick McNally -

"That in the Parishes and Deaneries of Algoma, the Report of the World Council of Churches on Baptism, Eucharist and Ministry shall be studied intensely.

That we, Anglicans of Algoma, take the initiative to generate among the denominations in our areas, the study and action process of this Report.

To forward the desire of the World Council for the re-united Church to be an Eucharistic Fellowship, that the medium of worship for the people each Sunday, within the Diocese of Algoma, shall be the Holy Eucharist, according to the Rites and Ceremonies of the Anglican Church of Canada, whenever a priest is available.

We see this as our contribution to Church Re-union, by preparing ourselves for it, and giving leadership to our friends towards it."

6) Moved by The Rev'd K.W. LeGrand, seconded by The Rev'd F.A. Doe -

"Be it so resolved that the Diocese of Algoma strongly recommends, that the Book of Alternative Services be used for all baptisms. To conform with the directive established by Bishop Peterson, all said baptisms should be celebrated with the Holy Eucharist."

7) Moved by The Rev'd K.W. LeGrand, seconded by The Rev'd F.A. Doe -

"Be it so resolved that the Diocese of Algoma strongly recommends, that the Book of Alternative Services be used for all Deanery and Diocesan events, where worship is to be celebrated."

8) Moved by The Rev'd K.W. LeGrand, seconded by The Rev'd F.A. Doe -

"Be it so resolved that all parishes in Algoma purchase a full set of BAS within a period of one year, to comply with motions #1 and 2."

9) Moved by The Ven. W.R. Stadnyk, seconded by The Rev'd L.H. Winslow -

"Whereas some new members, both Clergy and Laity, of the Advisory Stipends Task Force are expressing some dissatisfaction concerning the Equalized Stipend Concept which was so strongly supported in the Synods of 1983 and 1985, and

Whereas these same persons are advocating a return to the Basic Minimum Stipend Concept and allowing a divergency in Clergy Stipends to redevelop, and

Whereas some parishes are using varying means to circumvent the requirements of the Equalized Stipend Concept, and

Whereas a split vote of the Executive Committee (10-6-2) has so authorized the Stipend Task Force to proceed on the recommendation of its split vote (3-2)

Be it resolved that motion #43 of the Synod of 1983 concerning the implementation of the Equalized Stipend Concept be rescinded and replaced by a return to a Remuneration Plan using a Minimum Basic Stipend."

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

"Whereas the matter of Equalized Stipends for all clergy in all parishes of the Diocese of Algoma has been totally and exhaustively studied and discussed at both the Diocesan Synods of 1983 and 1985, and

Whereas the Diocesan Synod of 1983 strongly supported the concept and charged the Executive Committee with its implementation by a favourable vote of 72% of the Clergy and 66% of the Laity (Motion #43), and

Whereas the Diocesan Synod of 1985 rejected a motion to rescind the 1983 decision of Synod with 71% of the Clergy and 73% of the Laity voting against the motion to so rescind (Motion #27), and

Whereas no new information of any import to the concept that was not previously available to those Synods in one form or another has been issued that would negatively effect such strong decisions of these two Diocesan Synods,

Be it resolved that this Thirty-third Session (1987) of the Incorporated Synod of the Diocese of Algoma does not wish to re-open the matter of Equalized Stipends and to invest time in the rehashing of the same material. Rather this Synod re-affirms the decisions resulting from many hours of full and exhaustive discussion at the previous two Synods and reiterates the 1983 charge to the Executive Committee to insure the implementation of the concept."

11) Moved by The Rev'd Canon G.W. Sutherland, seconded by Mrs. B. McDowall-

"That this Synod accept the document "Growing Into Christ" and encourage its study and use, with the accompanying resources, according to local circumstances."

12) Moved by Mr. Andrew Jackson, seconded by Mr. Brian Coleman -

a) "Serious consideration be given to the hiring of a full-time Diocesan Youth Consultant-Co-ordinator".

b) "the practise of holding annual Youth Synods be continued".

c) "A committee, with youth representation, be struck to formulate a Diocesan Youth Policy".

13) Moved by The Ven. W.R. Stadnyk, seconded by The Ven. E.B. Paterson -

"That this Synod go on record as opposing the re-institution of the Death Penalty, and communicate this information to our Members of Parliament, and our Federal Government."

14) BACKGROUND:

There is a widespread and growing view in the Canadian Anglican Church that the term "Rural Dean" is not the most suitable one to designate the deanery officer who holds this title.

The 1987 Yearbook of the Church shows that 16 dioceses, 5 of them in Ontario, have officially substituted the term "Regional Dean".

Moved by The Rev'd Canon Don Landon, seconded by Mr. Biff Gigg -

(a) that the term "Rural Dean" be honourably retired in the Diocese of Algoma as the designation of the person whose office and functions are described in Canon 31.

(b) that the person in each deanery until now so designated be henceforth designated "Regional Dean"

(c) that the Constitution, the Canons, and the Rules and Regulations of the Diocese of Algoma be amended to replace the term "Rural Dean" with the term "Regional Dean" in every instance where it occurs.

15) RE: Travel Allowance Motion #58 of Synod '81

Moved by The Rev'd Larry Winslow, seconded by The Rev'd Wayne Putman -

WHEREAS the Diocesan Synod of 1981 directed the Executive Committee to develop a system of car allowance which would reflect the actual costs of basic minimum travel plus a per/kilometre amount based upon actual usage of a vehicle over and above the minimum amount of travel (Motion #58 of Synod '81), and

WHEREAS the current implementation of the Diocese modified the recommendations of the Stipend Task Force by implementing only portions of the said recommendation in such a manner that some clergy actually had the potential of losing travel monies, and

WHEREAS the basic 1987 travel allowance of $3095 + $.15/k over 20000 kilometres represents the lowest of all Dioceses which touch the borders of Algoma by a considerable margin (1986 figures, Moosonee $4000; Huron $4800 + $335/pt; Toronto $4600; and 1987 figures, Kewatin $5045 + $.17/k over 16000 kilometres; Ottawa $3288 + $.095/k over 14484 kilometres (currently under review as has not changed in 3 years), and

WHEREAS using the published CAA rates which are readily available (Spring '84 = $.197/k; Spring '86 = $.269/k), the system recommended by the Stipends Task Force would have resulted in a base 15000 kilometre rate of at least $4035 plus $.15/k for kilometres travelled over the base distance for 1987 (which is very comparable to our sister Dioceses - two of which are not self-supporting), therefore

BE IT RESOLVED THAT this Thirty-third Session (1987) of the Incorporated Synod of the Diocese of Algoma reiterates the direction established in Motion #58 of the Synod of 1981 and directs the Executive Committee to establish a realistic base rate beginning January 1, 1988 which reflects the published CAA costs of standard vehicle operation and the average of the rates of those sister Dioceses listed above.

Whereas, the Sudbury Deanery Council established an Ad Hoc Committee to study clergy stipends, and

Whereas, the Committee reported to the Council on April 7, 1987, and

Whereas, the Report and Recommendations were passed by an overwhelming majority.

16) Moved by The Rev'd F. Doe, seconded by Mr. G.V. McEwen -

"An Ad Hoc Committee of the Synod be established to make recommendations on the following topics for action by the next session of Synod:

a) To formulate Diocesan guidelines on which parochial job descriptions will be based;

b) To outline a performance review process for both clergy and parishes;

c) To examine the present process of appointments of clergy to both assisted and self-supporting parishes, including the questions of tenure, mobility, professional development, and dismissal.

17) Moved by Mr. G.V. McEwen; seconded by Mr. F. MacKinnon -

"The compensation level for clergy should be similar to that of secondary school teachers; and that the existing compensation package be replaced by:

a) A basic stipend of $30,000.

b) An experience allowance of $1,000 per year to a maximum of $10,000,

c) A responsibility allowance, as determined by the Executive Committee, for Archdeacons, Rural Deans, and Heads of Task Forces and Standing Committees,

d) An allowance, as determined by the Executive Committee, based on category of parish, i.e. rural, isolated, large, number of points,

e) A mileage allowance for professional purposes at currently accepted rates,

f) The existing elements of the Benefits Package (excluding the provision for living accommodation)

N O T E S

18) Moved by Mr. Syd Anderson, seconded by The Rev'd L. Winslow -

Whereas the Anglican Synod of Algoma 1985 did adopt as the official source of Alternate Service, The Book of Alternative Services, authorized by General Synod of Canada 1983...

Whereas the definition means many things: (1) substitute, (2) by turns, (3) every other; there's more but the one I like best that fits the fact is "Choice or "To Choose"....

"Be it resolved that this Synod of 1987 accept the definition of "Choice" or "To Choose" for the Book of Alternative Services at least until next Synod.

REPORT OF THE CANONS AND CONSTITUTION COMMITTEE

PROPOSED REVISION TO CANON 38 - LAY READERS:

1) Delete from the third sentence of Paragraph 1 of "Parochial Lay Reader" the words "for a term of five years" and replace them with the words "renewed annually", so that the sentence reads:

> "The licence shall be renewed annually and automatically terminates upon the installation of a new priest...etc."

2) Add to the first sentence of Paragraph 2 of "Diocesan Lay Reader" after the word Archdeacon the words "or Rural Dean" and delete the words "and an examination by a Diocesan Warden of Lay Readers based upon such curricula", and inserting the words "after such training", so that the sentence will read:

> "The selection (of Diocesan Lay Readers) will normally be based on the recommendation of the Archdeacon or Rural Dean and Deanery Council after such training as may be deemed suitable by the Bishop."

3) Insert the word "annually" after the word "renewed" in the 1st sentence of the paragraph under "Renewal". In the second sentence in the same paragraph delete the word "report" and replace it with "application". The paragraph will then read:

> "The licences of Lay Readers may be renewed annually at the discretion of the bishop. Such renewal shall be determined on the basis of the Lay Reader's continuing interest and qualification as evidenced in an application to the bishop or Warden of Lay Readers made by his local ecclesiastical superior."

YOUTH DELEGATES

PURPOSE OF PROPOSED AMENDMENTS:

(a) To include the term "youth delegate" in our Constitution.
(b) To provide that a youth delegate shall sit as a member of the executive committee of the Synod.

REASONS FOR AMENDMENTS:

(a) The term "youth delegate" is commonly used now to describe the young people elected to synod under article 1 but it is not mentioned in the Constitution. It seems not only logical but convenient to give the term a legal meaning.

(b) Youth delegates have now been members of Synod for over ten years. It is proposed that one youth delegate be made a member of the executive committee. The function of the executive committee of the synod is setout in Canon four. The membership of the executive committee is setout in Article 16 of the Constitution.

PROPOSED AMENDMENTS:

1. Article 1:

Amend Article 1 of the Constitution by inserting the words "youth delegates who shall be..." after the word "three" in paragraph (e) so that Article 1 (e) reads:

> "(e) three youth delegates who shall be young people aged 16 to 24 from each Deanery, to be elected in a manner approved by the Deanery Council, which election shall be held not less than three months prior to the assembling of Synod."

2. Article 16:

Amend Article 16 of the Constitution by adding thereto the following paragraph (f):

> "(f) one youth delegate elected to Synod under Article 1, paragraph (e) who shall be chosen by the other youth delegates."

VICE CHANCELLOR

PURPOSE OF PROPOSED AMENDMENTS:

To make provision for the appointment of a Vice Chancellor to Synod and as a member of the executive committee.

REASONS FOR AMENDMENTS:

The church is not immune from the increasing legalism in our society. More and more the Bishop, the executive and Synod find they must have legal advice. The officers who usually give such advice are the Chancellor, who is appointed by the Bishop, and the Registrar, who is elected by the Synod. The past two Chancellors have been Judges. This fact prevents them from giving advice in litigious or potentially litigious situations. The appointment of a Vice Chancellor would give the diocese an added source of legal expertise.

PROPOSAL:

1. Article 1:

Amend Article 1, sub-paragraph (c) of the Constitution by adding the words "Vice Chancellor" after the word "Chancellor" so that it reads:

> "(c) the Chancellor, the Vice Chancellor, the Registrar, and the Treasurer of the Synod; the Treasurer of the Synod shall be a non voting member."

2. Article 16:

Amend Article 16, sub-paragraph (b) by inserting the words "Vice Chancellor" after the word "Chancellor" so that it reads:

> "(b) the Dean, the Archdeacon, the Chancellor, the Vice Chancellor, the Registrar, and the Treasurer of the Synod; the Treasurer of the Synod shall be a non voting member."

LAY STEWARDS

PURPOSE OF PROPOSED AMENDMENTS:

1. To spell out the qualifications of a Lay Steward and in particular to make it clear that while a Lay Steward must have the same qualifications as a Lay Delegate to Diocesan Synod, he or she need not be an elected Lay Delegate.

2. To consolidate and clarify the provisions respecting Lay Stewards.

3. To clarify the provisions for the replacement of a Lay Steward who dies or is otherwise disqualified as a Lay Steward during his or her term of office.

4. To clarify the provisions for the appointment of two Lay Stewards in each Deanery as members of the executive committee of Synod.

5. To provide that those Lay Stewards who are members of the executive committee shall also be members of Synod.

BACKGROUND:

1. Lay Stewards occupy a distinct office. (Canon 32).

2. They are elected by the clergy and Lay Delegates to Synod in each Deanery at a meeting held within the month immediately prior to the convening of a Synod. (Canon 32 (2))

3. In conjunction with the Rural Dean they visit each parish and assisted parish within the Deanery if possible at least once a year to confer with the clergy, church wardens and other officers of the church for the purposes detailed in Canon 31 (3) (b).

4. Once elected a Lay Steward remains in office for four years unless disqualified. (Canon 32 (4))

5. The total number of Lay Stewards in each Deanery is not stipulated but a minimum of two appears to be contemplated.

6. Two Lay Stewards from each Deanery are presently elected by the clergy and Lay Delegates as members of the executive committee. These Lay Stewards have staggered terms on the executive committee so that one Lay Steward is elected to the executive committee for a four year term every two years. (Canon 32 (3) (a&b), Canon 4 (1) and Article 16 (1) (c))

7. While the Canon is not entirely clear it appears that although a Lay Steward is elected by the clergy and Lay Delegates to Synod he or she does not necessarily have to be a Lay Delegate. Over the past few years the Chancellor has expressed the opinion that a person who was a Lay Delegate when originally elected a Lay Steward did not cease to be a Lay Steward simply because he or she was not re-elected as a Lay

Delegate for the second two years of his or her term of office as a Lay Steward.

8. At the present time Lay Stewards are not part of Synod. The persons who hold the office of Lay Steward may, of course, be members of Synod in some other capacity such as a Lay Delegate or as a president of a diocesan organization etc. (Article 1)

REASONS FOR AMENDMENTS:

1. Provisions respecting Lay Stewards are found in:
   Article 16 (1) (c)
   Canon 4 (1)
   Canon 31 (3) (a) and (b)
   Canon 32
   Canon 33

   The election of two Lay Stewards from each Deanery to the executive committee is dealt with in:
   Article 16 (1) (c)
   Canon 4 (1)
   Canon 32

   This is an unnecessary duplication.

2. At the 1985 Synod it was agreed in principle that while a Lay Steward must have the qualifications of a Lay Delegate he need not be a Lay Delegate.

3. Since two Lay Stewards from each Deanery serve on the executive committee it seems convenient that they should also be members of Synod so that they can better carry out their duties on the executive.

PROPOSED AMENDMENTS:

1. Article 1:

   Amend Article 1 by adding the following as paragraph (h):

   "(h) the Lay Stewards from each Deanery elected to the Executive Committee of Synod."

2. Article 16 (1) (c):

   Amend Article 16 by revoking sub-paragraph (1) (c) and substituting:

   "(c) two Lay Stewards from each Deanery to be elected in the manner provided in Canon 32."

3. Canon 4(1):

Amend Canon 4 by revoking section 1. and substituting:

"(1) the Executive Committee shall consist of those persons set out in Article 16 who shall hold office until their successors are chosen."

4. Canon 32:

Amend Canon 32 by revoking sections 1, 2, 3 and 4 and substituting the following:

Office of Lay Steward created.

"(1) there shall be an office of Lay Steward within the diocese.

Duties of Lay Steward.

(2) the Lay Stewards shall work in conjunction with a Rural Dean and with the Rural Dean they shall be jointly responsible to the Bishop through an Archdeacon for the duties laid upon them by Canon 31, section 3.

Qualifications of Lay Steward.

(3) a Lay Steward shall:

(a) be a communicant of at least one year standing,
(b) be of the full age of eighteen years,
(c) shall reside in the Deanery, and
(d) shall not hold the Bishop's licence as Deacon or priest

but need not be an elected Lay Delegate to Diocesan Synod.

Election of Lay Steward to the Office.

(4) Lay Stewards shall be elected to the office at the meeting of clergy and Lay Delegates to Diocesan Synod of each Deanery held within the month immediately prior to the convening of Synod by the combined ballot of the clergy and Lay Delegates concerned.

Term of Office.

(5) A Lay Steward's term of office shall be four years but in the event of a Lay Steward:

(a) dying,
(b) being unwilling or unable to act,
(c) Ceasing to be a communicant,
(d) accepting the Bishop's licence as Deacon or priest or,
(e) ceasing to reside in the Deanery

his or her office shall automatically become vacant.

Filling of unexpired term.

(6) upon the office of the Lay Steward becoming vacant before the expiry of its four-year term:

(a) the Bishop shall confirm the vacancy with the Archdeacon, and

(b) the Archdeacon shall convene a meeting of the clergy and the Lay Delegates to Diocesan Synod of the Deanery for the purpose of electing a person to serve the unexpired term of office within 8 weeks of being notified of the vacancy by the Bishop.

Election of Lay Steward to the Executive.

(7) the clergy and Lay Delegates to Diocesan Synod from each Deanery shall elect two Lay Stewards from each Deanery to the Executive Committee of the Synod by the combined ballot of the clergy and lay delegates. Once elected the Lay Steward continues as a member of the Executive Committee during his or her term of office. The elections of Lay Stewards in each Deanery to the Executive Committee shall be staggered so that one such appointment expires every two years."

ALGOMA ANGLICAN STANDING COMMITTEE REPORT

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. Robert Boyer (editor)

This Committee has not met since Synod 1985. The Ven. Frank Coyle, Chairman, is now retired and a new chairman has to be appointed. I was asked to prepare a report for Synod and have contacted committee members for comments. The message that I received was that generally speaking they were satisfied with the present arrangements for publishing the Algoma Anglican and with its contents.

Two matters that were mentioned were as follows:

1. A concern that some articles to the Algoma Anglican were too long and are not likely to be read by many people.

2. Our editor, Mr. Robt. Boyer, asked me to make the following announcement regarding advertisements in the Algoma Anglican:

   a) advertisements re summer camps, anniversaries etc. will be published free of charge.

   b) a fee is charged for advertisements by Church colleges.

   c) no commercial advertisements will be accepted according to a resolution of the Committee in 1979.

The diocesan paper is published (10 issues per year) under the editorship of Mr. Robert Boyer by Muskoka Publications Group in Bracebridge. It is then printed by The SignalStar in Goderich, Ontario, collated with The Canadian Churchman there and mailed out. The Committee wish to commend Mr. Boyer and those responsible for producing this publication - for the interest they take in our diocese and their high standards of workmanship.

Articles for publication must arrive before the 10th of each month for the following months publication. We ask you to do your share in providing suitable articles for the Algoma Anglican.

Respectfully submitted

The Rev. Earl Burke, on behalf of
the Committee.

Hymn 84

HE'S GOT THE WHOLE WORLD

He's got the whole world in his hands,
he's got the big round world in his hands,
he's got the whole world in his hands,
he's got the whole world in his hands.

He's got the wind and the rain in his hands,
he's got the sun and the moon in his hands,
he's got the wind and the rain in his hands,
he's got the whole world in his hands.

He's got the tiny little baby in his hands,
he's got the big round world in his hands,
he's got the tiny little baby in his hands,
he's got the whole world in his hands.

He's got you and me, brother, in his hands,
he's got the big round world in his hands,
he's got you and me, brother, in his hands,
he's got the whole world in his hands.

He's got everybody in his hands,
he's got the big round world in his hands,
he's got everybody in his hands,
he's got the whole world in his hands.

Spiritual

"REPORT OF THE MISSIONS TO SEAMEN"

Since my last report to Synod, the Mission to Seamen, Thunder Bay, has been continuing its work, on the ships and at Keefer Terminal.

We have visited ships berthed at the several elevators and other terminals, supplying the crews with magazines, books, newspapers in different 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, Thunder Bay Art Centre, and to stockcar 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 200 visits to ocean vessels, and about the same number of visits to lake vessels.

There were 4 national conferences held on The Shipping Industry, and 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 of Thunder Bay.

The annual Diocesan meeting of the A.C.W. of Algoma Diocese was held in May of 1985, at St. Paul's Church in Thunder Bay. We were able to provide transportation for the delegates when required, we took them on tours of the city also.

In June 1985, I was asked to conduct the service at the christening of the schooner "Perseverence" at old Fort William.

During August 1985 the U.S.S. Stark, an American destroyer paid us a visit on its goodwill cruise of the Great Lakes; the crew and officers were extended the courtesies of the Seamens Centre and were given tours of the city. On Sunday a Church Service was held aboard ship.

In September 1985 I conducted the Commissioning Service aboard the C.C.G.S. Samuel Risley, the new icebreaker for the port of Thunder Bay.

In October we had a visit from another American ship, the U.S.C.G. Bramble from Detroit. We were able to extend the same courtesies to her as we did to the other American ship.

In September of 1986, Canon Thomson and I attended the "North American Maritime Ministry Conference" in Green Bay, Wisconsin. It was an excellent conference of Port Chaplains and Bishops of the Maritime Ministry, and very enlightening as to the many problems which confront the chaplains in many ports. While there Canon Thomson received an award for his 25 years of service to this Ministry. He is the first Canadian Chaplain to receive this award.

Each year on November 11th we have taken part in the Rememberance Day Service, I placed a wreath at the cenotaph in memory of the merchant seamen lost in the wars. This was done on behalf of the Missions to Seamen.

"Harbour News" the weekly radio 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 our work, and I receive many parcels of christmas cards from people and groups who have heard of the Christmas Card Project through the broadcasts.

The Seamens Centre is still a great gathering place in the evenings; since my last report, we have had more than 1,000 visitors to the Centre. Telephone calls home are an important part of the seaman's life, and at the Centre we have placed more than 700 long distance calls to many countries throughout the world.

16 Masses were celebrated aboard ship and in the Chapel of the Centre, these were conducted by Father Carlo Titotto, the Stella Maris chaplain, and I assisted at these Masses. Masses attended in churches 14; I celebrated 6 Eucharists in the Chapel and conducted 12 other services. On Christmas day I visited 5 ships in the harbour and held a Christmas Carol Service on two of them, and distributed Christmas cards to all the ships. During the year 1986 I conducted 2 weddings of seamen and their brides.

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 during the past, and are continuing to do so.

To Bishop Peterson for his guidance, support and trust.
To the Executive Committee of the Diocese for their consideration and help.
To the parishes of the Diocese of Algoma for their support, their assistance especially with the "Christmas Card" programme each year for the seamen; 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, electrical service, water, maintenance, 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" volunteers, workers from each of the parishes in Thunder Bay, who stand ready to assist in any way possible at the Centre, and who also provide cookies etc. for the seamen. Their ready willingness to help is appreciated very much.

In conclusion I would like to announce that 1987 is our "Silver Anniversary" year here in the port of Thunder Bay. For the past twenty-five years we have been able to be of service to the seamen here in the port; and we do ask your prayers that this work may continue as long as the need is here.

Respectfully submitted;

The Rev'd David Bradford,
Chaplain.

Hymn 124

JESUS IS THE MAN

Jesus is the man who cares for others,
Jesus is the man for me !
Jesus calls mankind to be his brothers,
gives the world his unity,
braves all dangers, loves all strangers,
tends the helpless refugee:
Jesus is the man for me !

Jesus is the man for liberation,
Jesus is the man for me,
brings release to every generation,
challenges all tyranny,
bears aggression, breaks oppression,
gives the slave his liberty:
Jesus is the man for me !

Jesus is the man for celebration,
Jesus is the man for me,
brings the gospel's joyful exultation,
purges life of misery,
pardon granted, peace implanted,
conscience new and clean and free:
Jesus is the man for me !

Jesus is the man for resurrection,
Jesus is the man for me !
Crucified he suffered man's rejection,
yet he lives eternally,
death transcended, fate is ended,
now he makes man's destiny:
Jesus is the man for me !

Richard Granville Jones 1926-

John Hughes 1873-1932

ANGLICANS IN MISSION ADVISORY COMMITTEE

The Anglicans in Mission Advisory Committee, appointed by the Bishop in 1983, has continued to hold regular meetings approximately every three months. Its purposes were defined as:

- To oversee the Anglicans in Mission 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.

Several changes in Committee membership have occurred, with current membership being:

Bishop L.E. Peterson, Diocesan
Mr. N.E. Greene, Chairman
Mr. D.P. Oosterbaan, Treasurer
Mr. Wm. Kidd, Secretary
Canon H. Morrow, Communications
Canon J. Crouch, Planning
Rev. R. Nicolle, Stewardship
Archdeacon R. Haddon, Thunder Bay
Mrs. P. Hern, Muskoka
Mr. R. Hutcheson, Muskoka
Archdeacon E.B. Paterson, Sudbury
Canon G. Sutherland, Muskoka
Mr. C. Varney, Sudbury

The Treasurer will be submitting a financial statement for Anglicans in Mission covering receipts and disbursements to date. As of December 31, 1986, Diocesan receipts totalled $719,237.88, including $591,372.82 in gift and cost shares, $92,855.38 in interest, and $35,000 loaned to A.I.M. by the Diocese for start-up costs.

Disbursements totalled $288,137.55 including $269,694.19 in grants and commitments under the Diocesan Case, repayment of the Diocesan loan, and the costs of the program, including Community Counselling Service fees and expenses.

Unallocated funds on hand at December 31, 1986 stood at $330,263.33.

Grants and commitments under the Diocesan Case as of December 31, 1986 were as follows:

Spiritual Growth	$ 6,337
Lay Ministry	28,515
Outreach within Diocese	73,000
Support of Ordained Clergy	42,647
Parish Services	48,776
Emerging Opportunities	70,379

In keeping with the advisory nature of the Committee, all decisions were forwarded to the Diocesan Executive Committee for consideration and action. These were many in number and of great variety, affecting almost all aspects of Diocesan life.

Requests for financial assistance were received from all Deaneries, and every effort was made to have these funnelled through the Deanery organizations to ensure communication and consideration at all levels, together with opportunities for input from all levels. A number of requests were declined because they did not fall within the provisions of the Diocesan Case.

As the five-year term of the Anglicans in Mission plan nears completion and with gifts to December 31, 1986 close to 95 per cent of the Diocesan proposed share, your Committee is confident that the Diocesan Share of the National Plan will be achieved and even surpassed. For their continuing support the Committee expresses its appreciation and gratitude to all participating parishes and individuals throughout the Diocese.

I wish to express my appreciation to the members of the Committee, both past and present, for their dedicated and untiring efforts on behalf of the Diocese. Their time, travel, inconvenience and efforts have made the eventual success of the Anglicans in Mission program possible, and I hope you will not be reluctant to express to them personally your appreciation of their dedicated services.

Respectfully submitted,

Norman E. Greene, Chairman

ANGLICANS-IN-MISSION

ACCUMULATIVE STATEMENT OF INCOME/EXPENSES/DISBURSEMENTS TO DECEMBER 31/86

INCOME	ACCUMULATIVE TOTALS
Gift Shares - National Office	$586,026.25
Cost Shares - National Office	5,346.57
	$591,372.82
Interest Earned	92,855.38
Diocesan Loan Advance	35,000.00
Miscellaneous	9.68
	$719,237.88

EXPENSES/DISBURSEMENTS	
Community Counselling - Fees	$ 24,640.00
Community Counselling - Travel, etc.	8,693.70
Trav/Meeting/Accommodation	14,030.26
Dio. Algoma (pre 82 Travel/Mtg.)	3,845.90
Promotional Material	15,624.10
Repayment Dio. Loan Advance	35,000.00
Interest Paid	2,898.73
Collection/Follow-up	8,932.86
Telephone/Tel.	2,977.97
Stationery	560.39
Postage/Express/Courier	1,969.15
Bank Service Charges	107.30
Grants Disbursed	168,857.19
	$288,137.55
Excess Income over Expenses	431,100.33
	$719,237.88
Total Capital on hand as at December 31/86	$431,100.33
Less: Total Outstanding Committments (page 208 & 209)	100,837.00 *
Unallocated Funds available	$330,263.33

Din P. Oosterbaan,
Treasurer.

* Subject to adjustments

ANGLICANS-IN-MISSION

CATEGORIES	DIO. CASE ALLOCATION	ACTUALLY SPENT TO DEC 31/86	OUTSTANDING COMMITMENTS	TOTAL SPENT & ALLOCATED FUNDS
SPIRITUAL GROWTH	$ 80,000.	$	$	$
- National Renewal Conference		516.82		517.
- Deanery Prayer Workshops		5,000.00		5,000.
- Youth Unit - Crossroads Cont.		360.00		360.
- Terry Fullam Ministry		500.00		500.
LAY MINISTRY				
Lay Ministry Training Committee	10,000.		6,000.	6,000.
- Th. Bay Palliative Care Workshop		600.00		600.
Youth Development Training	10,000.			
- Youth Synods		8,223.85	5,000.	13,224.
- 1985 Summer Program "Living Fire"		40.70		41.
- Girl's Aux. Leader's Workshop		650.00		650.
A. Th. Program	10,000.			
- Thorneloe University		6,000.00	2,000.	8,000.
OUTREACH WITHIN THE DIOCESE				
Parish Realignment	100,000.	52,000.00	21,000.	73,000.
SUPPORT OF ORDAINED CLERGY				
Clergy Retirement Assistance	70,000.	15,000.00		15,000.
Clergy Supplementary Pension Scheme		13,858.00		13,858.
Continuing Education for Clergy	10,000.			
. . . . . .Clergy School		8,288.78		8,289.
Years Service Allowance - Ass. Parishes			5,500. est.	5,500. est.

CATEGORIES	DIO. CASE ALLOCATION	ACTUALLY SPENT TO DEC 31/86	OUTSTANDING COMMITMENTS	TOTAL SPENT & ALLOCATED FUNDS
PARISH SERVICES				
Administrative Assistance for Bishop	$100,000.	$	$	$
Curacy Training	130,000.			
- Summer Students		15,704.18	10,000.	25,704.
- Post Ordination Conference		2,648.13	2,000.	4,648.
Clergy Moving and Relocation	25,000.	14,423.80		14,424.
Stewardship Committee		1,146.62	2,853.	4,000.
EMERGING OPPORTUNITIES	74,000.			
Alban Inst. (Re-Alignment/Planning Studies		1,915.84	8,000.	9,915.
Pastoral Inst. of Northern Ontario.		5,000.00		5,000.
Diocesan Planning Co-Ordinator		16,980.47	38,484. est.	55,464. est.
(SUBTOTAL)	$619,000.			
OTHER PROJECTS				
Exploration for New Ministries	10,000.			
Divinity Student Bursaries	15,000.			
	$644,000.	$168,857.19	$100,837. *	$ 269,694.

* Subject to adjustment

Din P. Oosterbaan, Treasurer.

REPORT OF THORNELOE COLLEGE

At Thorneloe we are involved in FOUR different activities where we offer service to church and community, namely:

1. A residence where emphasis is put on consideration, concern, and a common life where members are free to grow in personal and religious maturity.
2. Courses in the Laurentian Humanities Faculty in Religious Studies, Women's Studies, Theatre Arts and Classics.
3. Chapel services for the whole Laurentian University community.
4. Correspondence courses in the School of Theology for students across Canada who want a fuller understanding of their faith.

A word about each area:

1. Across Canada the experience of the church related colleges is that their enrolment has been going up. This would suggest that students are finding in these colleges aspects of life and education that are not being provided by larger institutions. At Thorneloe we too find that more students apply to our residence every year. Furthermore, since the last meeting of synod Thorneloe has been used for two meetings of the Algoma youth synod showing the possibilities of greater diocesan use of our facilities.
2. Our registration in most of our courses continues to improve; in particular our correspondence offerings have increased in range as we try to fulfil our part of Laurentian's plan to extend higher education in North-Eastern Ontario.
3. Chapel services during regular term have been maintained in the college chapel. Since it is not possible for a clergyman to be both Provost of a college and chaplain to the university, we are delighted with the help the Rev. Susan De Gruchy has been able to give us.
4. Our correspondence School of Theology is on its way to becoming a national institution with students from British Columbia to Newfoundland. Since 1985 we have seen a dramatic increase in the numbers beginning the program and we now have over seventy students taking our courses.

There are two points I would like to make as part of this report:

1. At Thorneloe we are reasonably proud of what we are doing and we wish the college were better known in the diocese; the lack of Anglican students from Algoma is curious at a time when we receive ten applications for residence for every vacancy.
2. The price of continuing independence is a firm financial footing. We are entering upon a modest financial campaign ($150,000 over five years) for necessary building modifications and program improvement and we hope that Anglicans in the diocese will consider helping in an important part of the church's work.

Respectfully submitted,

The Rev. Dr. John Sandys-Wunsch,
Vice-Chancellor and Provost.

REPORT OF THE CO-ORDINATOR OF PLANNING

The job description of the co-ordinator of planning states as the primary function, that he will obtain and analyze information that will affect change and future planning in the Diocese and help implement any proposed action as approved by the Bishop and Executive Committee.

This has been interpreted to mean a taking of the pulse of the Diocese. It has been approached on at least three levels.

1) It has meant contacting as many parishes as possible and has resulted in travel in excess of 35,000 kilometers over the past eight months with more to come.

2) There has been personal contact with many Laity, Clergy, members of the Planning Committee, Diocesan Executive Committee and various special people and groups.

3) A survey of the Diocese was undertaken, through the good offices of Ryerson Institute. The results of the survey will be distributed at Synod.

Travelling around the Diocese is a most exacting business. Each parish church and every congregation exhibits a vitality and an ownership of its place in the sun that speaks of pride in belonging. I speak not of pride as it goes before a great fall, but of a feeling of belonging that is necessary, if you are to be part of a loving, caring community.

It is represented by buildings but even more by people, who exhibit a spirit of love and concern. Indeed parish histories indicate a strong base of well-rooted parishioners who value the Church and its role in the community. A sense of thankfulness for blessings in the past upholds us. A sense of excitement is aroused by the opportunities opening to us in parish, Diocese and beyond.

When we come to look at the intergenerational nature of the Church there is a sense of struggle in many places. Indeed, some parishes are static in terms of population growth, others are feeling the effects of economic downsizing and some are facing real identity crisis in ministry.

It is however good to report that the main centres of the Diocese show signs of population growth and parishes are responding well to this growth by exhibiting a willingness to meet parish and Diocesan obligations. This is further enhanced by growth in renewal and self-support as well as new growth in church schools and in building additions.

The dividing of self/parish/co-ordinator has led to a heavy piece of work. It is however exciting and I appreciate the opportunity of developing a model of work that could be useful in other circumstances. This could mean the appointment of interim assistants to parishes where there is a need for a specific period of time. It could be useful in assisting Archdeacons; Rural Deans, Stewardship officers or others whose special gifts need sharing. This could also be applicable when there is a need for an interim between incumbents.

I have been amazed, at the number of meetings and connections with various committees and personnel that have been necessary in this work. There have been a number of meetings with the Bishop and meetings with the Archdeacons, Rural Deans, Pastoral Chaplains, Planning Committee, Executive Committee, A.I.M. Committee, Deanery Councils, Vestry Boards, Clergy School, Clergy and the Consultation of Diocesan Executives called CODE.

As I am sure you are aware, the Bishop has had a number of crisis events in the Diocese and I have been able to support and assist here in these matters. This has resulted in consultations being made with the National office of personnel, Rev. D. Johns; Management consultant Stevenson Kellogg, Mr. B. Willis; Alban Institute, Dr. Lorne Meade; Western University, Dr. J. Ward, the Episcopal Church planning officer Dr. Arlin Rothage and Ryerson Institute Dr. M. Kosney. It is hoped that all of these connections will be of help to the Bishop and the Diocese. Indeed parishes are finding in an ageing population trend within the Church that many excellent workers, laity and clergy are showing signs of "burn-out".

The laity are concerned with the health of the clergy and that the clergy, including the Bishop are being stretched beyond healthy and safe limits. There are also feelings of isolation and loneliness on the part of clergy wives and families. It is imperative that opportunities for fellowship and support be made available to them. At the Clergy School held in October 1986, the matter of "burn-out" was addressed, and an excellent work shop was presented by Dr. J. Ward on this topic.

This being a progress report covering eight months in this office and being part of a larger long range planning project it is useful to report that visits have been made to deanery clericus at least once and most deanery councils. Some visits will be made in June in Muskoka with its special summer ministries.

I am very conscious of the need to be invited into parishes in order to explore with them the good things that can happen when the planning process is initiated and allowed to work in their area. There is always a tension between "asking in" and "barging in", only the former really works! So far, I have been able to visit about half the parishes in the Diocese.

During these consultations with Vestry Boards or groups, a need was seen for the following:

1) Support for parishes that enabled training opportunities to take place that would be supportive of good stewardship.

2) A call for Teacher Training and recruitment that would help improve church schools and support adult learning.

3) Creative use of the Book of Alternative Services with appropriate music and training in its use.

4) Enable parishes of any size to make use of the Curacy Training Fund - perhaps we could model three month periods in various parishes and broaden the base experience of our ordinands. Explore the use of other part-time assistance on a contract basis in parishes.

As parishes struggle to meet these needs in congregations, it becomes apparent that initiatives are being taken by more and more laity, to renew parish life. The call is for more and more training and involvement for lay people. There is need for new faces and voices. A sharing through pulpit exchanges. More interaction between parishes and deanery and between parishes and Diocesan personnel. There is also a call for parish missions and good preaching.

A number of parishes are concerned about their young people, especially as they see them confirmed and then ceasing attendance at church. There is also concern, as parishes see people move out, as a result of inter-marriages. Opportunities are needed for interfaith dialogue in these instances.

There is a sense of gratefulness in many people and parishes, that they are here now, because of other peoples gifts in another age, and that we need to give back to others what we have received. "They carried us for so long, when things were not going well, now its our turn to help others." It is hard to give, sometimes, it is harder to receive.

Some multi-point parishes are finding great difficulty in providing service times that are suitable for most people, so the largest number of people can worship at the most convenient time. It is not necessary, that all meet at 11:00 a.m. every Sunday, but surely by good use of laity, all can meet every Sunday morning for worship. This porbably means that parishes should not have, more than two points in its care, and even then the two points should be striving for self-support as soon as possible. Where it is not possible consolidation of parishes, Vestry Boards, could lessen the likelihood of burn-out of the clergy and the handful of faithful lay people.

Wherever we see a church growing and showing vitality, christian education has become a priority, not only for church schools, but at all levels of the congregation. Indeed it is not unusual to see the re-emergence of the "Adult Class" for Liturgy, Bible Study, Doctrine, Social Action Programmes, and Moral Teaching. Much of this new life in education has been enhanced by the use of the book of Alternative Services which is a book of "Mays" rather than a lot of "Thou Shalts". This openness gives us permission to free a glorious liturgy for further growth and understanding as it nourishes a new generation in the ways of the Spirit in a language understood by the people.

A number of our small parishes are points for summer ministry only. It should be possible to have a working group of permanent residents, who plan for summer ministry, who shape goals and objectives for the ministry, best suited for that area and who arrange and provide support for students working as christian witnesses in the summer months (June, July, August and September for the most part). It could be introduced and augmented also, in those places where winter activities are high and well attended; wherever people gather in places of leisure.

Finally, I express my thanks to the Bishop for his unflagging support for all the work of the Planning Co-ordinator and the Planning Committee, and to the Diocesan staff for their help as needed. To those clergy wardens and parishes who have been willing to share and who have been patient, and understanding, as they did extra work in checking facts and figures, and to my own parish of St. John the Divine, it's people and wardens, my special appreciation of their willingness to be a part of a larger involvement in the work of the Diocese.

We have a Diocese of exceptional diversity and exquisite beauty. It is reflected in the strength of its people and their devotion to our Lord and the Church. Anglicans seem to have a way of hiding their light under a bushel. Well placed church signs and times of service would really help!

Respectfully submitted

The Rev. Canon Jack S. Crouch.

REPORT OF THE DIOCESAN PWRDF CO-ORDINATOR

"....what does the Lord require of you but to do justice,
and to love kindness, and to walk humbly with your God," (Micah 6:8)

The Primate's World Relief and Development Fund is one of the ways that our Church uses to try to be faithful to the call of God in a complex and sometimes frightening world. The struggle for justice is as difficult today as it was in the time of Micah and the other prophets. To work for justice demands a confrontation with the source of injustice. There is a great deal of truth in the old saying about killing the messenger to stop the message. Justice, however, is one of the marks of the Kingdom of God, and in scripture we see that no matter how hard people try to ignore it, God's demands are still proclaimed. Many of the projects helped by Your Primate's Fund are in response to the call of some of our fellow Christians for assistance to confront the injustices which oppress them.

Sometimes these fellow Christians are found in what we call the Third World, such as the Philippines and South Korea. But sometimes it is much closer to home as we have found in the struggle against Bill C-55. When God called upon the children of Israel to welcome the stranger in their midst He reminded them that they too had once been strangers in Egypt. The same God who looked in mercy upon the Hebrew people must surely hear the cries of the refugee people today. The same Jesus who in the Upper Room said to His disciples, "for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me..." (Mt.25:35) surely must be watching those who claim to be his followers. Do we see the face of Jesus in the faces of the refugees?

"Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." (Mt. 25:40)

To be kind is to live out the parable of the Good Samaritan who was able to see beyond his own needs and problems. We are called to be good Samaritans collectively as well as individually, and we must ask ourselves what this parable has to say to this nation as it welcomes or rejects refugees. There is as much need for food aid as there was when the pictures of Ethiopians flooded our television screens. For five years the churches had been warning people about the impending crisis yet, today, over four hundred thousand face starvation in Mozambique, and the famine continues in parts of northern Africa. The Primate's Fund calls upon us to respond even if the pictures are no longer on television. The story of famine may belong to the past for the media but it is a painful reality for millions of people today. And so, we support people with food in parts of Africa, shelter in the typhoon-ravaged Solomon Islands, and in many ways struggle to provide some of the basic necessities of life.

The third demand is to walk humbly with our God. This gives a clear spiritual dimension to our work through the Primate's Fund. When we remember how our Lord reminded us that love of God and love of neighbour were sides of the same coin, then to walk humbly with God means also to walk humbly with our neighbour.

Many of you will remember the visit of the Right Reverend Willi Pwaisiho, Bishop of Malaita in the Solomon Islands. He shared with us his great appreciation for the place of the Anglican Church of Canada in the world wide communion. To him, its distinguishing feature in comparison to other parts of the communion is the way in which it respects the third world members and responds to their requests. We do

not pretend to have the answers to all the world's problems but with faith in God and faith in our brothers and sisters in Christ, we respect their judgment and try to meet their needs as they see them.

In the past five years we have made a great deal of progress in this diocese. With the support of our Bishop, our givings have almost trebled. Indeed, we are one of the few dioceses in Canada which have consistently increased their givings. In 1986, the Diocese of Algoma contributed $89,383.71. This increase is due to the work of many people at deanery and parish levels. People from all parts of the diocese have taken part in conferences and seminars at local, diocesan, provincial and national levels. Most of us live in communities and small cities where the calls for financial support are many. However, I call upon all of you to put forward the work of the Primate's Fund and ask those parishes who do not yet have a parish contact to appoint one. We must not let our support of PWRDF be as Lazarus was, waiting at the gate for the scraps. The work we do not only means the difference between life and death for some people, but is a form of stewardship that struggles in a material way as well as a spiritual way so that Jesus' desire that we might have life and have it more abundantly may find a concrete expression in the world.

I very much regret the way in which my car accident has restricted my work for the Fund in the past six months. I hope to be back at work in September. Plans will be developed for a parish leaders conference in the late fall. We look forward to hearing from Bishop Peterson, his wife Yvonne, Betty McDowall, and Bill Kidd on their return from a Central America exposure trip. If there is sufficient interest we may be able to organize a similar experience for members of our diocese.

I want to personally thank our Bishop for his steadfast support. The work of the Fund depends on your stewardship. I urge you to give, to work, and to pray that our support of PWRDF continues to grow. I have seen first hand the extreme poverty of parts of the third world; I have heard at first hand of the suffering of southern Africans, and I have seen the despair in the faces of the rejected refugees. In those faces and in those sounds I have seen the living Christ and heard the call of God to set His people free..

Some months ago I was able to have breakfast with the Rev'd Dr. Alan Boesak from South Africa. When we walked into the room where we were to eat, there was a table with empty glasses and jugs of fruit juice. Alan walked over, picked up a glass, and began to pour himself some juice. A white waiter on the other side of the room shouted, "No, no, stop!", and ran over, waving his hands in mid-air. He grabbed the jug and the glass out of Alan's hands. "This is my job." he said, as he calmly poured a glass of juice and handed it back to Alan. It was a perfect image of how this world's values and attitudes can be turned upside down. Some would call it an image of the Kingdom of God.

The Lord said, "Seek and you shall find...". God grant us the courage to seek, the wisdom to find, and the faith to live in His Kingdom in our time.

Respectfully submitted,

The Rev'd Ron Duncan.

CAMP MANITOU REPORT

"Where there is no vision the people perisheth" Proverbs 19:18 (K.J.V.)

Primarily Camp Manitou is people - a group of people - a portion of the body of Christ which believes in and accepts the responsibility for Christian camping on behalf of the Diocese of Algoma. Included in this group are the campers and a host of volunteers such as counsellors, directors, cooks, medical people, lifeguards, building maintenance people, committee chairpersons and members all of whom have an interest, a vision if you will, in Camp Manitou. Since 1985, our last report to Synod, the visions of Camp Manitou have not changed dramatically, but they are in somewhat sharper focus. People who have visited the camp for the first time have come to appreciate its great beauty and potential as a centre for Christian education and have become Camp Manitou supporters. People who had previously accepted the challenge of Christian camping at Camp Manitou have tried over the past two years to strengthen the inherent and traditional assets of the camp.

We have been encouraging groups of people with a wide range of ages and interests to make use of the camp and its facilities. In 1986 the Sault Squires Police Cadets came to Camp Manitou for the family work week and they have expressed an interest in returning this year. Also in 1986 one family held a family outing at Voyageur House. This year on the Victoria Day weekend about 55 members of the Algoma Deanery Youth Unit joined the camp opening crew. Later this year Camp Manitou will host the Youth Synod of the Diocese of Algoma. In additon to new groups, we have been making progress in providing better programs for our July youth camps by sponsoring our counsellors and directors for training workshops. In 1986 and 1987 all of our counsellors and directors who were available, attended the Sault Area Campference which features community building and workshops for a wide range of camping activities. Next month two of our directors will attend the 3-day Ontario Camp Directors' Workshop at the Ontario Camping Leadership Centre at Bark Lake. Later this summer at least one of the counsellors will attend the 2-week Leadership Development Program, also at Bark Lake. Along with the other members of the regional committee of the Ontario Camping Association, we are trying to sponsor a local workshop for canoe instructors next spring. Through the Diocese we applied for a SEED grant for a theological student for the camp for the summer to strengthen our spiritual program, but the application was turned down. The focus of these instructional efforts is to strengthen the program aspects of Camp Manitou and thus provide a quality camping experience for our campers.

But the best programs we can muster will be of little value if the facilities in which they operate are not equal to the programs and at Camp Manitou the facilities tend to be the focal point of our efforts. This is probably because the facilities are most obviously needing improvement. During the past two years we have made great improvements in the wash house, septic system, Manitou and Whitefish Falls docks in addition to a large number of minor repairs and improvements.
Currently, we are embarking on Adopt-A-Project, a plan in which we are encouraging a wide variety of groups and/or individuals to select and complete one or more projects from a list now being circulated.

Details of Adopt-A-Project are being circulated within the Deaneries of Algoma and Sudbury. We are continuing with the Family Work Camp which will be held this year June 21-27. The fee for this camp is more than reasonable as usual - just enough to pay for the food. Anyone with skills in plumbing, carpentry, stone-masonry, roofing or assisting those who have such skills is urged to contact the undersigned or the Ven. W.R. Stadnyk for a week of fellowship and fun with enough work thrown in to keep everyone busy.

No report on Camp Manitou would be complete without a review of our financial situation. Your Central Camp Committee strives to provide a quality camping experience at the least cost and to do so we rely almost exclusively on volunteers. We have found that people are willing to give up one week of their time as a volunteer so we staff each camp separately; this causes more problems for the personnel committee but it also involves more people in the camp. The waterfront director, the camp manager and his assistant are the only persons who are common to all camps. The waterfront director is hired under a SEED grant and a small honorarium is given to the camp manager and his assistant. In spite of all our combined efforts, Camp Manitou has had a total deficit of $3,239.81 and our indebtedness to the Diocese has increased from $600.00 to $2,000.00 during 1985 and 1986.

In our income structure, just over 50% of our income comes from campers fees and of the remaining 50%, 45% comes from the Diocese and 30% from donations from individuals and groups and the rest from small grants and fund-raising projects. On the expense side, 42% of our expenses go for food, 16% for boat transportation (we use a commercial water taxi so that there is insurance protection for our campers while on the water), 9% for gasoline and propane, and 8% for honoraria (to cover out-of-pocket expenses getting to and from the camp). In order to alleviate our financial problems, we have had to raise our camp fees by just under 30% for 1987 just to cover the variable expenses (food, transportation, propane and gasoline) for the camp. In addition, a number of parishes in the Algoma Deanery have agreed to support Camp Manitou by giving to the camp an amount equal to 10% of their unified levy.

Finally, I would like to express my deep personal gratitude to all the people who have given of their time, treasure and talents to assure that Camp Manitou is able to fulfill its commitment to providing a Christian camping experience.

Yours in His service,

Hugh Hamilton, Chairman,
Central Camp Committee

OUTREACH COMMITTEE REPORT TO SYNOD

This report is in the form of a series of observations, rather than as a record of things done by the committee.

The terms of reference of this committee include a wide range of work in the diocese, much of which is covered in separate reports of the Mission to Seamen, Anglican Church Women, the Algoma Anglican Standing Committee, and the Stewardship Committee. As well, there is a diocesan Ecumenical Officer in place, and most Youth Work is co-ordinated at the deanery level. However, there are still a few observations to be made:

MISSION - All Christians share in the mission of the Church by divine commission and by virtue of their Baptism. The members of Synod are urged to challenge their fellow parishioners to respond to the opportunities in their parish and community as ambassadors of Jesus Christ.

EVANGELISM - Evangelism employs communication in some form, and in a Hi-Tech age the Church must consider using available means of communication in proclaiming the good news. Also, in this large and scattered diocese communication serves to sustain and nurture the cohesiveness of the diocesan family, and we must also use available means of communication to this end.

Today Christians are 'doing' evangelism as they grapple with the world refugee problem, the accompanying social justice implications, and many forms of social injustice. For evangelism must address the whole person in his or her current situation, and Church people must be rpepared to show by action that our profession of faith does translate into a way of life.

THE ALGOMA ANGLICAN is not presently going into all Anglican homes in the diocese: Rectors and Wardens are urged to make sure that every household on their parish list receives the paper regularly. The diocesan paper can be a powerful and effective means of communication and evangelism, and should be available to all members of our Algoma family.

Respectfully submitted.
The Ven Mark S. Conliffe

REPORT ON A MISSION TO THE GAMBIA, WEST AFRICA

In July and August 1986 I spent several weeks in the Gambia on a Mission organised by Fr. Philip Zampino of the Episcopal Church in the Life in Jesus Community near Baltimore, Maryland. The other members of the team of nineteen were Americans and ranged from a 12-year-old boy to a 74-year-old man--and everything in between!

We worked for the first week out of the Cathedral in the capital city of Banjul with Bishop Rigal Elisee, and then spent almost four weeks working with four staff members at the Anglican Training Centre in Farafenni about 100 miles from Banjul. The Centre is a secondary school supported in part by the Anglican Church in Canada. We held daily Vacation Bible School and teaching and healing services at the Centre and did outreach in the town and surrounding villages as well, using puppets, skits and music in the ministry.

The villages with their grass-roofed mud huts and friendly people in brightly-coloured clothes were like a page from the National Geographic. The Gambia is 96% Muslim, but it is really a Muslim veneer since the people are primarily animist, fearful of evil spirits and wearing joujous to ward off curses and evil. We came to know many of the people, especially a group of twelve young men, ages 16 to 25, who had become Christian at the school and were evangelising in their villages and whom Fr. Phil discipled while we were there. There was also a large, very committed youth group from St. Paul's Anglican Church in Fajara, near the capital, some of whom came out of Farafenni most weekends to help with outreach there and in the villages.

It was a tremendous experience to be part of the mission as the Holy Spirit moved powerfully--the blind saw, the deaf heard, the lame walked, and "prisoners" were freed from spiritual bondage as they threw away their joujous and came to know a God who actually loved them. The first-hand experience of seeing

how non-Christian people need to know Jesus and the good news of His gospel has been especially valuable to me in the Inter-church Inter-faith Relations Committee to which I was elected at General Synod last June.

My application to be part of a second mission this summer has been accepted. The team will do follow-up in the Gambia and send a small group to Madagascar to prepare for a major mission in 1988 in response to an invitation from the Anglican Bishop there.

I am reporting on this to the Synod since Bishop Peterson was able to allocate a $500 grant towards my expenses for last summer and so I was going, I felt, as a representative in a small way of the Diocese. I wish to express my deep appreciation to the Diocese for helping in this way, and also to ask for your prayers for this summer.

Respectfully submitted,
(Miss) Marian Page,
St. George's Church,
Thunder Bay, Ontario.

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MEMORANDUM TO: All Synod Delegates

Would you please note that under date of December 23, 1986 the General Secretary of General Synod advised as follows:

> "That all the amendments to Canon XXI (On Marriage in the Church) given first reading at the 1986 General Synod be referred by the General Secretary to both the Sub-Committee on Marriage and Related Matters and also diocesan synods, for review and reply, by dioceses by October 1987 and provinces by October 1988, with all suggested revisions sent to the Handbook Task Force by November 1, 1988"

You will note that dioceses are requested to reply by October 1987.

The matter is scheduled to be dealt with on Thursday morning at 11:30 a.m. following the Report of the Ecclesiastical Matrimonial Commission.

NOTE: Last Amendment still to be entered (That paragraph (f) be deleted)?

CANON XXI

ON MARRIAGE IN THE CHURCH

Preface

1. The Anglican Church of Canada affirms, according to our Lord's teaching as found in Holy Scripture and expressed in the form of Solemnization of Matrimony in the Book of Common Prayer, that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or for worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death. The purposes of marriage are mutual fellowship, support, and comfort, the procreation (if it may be) and nurture of children, and the creation of a relationship in which sexuality may serve personal fulfillment in a community of faithful love. This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.

2. The Church affirms in like manner the goodness of the union of man and woman in marriage, this being of God's creation[1]. Marriage also is exalted as a sign[2] of the redeeming purpose of God to unite all things in Christ[3], the purpose made known in the reunion of divided humanity in the Church[4].

   1. Cf. Gen. 1:27-31
   2. Eph. 5:31f.
   3. Eph. 1:9f.
   4. Eph. 2:11-16

3. The Church throughout her history has recognized that not all marriages in human society conform, or are intended to conform, to the standard here described. For this reason, in the exercise of pastoral care as evidenced in the earliest documents of the New Testament, the Church has from the beginning made regulations for the support of family life especially among her own members.

4. Aspects of the regulation of marriage in the apostolic Church are recorded in the New Testament. A new standard of reciprocal love between husband and wife was introduced leading towards an understanding of their equality[1]. In preparation for marriage Christians were directed to seek partners from among their fellow believers[2]. In Christ's name separated spouses were encouraged to seek reconciliation[3]. In His name also divorce was forbidden though not without exception[4]. In certain circumstances a believer already married to an unbeliever might be declared free from such a marriage bond[5]; in others, and here in the name of Christ, remarriage during the lifetime of a former spouse was described, with one exception, as an adulterous union[6].

1. 1 Cor. 7:3f, 11:11f, Eph. 5:21-33, cf. Gal. 3:28
2. 1 Cor. 7:39, 2 Cor. 6:14, cf 1 Thess. 4:2-8 (RSV)
3. 1 Cor. 7:10f.
4. Matt. 5:31f, Mark 10:2-9, cf. Mal. 2:13-16
5. 1 Cor. 7:12-16
6. Matt. 19:9, Mark 10:11f, Luke 16:18, cf. Ro. 7:3

5. From these principles and precedents the Church, living in many cultures and in contact with many different systems of law, has sought in her rites and canons to uphold and maintain the Christian standard of marriage in the societies in which believers dwell. This standard and these rites and canons pertain to the selection of marriage partners, preparation for marriage, the formation of a true marriage bond, the solemnization of marriage, the duties of family life, the reconciliation of alienated spouses, and to the dissolution of marriage and its consequences.

6. All members of this Church, in fulfilling the obligations of the People of God, share according to their circumstances in the obligation to uphold Christian standards of marriage in human society especially by care for their own families and by neighbourly care for the families of others. Special obligations rest upon certain members of the Church as set forth below.

7. The particular duties of the clergy, described in part elsewhere in this Canon, include the provision of education for marriage and family life, the solemnization of marriage, the pastoral care of families, the encouragement of reconciliation of estranged spouses, and the pastoral care of those whose family ties have been broken or interrupted by death, sickness, poverty, enforced absence, human weakness, or by wilful act.

8. The duties of the laity, according to their several circumstances, are to share with the clergy the responsibility for upholding family life, in particular:

   a) By their presence with friends and neighbours at weddings to bear witness to their support of those who marry;

   b) To safeguard the legality of marriages by readiness to allege promptly any cause or just impediment which might make a proposed marriage unlawful;

   c) To promote and encourage the use of the professional skills that serve family life;

   d) As spouses, to be faithful to their own marriage vows;

   e) As parents, guardians, god-parents, teachers, or other fully qualified persons, to guide children and young persons in preparation for family life;

f) As neighbours, mutually to promote the welfare of families, and to seek the reconciliation of any whose family life is impaired or broken;

g) As communicants, to uphold the Church's discipline, and to seek the restoration to communion of any who have become alienated or are excommunicate;

h) As citizens, to work for the maintenance of just laws for the welfare of family life.

REGULATIONS

Part I

PREREQUISITES FOR MARRIAGE

1. Notice

It shall be the duty of those who intend to marry to give notice to the minister at least 60 days before the day proposed for the wedding, except that the minister may waive this requirement for sufficient cause in which case the minister shall notify the bishop of the diocese in writing, stating the reason for the decision.

2. Preparation

It shall be the duty of the incumbent, when application is made for matrimony to be solemnized, to inquire whether there is any impediment either to the marriage or to the solemnization thereof. It shall also be the duty of the incumbent or designate, to review with the parties to the marriage, the issues outlined in Schedule E annexed hereto and to recommend strongly to the parties that they avail themselves of a marriage preparation course or program so that all who seek marriage in the Church may come to it with a Christian understanding of its purpose and a practical understanding of the realities of marriage, and may be encouraged to give effect with God's help to the vows which they are preparing to make. The parties to the intended marriage, after due consideration, shall be encouraged to sign the Declaration set out in Schedule A.

3. Impediments of Kindred or Affinity

In making the inquiries directed in clause 2 above, the minister shall, with respect to the impediments of kindred and affinity, be governed by the following table in which marriages between certain persons are forbidden:

A Man may not marry his	A Woman may not marry her
1. Mother	1. Father
2. Step-mother	2. Step-father
3. Mother-in-law	3. Father-in-law
4. Daughter	4. Son
5. Step-daughter	5. Step-son
6. Daughter-in-law	6. Son-in-law
7. Sister	7. Brother
8. Grandmother	8. Grandfather
9. Grandfather's wife	9. Grandmother's husband
10. Wife's grandmother	10. Husband's grandfather
11. Grand-daughter	11. Grandson
12. Wife's grand-daughter	12. Husband's grandson
13. Grandson's wife	13. Grand-daughter's husband
14. Aunt	14. Uncle
15. Niece	15. Nephew

4. Age

No minister shall solemnize the marriage of persons either of whom is under sixteen years of age.

5. Requirement of Civil Law

The minister shall assure himself that all the requirements of the civil law of the province or other jurisdiction in which the marriage is to be solemnized have been met, in particular that all prerequisite notices, medical certificates, and consents of parents, guardians, or others, have been respectively given, completed, and obtained.

6. Licences and Banns

The minister shall not solemnize a marriage unless the parties have obtained a licence from the proper authority or, where the banns have been published in conformity with the civil law and in the manner required by Section 7.

7. Publication of Banns

When banns are to be published:

a) They shall be called in the church three several Sundays during divine worship after the accustomed manner, and in conformity with the requirements of civil law.

b) Where either or both of the parties are accustomed to worship in a church or churches other than their own parish church, the banns may be called in the church or churches in which they worship, provided that the civil law allows such procedure.

c) The minister shall say together with such addition as the civil law may require: I publish the Banns of Marriage between N. of ..... and N. of ..... . If any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first (or second or third) time of asking.

d) After the final calling their publication shall be recorded as required, and if the marriage is to be solemnized elsewhere the appropriate certificate shall be forwarded to the officiating minister.

8. Reserved.

9. Certain Marriages Forbidden

Except as provided in Part III or Part IV of this Canon, no minister shall solemnize the marriage of two persons one of whom has been a party to a ceremony of marriage with a third person now living.

10. Baptism

The Form of Solemnization of Matrimony in the Book of Common Prayer is provided for the marriage of Christians. No minister shall solemnize matrimony between two persons neither of whom has been baptized. If two persons, one of whom has not been baptized, desire to be so married, he shall refer the matter to the bishop of the diocese and follow his order and direction.

11. License and Permission of Minister to Solemnize Marriage

a) Every minister who solemnizes a marriage must, where the civil authorities make such a requirement, hold a valid license or permit to officiate at marriages in that place.

b) He must also have the license or authority of the bishop of the diocese in which the marriage is to be solemnized.

c) In any parish other than that to which he is licensed the officiating minister must have obtained the consent of the incumbent of the parish in which the marriage is to be solemnized.

d) The discretion of a minister to decline to solemnize any particular marriage shall not be abrogated by this Canon.

Part II

THE SOLEMNIZATION OF MATRIMONY

1. Place of Marriage

Marriage shall be solemnized in the body of the church except for sufficient cause, in the face of the congregation and of the friends and neighbours of those who come to be married. Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.

2. Incumbent in Charge of Service

The incumbent shall be responsible for the conduct of the marriage service. Hymns or anthems sung at the service shall be those only which may be found in Holy Scripture, in the books of Common Prayer or Common Praise, or in texts approved by ecclesiastical authority.

3. Marriage to a Non-Christian

The form of Solemnization of Matrimony is intended to be used in marriages between Christians. For purposes of this Canon, a person is a Christian who has been baptized and who is prepared to reaffirm Baptismal vows.

Where one of the parties to a marriage does not consider himself/herself to be a Christian, the minister may, nevertheless, use the Form of Solemnization as deemed to be appropriate. The form may be used with such modifications as may be permitted by the bishop having jurisdiction where the marriage is to be solemnized. In the vow, the non-Christian may omit the words 'holy' and 'according to God's ordinance', but no other change may be made to the vow or to the declaration of intention.

4. Parish and Civil Registers

It is the duty of the officiating minister to record the information required by the civil authority as well as the information necessary for pastoral care, in the manner following:

a) At the time of marriage the minister shall enter the several particulars relating thereto in a register to be retained in the parish for this purpose. In this parish register he shall record the particulars of baptism, confirmation, and church membership of the respective parties, and the address of their intended residence.

b) The minister shall also record in such other register or form as may be required by the civil law the particulars prescribed by that law, and shall duly report the same to the appropriate authority.

Part III

DETERMINATION OF MARITAL STATUS UNDER THIS CANON

1. Definitions

a) "Marriage" as defined by this Canon means that union described in the Preface of this Canon and further described in clause 2 of this Part. With respect to marriage so defined, a man and a woman may nevertheless, for reasons of age or health or other serious cause agree to marry upon condition that there shall be no sexual intercourse between them permanently or for a limited time or from time to time.

b) "Commission" as used in this Canon means the Ecclesiastical Matrimonial Commission established under Part VI of this Canon, and the effect of a decision of a Commission shall be as stated in clause 6 of Part VI.

2. Conditions of Valid Marriage under this Canon

The question whether a purported marriage constituted a marriage as defined by this Canon shall be determined by the Commission in accordance with the following principles:

a) The parties to a marriage are not qualified for the purpose of this Canon to marry each other if:

i) Either of them is under the age of 16 years, except as provided in clause 4 of Part I of this canon,

ii) They are related to each other by blood or marriage within the prohibited degrees listed in the Table of Kindred and Affinity set out in clause 3 of Part I of this Canon,

iii) Either of them has gone through a ceremony of marriage with a person who is living at the time of the application, unless:

(a) the previous ceremony of marriage has been found, as provided in this Part, by the Commission not to have been a marriage as defined by this Canon and therefore not to be an impediment to marriage under the Canon Law of this Church, or

(b) the previous marriage has been found by the Commission to have been dissolved or terminated according to the civil law applicable thereto and permission to marry has been given by the Commission, as provided by Part IV of this Canon.

b) The covenant of marriage requires the free and voluntary consent of the parties to marry each other upon the terms set out in the Preface of this Canon, based upon adequate understanding by each of them of the nature of the union and of the mutual relations of husband and wife and of parents and children.

c) Consent to marry is not present where:

i) one of the parties is at the time of the covenant of marriage incapable by reason of mental defect, mental illness, alcoholic intoxication, or the influence of a drug, of having the necessary understanding or giving the necessary consent;

ii) one of the parties has been induced to consent by duress, by coercion, or by fear;

iii) the woman gives consent after having been abducted and before being set free;

iv) one of the parties is at the time of the covenant of marriage mistaken with respect to the nature of the covenant or of the union, or with respect to the identity of the other party;

v) one of the parties at the time of the covenant of marriage was deceived by misrepresentation, concealment or other deception with respect to facts which have threatened life or adversely affected or endangered health or have been seriously detrimental to the establishment of the covenant, including among other things, misrepresentation, concealment or other deception relating to:

a) venereal disease
b) addiction to drugs or alcohol
c) pregnancy, except as a result of intercourse with the marriage partner
d) homosexual practice
e) violence, sadistic conduct, or other abnormal practices;

vi) the marriage has been agreed to upon a condition which is illegal, impossible or contrary to the nature of the union, as defined in this Canon;

vii) the marriage is intended to be a sham or mere form;

viii) either party is incapable of consummating or unreasonably refuses to consummate the marriage by sexual intercourse, subject to clause 1 (a) of this Part;

ix) one of the parties is not a Christian and there is a condition that the Christian party shall be entitled to adhere to and practice Christianity or to bring up any children of the union as Christians, and the non-Christian party assents to the condition without intending that it shall be satisfied.

d) In the cases mentioned in sub-paragraphs (ii), (iii), (iv), (v) and (ix) hereof, the party coerced, mistaken or deceived or otherwise imposed upon may by an act of will approbate the marriage and continue to cohabit with the other party when free to cease cohabitation after being freed from coercion, fear or abduction or after learning of the mistake, deception, concealment or other circumstance constituting the defect. What constitutes approbation is a question of fact in each case. The effect of approbation for the purpose of this Canon is to validate the marriage.

e) Nothing contained in this Canon shall authorize the solemnization of a marriage known to the minister or either of the parties to be invalid by civil law.

3. <u>Conditions Governing Application Regarding Canonical Status</u>

a) An application for declaration of marital status under this Canon may be made where the applicant has gone through a ceremony of marriage with a person living at the time of the application and it is alleged that the ceremony did not constitute a marriage as defined by this Canon and where the marriage or purported marriage:

i) has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or court, or

ii) is alleged to have been dissolved or otherwise terminated according to the civil law properly applicable thereto, by an extra-judicial or non-judicial and non-legislative act or event.

b) An application under this clause may be made by a person who has gone through a ceremony mentioned in sub-clause (a) of this clause and who is:

i) a member of this Church, or

ii) a person who desires to marry according to the rites of this Church.

c) i) an application under this clause not made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where the applicant resides or is accustomed to worship.

ii) an application under this clause made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated.

iii) the incumbent receiving the application shall investigate it to the best of his ability and forward the application, together with his report thereon, through the appropriate channels to the Commission having jurisdiction in the diocese.

4. Form of Application

a) An application for declaration of marital status under clause 3 shall be made in writing and signed by the applicant and shall contain the information required by Schedule B.

b) The application shall be accompanied by:

i) a certificate of performance or registration of the ceremony issued by a competent authority;

ii) the original or a copy of the legislative act or the judgment or decree referred to in Schedule B, paragraphs 9 and 10, and of any other document necessary for proof of any fact, and proof of its authenticity;

iii) statements in writing verifying all other relevant facts not within the knowledge of the applicant signed by persons having knowledge of the facts;

iv) where there has been no legislative act and no judgment or decree as above mentioned, a reasoned opinion in writing, signed by a person professionally qualified to give an opinion in respect of the law in question, verifying that the purported marriage has been dissolved or otherwise terminated.

5. Decision of Commission

On an application for declaration of marital status under clause 3 of this Part, the Commission, when all relevant facts have been proved to its satisfaction, shall determine whether the ceremony gone through by the applicant resulted in a marriage under this Canon.

If the Commission determines that the ceremony did not result in a marriage under this Canon and if the Commission is satisfied that the marriage or purported marriage has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or competent court, or has been dissolved or otherwise terminated by another act or event according to the law properly applicable thereto, and that no civil impediment to the marriage of the applicant exists, the Commission shall make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church. In all other cases, the Commission shall declare that impediment exists.

Where there has been a failure to obtain any consent of a parent, guardian or other person, other than a party to the marriage, whose consent is required by the applicable civil law and where the marriage has been annulled on this ground by a competent court, the Commission may make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church.

6. Presumption of Death

a) An application for declaration of marital status under this Canon may be made to the Commission by a person who desires to be married according to the rites of this Church and who has been a party to a marriage with a person:

i) in respect of whom a judicial declaration of presumption of death has been made by a competent court, or

ii) who is missing and presumed dead but whose death has not been officially confirmed and in respect of whom no judicial declaration of presumption of death mentioned in sub-paragraph (1) has been made.

b) For the purpose of the application a court exercising civil jurisdiction in any part of Canada acting under legislation of Canada or of a province is deemed to be a competent court, whether the declaration is made under legislation related to marriage or under other legislation. The jurisdiction of any other court whose declaration is relied on must be proved to the satisfaction of the Commission.

c) The application shall be made in accordance with the provisions of clause 3 paragraph (c) (ii) and (iii) and Schedule B omitting paragraphs 3 to 8 inclusive.

d) The application shall be accompanied by a certified copy of the judicial declaration, if any, relied on by the applicant, a statement or statements in writing signed by the person or persons having knowledge of the facts on which the allegation of death is based, and a statement in writing signed by the applicant setting out his or her belief in the death of the other party to the marriage and the reasons for that belief.

e) If the Commission is satisfied that the missing party to the marriage or ceremony of marriage is dead, as far as can be ascertained at the time of the application, the Commission may make a finding to that effect and make a declaration that the marriage or ceremony of marriage between the applicant and the missing party does not at the time of the declaration constitute an impediment to the marriage of the applicant under the Canon Law of this Church. Otherwise, the Commission shall dismiss the application without prejudice to a later application.

f) A person who has obtained a declaration under this clause shall at or after the time of publication of Banns or on production of the license declare to the intended celebrant that he or she has no reason to believe and does not believe that the other party to the former marriage or ceremony of marriage is alive.

Part IV

THE REMARRIAGE OF A DIVORCED PERSON WHOSE FORMER PARTNER IS LIVING

1. Application for Permission to Remarry According to the Rites of the Church.

a) An application for permission to marry each other according to the rites of this Church may be made by two persons, one or both of whom has or have gone through a ceremony or ceremonies of marriage with a person or persons now living not a party or parties to the application, if the prior marriage or marriages is or are not questioned under this Canon in the application but has or have been dissolved or terminated by a legislature or legislatures or a court or courts or by another act or acts or event or events according to the

law or laws applicable thereto. Where a marriage or purported marriage has been annulled for a defect not mentioned in clause 2 of Part III of this Canon, and no defect mentioned in that clause is alleged in respect thereof, it shall be deemed for the purposes of this Canon to have been dissolved.

b) The application shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated. The incumbent shall investigate the application as thoroughly as possible and forward it together with the report thereon, through the appropriate channels, to the Ecclesiastical Matrimonial Commission established under Part VI of this Canon, having jurisdiction in the diocese. The exceptions to this process will be as follows:

i) where both parties to the intended marriage normally reside at a significant distance from the proposed place of marriage;

ii) or where the parties live at a significant distance from each other, or where other circumstances require special arrangements;

iii) in such cases the interviews and investigation shall be arranged for by the incumbent through responsible persons who are readily accessible to one or both of the partners to the intended marriage.

c) The application shall be made in writing and signed by both applicants and shall contain the information required by Schedule C.

d) The incumbent or the persons responsible for interviews and investigation shall attend to the question of pastoral care of former partners who are not applicants (as required of the Ecclesiastical Matrimonial Commission in Schedule D), and ensure, where needed and possible, that pastoral care is provided from an appropriate source.

2. <u>Permission to Remarry According to the Rites of the Church</u>

Permission to remarry according to the rites of this Church, notwithstanding the marriage or marriages of either or both applicants to another person or persons now living, should be based on a reasonable belief that the applicants understand the nature of Christian marriage as stated in this Canon and intend to enter into such a marriage, and reasonable hope that they will continue in that relationship during their joint lives. Permission may be granted by the Commission to the applicants if the Commission is satisfied that:

a) any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;

b) the applicant concerned tried in good faith before dissolution to effect reconciliation with the other party;

c) adequate provision has been made for a former spouse of a divorced applicant, according to the means and needs of the applicant and the means and needs of the former spouse;

d) proper provision has been made for the care, maintenance, education and advancement of minor, disabled or otherwise dependent children of any prior marriage;

e) if the children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory;

f) the applicants understand the Christian Doctrine of marriage as defined in this Canon, and intend to enter into such a marriage, and believe on reasonable grounds that they have the capacity to enter into and sustain the marriage during their joint lives.

3. Refusal of Permission

a) If permission is not granted, the Commission shall, subject to sub-section 4(c) of this Part, dismiss the application, giving reasons in writing which shall be communicated to the applicants through the incumbent.

b) On being notified of dismissal of the application, the applicants may, within 30 days after receipt of notice, apply in writing to the Commission for reconsideration of the application. On such reconsideration the applicants may appear personally before the Commission and submit further information and reasons why the application should be granted or may submit such information and reasons in writing. On such reconsideration the Commission may grant the application or confirm its pervious decision. If the Commission confirms its previous decision it shall give reasons in writing which shall be communicated to the applicants through the incumbent.

c) If an application is dismissed and the decision is confirmed by the Commission and the bishop, or if the applicants do not exercise their rights under sub-section (b), the application may not be renewed before any Commission unless further information is provided.

4. Special Cases

a) If the Commission is satisfied that efforts towards reconciliation between the parties to a former marriage would have been ineffective as a result of the fault of either party or for any other reason, the requirement of clause 2 (c) may be dispensed with.

b) If either applicant has entered into two or more marriages that have been dissolved, the Commission shall not grant permission unless special circumstances justifying permission are proved.

c) Notwithstanding the form of the application, if the Commission is of the opinion that a prior purported marriage of an applicant did not constitute a marriage as defined by this Canon, and the conditions of Part III, clause 5 are satisfied, the Commission may make a declaration under that clause in respect of the marriage in question.

d) If the incumbent of a parish declines for reasons of conscience to solemnize a marriage pursuant to permission given under this Part, the said incumbent shall refer the applicants to another priest designated by the bishop for investigation and report and permit that priest or another priest to solemnize the marriage in his or her Church.

Part V

ADMISSION TO HOLY COMMUNION IN SPECIAL CASES

In every case where a person who has been remarried, except as provided above in this Canon, whose former and present partners are both living, desires a ruling with respect to admission to Holy Communion, the case shall be referred by the incumbent to the bishop of the diocese for his judgment. In arriving at his judgment the bishop shall have due regard for the spiritual welfare of the petitioner as well as the provisions of this Canon. The bishop shall give his judgment in writing to both the incumbent and the petitioner.

Part VI

ECCLESIASTICAL MATRIMONIAL COMMISSION

1. Diocesan Commission

a) Subject to the provision of clause 2 of this Part, there shall be in each diocese an Ecclesiastical Matrimonial Commission, hereinafter called the Commission, to deal with applications under this Canon.

b) The president of the Commission shall be the diocesan bishop or a bishop or priest appointed by him. In a diocese in which no other president has been appointed, in the absence of the diocesan bishop from the diocese or during a vacancy of the See the administrator of the diocese shall be the president.

c) The diocesan bishop shall appoint two or more communicant members of this Church, clerical or lay, male or female, to be members of the Commission, and may appoint other persons to be consultants without vote.

d) At least one member of the Commission or a consultant should be engaged in or be qualified to engage in the practice or teaching of civil law in the province, territory or other jurisdiction or each of them, in which the Commission acts and at least one member or a consultant should have special skill and knowledge in Canon Law and at least one in pastoral care.

e) The Commission may delegate to one or more members or consultants the investigation of any application or class of applications and of any matter or matters related thereto and of ascertaining any relevant facts and reporting thereon to the Commission, and may accept and act on any report or may take or require further investigation.

f) A quorum of a Commission shall be a majority of its members. The decision of a Commission shall be that of a majority of its members present and taking part in determination of its decision.

g) Before becoming effective, the decision of the Commission shall require confirmation by the diocesan bishop or a bishop appointed for that purpose, or, if the See is vacant or the diocesan bishop and other bishops of the diocese be absent from the diocese, by the diocesan bishop's commissary or other administrator of the diocese.

h) The diocesan bishop shall appoint an officer of the Commission who shall be known as the registrar and shall act as clerk and secretary of the Commission, to receive applications, conduct correspondence, give notices, attend hearings and deliberations in person or by deputy and keep minutes of proceedings, and engross and promulgate decisions and communicate each decision to the appropriate incumbent and the applicant or applicants and shall keep the records of the Commission in the diocesan offices.

2. <u>Joint Commission</u>

a) With the consent of the metropolitan of the Ecclesiastical Province and of the diocesan Synods of the dioceses concerned, the diocesan bishops of two or more dioceses may establish a Joint Commission to deal with all applications made thereafter within any of the dioceses concerned. If the dioceses are in different Ecclesiastical Provinces, the consent of the metropolitan of each province shall be required.

b) The diocesan bishops of the dioceses concerned shall at the time of the meeting of each provincial Synod involved or otherwise from time to time as required elect a bishop to be president of the Joint Commission or confirm the appointment of one already in office. If the jurisdiction of the Joint Commission extends into two Ecclesiastical Provinces, the bishops of the dioceses concerned shall arrange the election of a president among themselves.

c) The president of a Joint Commission shall appoint the registrar from time to time during his term of office as president.

d) While a Joint Commission is in existence, its composition, organization, powers and procedure shall with all necessary changes be the same as those of a diocesan Commission, and no diocesan Commission within its jurisdiction shall act, provided that:

i) the diocesan bishops of the dioceses concerned shall join in the appointment of members of and consultants to the Joint Commission;

ii) applications shall be submitted by the appropriate incumbent to the diocesan secretary of each diocese concerned and forwarded by him to the registrar forthwith;

iii) after a decision in an application has been made and promulgated, the registrar shall forward the decision, together with the application and all related documents, to the diocesan secretary of the diocese in which it was made, who shall submit the decision for confirmation to the authority mentioned in clause 1 (g) of this Part. On obtaining the determination of that authority the secretary shall keep it with the application and accompanying documents in the diocesan records in a confidential manner, and communicate the decision to the appropriate incumbent and the applicant or applicants.

e) The diocesan bishop of a diocese under a Joint Commission may with the consent of his diocesan Synod and of the metropolitan of the province withdraw his diocese from the jurisdiction of the Joint Commission in respect of applications made after the withdrawal. On so doing he shall forthwith establish a diocesan Commission.

3. Jurisdiction of Commissions

Applications under this Canon shall be either:

a) Applications for declaration of marital status, under Part III of this Canon, or

b) Applications for permission to marry according to the rites of this Church, under Part IV of this Canon.

4. Procedure

The procedure followed by a Commission shall be governed by the provisions of Schedule D.

5. Avoidance of Delay

Each application shall be dealt with as expeditiously as possible.

6. Limitation of Jurisdiction

Every finding and determination of the Commission shall be and shall be expressly stated to be made solely for the purposes of this Canon and not for the purpose of performing any function of a civil court or

other civil authority, and shall otherwise be confined to the findings and declaration, or granting or refusal of permission, necessary for disposing of the application in respect of which it is made.

7. Persons Serving in or Attached to the Canadian Forces

a) This section applies to a person enrolled in the Canadian Forces who is serving in the regular Forces or who is a member of the reserve Forces on continuous duty with the regular Forces, or a person who, in accordance with the National Defence Act, accompanies the Canadian Forces, and the dependents of all such persons.

b) A person described in (a) of this section may make an application under Part III or Part IV of this Canon by forwarding his application to the Anglican chaplain responsible for his pastoral care.

c) On receipt of an application mentioned in (b) from a person who is residing in Canada, the chaplain shall forward the application to the bishop of the diocese in which the applicant is resident.

d) If the applicant is a person serving or residing outside Canada, the chaplain shall forward the application to the Bishop Ordinary of the Canadian Forces for action.

e) Nothing herein contained shall prevent the making of an application by such a person in the manner prescribed by Part III or Part IV.

Part VII

FORMS

Forms for use in the administration of this Canon may be authorized from time to time by the National Executive Council of the General Synod.

SCHEDULE A

DECLARATION

See Part I, 2, and Schedule C, 5.

We, _____ and _____, hereby declare that we intend to enter into marriage which we acknowledge to be a union in faithful love, to the exclusion of all others on either side, for better or for worse, until we are separated by death.

We undertake to prepare ourselves for the exchange of vows at our wedding, recognizing that by this mutual exchange our union in marriage will be established.

We intend to strive thereafter to fulfill the purposes of marriage: the mutual fellowship, support, and comfort of one another, the procreation (if it may be) and the nurture of children, and the creation of a relationship in which sexuality may serve personal fulfilment in a community of faithful love.

SCHEDULE B

APPLICATION FOR DECLARATION OF MARITAL STATUS

See Part III, 4(a) and 6(c), and Schedule C, 1.

The following information, or so much of it as is necessary for a decision by the Commission, shall be provided as far as it is known:

1. The full name, and place of residence of the applicant;

2. The date and place of the marriage ceremony in question, its nature and form, by or before whom it was celebrated or solemnized, and the authority or purported authority of the celebrant;

3. The full name, and the place of residence if known, of the other party to the ceremony, at the time of the application;

4. The ages of the parties at the time of the ceremony, their then respective places of residence, domiciles and nationalities, their relationships towards each other by blood or marriage, whether either of them was under any disability or prohibition with respect to marriage generally or with respect to the other party, and the respective marital conditions of the parties immediately before the ceremony;

5. The proper law applicable to the ceremony and to the marriage otherwise than with reference to the ceremony, the relevant provision of the proper law or laws and authorities for such provisions;

6. Whether the requirements of the proper law or laws with respect to banns, license or permit, to consent of parents or others, to examinations and other preliminary matters were duly compiled with;

7. The alleged defects in the ceremony or in the marriage or purported marriage;

8. Whether (if relevant) either party has exercised any legal right to avoid the marriage or purported marriage or has approbated the marriage;

9. Full particulars of any proceedings in any court or ecclesiastical tribunal or commission in which the validity of the marriage or purported marriage was questioned directly or indirectly and the result of such proceedings;

10. Full particulars of any proceedings in any court or legislature or of any other act or event by which the marriage or purported marriage was or is alleged to have been dissolved or terminated;

11. Whether there have been children of the marriage or purported marriage and, if so, the full name, age, place of residence and present marital status of each child now living;

12. If any child of the marriage or purported marriage is a minor or under any disability or otherwise dependent on one or both of the parties to the marriage or purported marriage a statement showing who has the custody or is directly or indirectly responsible for the care and maintenance of the child and full details of present financial and other arrangements and future plans for the care, maintenance, education, and advancement of the child;

13. A statement showing what provision has been made by the applicant for the present and future maintenance of the former spouse or purported spouse, or an explanation why there is no such provision;

14. If one or both applicants are not resident in the parish, the procedures as outlined in Part IV, Section 1 (b) may apply;

15. Any other facts that would assist the Commission.

SCHEDULE C

APPLICATION FOR PERMISSION TO REMARRY ACCORDING TO THE RITES OF THE CHURCH

See Part IV, 1(c)

The following is required:

1. The full name and place of residence and religious affiliation, if any, of each applicant;

2. The date and place and solemnizing officiant of any former marriages of each applicant with a person now living and the present marital status of the applicant and the ages of the parties immediately before such marriage;

3. The information mentioned in paragraphs 3, 9, 10, 11, 12, 13 and 14 of Schedule B.

SCHEDULE D

PROCEDURE OF THE COMMISSION

See Part VI, 4.

1. Unless a marriage or purported marriage in respect of which an application is made has been civilly annulled or declared null and void or dissolved or terminated by a competent legislature or a competent court at the instance of or after due notice to the party thereto other than the applicant herein, the Commission shall before making a finding or determination cause the other party to be notified of the application in a manner that satisfies the Commission that the notice has been brought to the attention of the other party, if it is feasible to give such notice.

2. In any case the Commission may cause the other party to the marriage or purported marriage, or any other person whom the Commission believes to be concerned, to be notified of the application, if notification is feasible.

3. The notice shall be accompanied by a copy of the application and shall inform the person notified that he or she may assert or dispute any statement of fact, submit evidence orally or in writing and make any submission or representation he or she sees fit to make in person or by representative.

4. Any statement, dispute, evidence, submission or representation made in response to the notice shall be communicated to the applicant who shall be given an opportunity of making answer or rebuttal.

The Commission may

5. Require proof of any additional fact which appears to be relevant to the matters involved in the application.

6. Require proof of any fact to be made by statutory declaration or to be made orally by affirmation, and require any document to be satisfactorily authenticated.

7. Require the applicant, in order to remove doubt, to take such proceedings in a competent civil court as may be necessary to establish or confirm the nullity of any purported marriage not already annulled or declared null and void by a court or legislature or the dissolution or termination of any marriage not dissolved or terminated by a court or legislature, or the competence in the premises of any court or legislature whose act, judgment or decree is relied on in relation to the marital status of the applicant.

8. Permit an applicant to be represented or assisted by counsel or by a person having special skill and knowledge in Canon Law and pastoral care.

9. Make findings of fact based on any evidence satisfactory to the Commission, submitted in a matter satisfactory to the Commission, whether written or oral and direct or hearsay and whether or not verified by oath, affirmation or statutory declaration.

10. Conduct a hearing, if the Commission sees fit, in the presence of the applicant and of the other party to a marriage or purported marriage if the other party desires to attend, and of their representatives or assistants, or make a determination without a hearing if the Commission does not consider a hearing necessary, and no application for a hearing is made by the applicant.

11. Permit an application to be reopened or a fresh application to be made if further information is available after the Commission has disposed of an application.

12. It is not intended that the Commission should act as a court and pass judgment on the past conduct of applicants, but provide them with guidelines towards a better future for a new marriage. The function of the Commission is pastoral, as part of the Church's marriage ministry.

Schedule E
Marriage Preparation

See Part I, Section 2.

It is suggested that the incumbent or designate in discussing marriage preparation with the parties to a marriage, in addition to recommending strongly to the parties that they avail themselves of a marriage preparation course or program, review with the parties the following specific issues:

1. The attitudes and expectations of the parties as to how they will deal with financial planning including budgeting, sharing of incomes and expenses;

2. The attitudes and expectations of the parties as to how they will deal with any potential religious differences;

3. The attitudes and expectations of the parties as to how their families including parents and siblings will react to the marriage and how supportive they will be;

4. The attitudes and expectations of the parties towards lifestyle including interests and friends in which there may be common interests and differences;

5. The attitudes and expectations of the parties towards work sharing in the home relationship and management of the household;

6. The attitudes and expectations of the parties as to their understanding of the importance of communication between partners in a marriage;

7. The attitudes and expectations of the parties in regard to sexual relations;

8. If the marriage being entered into is not a first marriage for both parties, it is recommended that there be specific discussions with the parties regarding the effect of payment by one of the parties of spousal or child support regarding a previous marriage, and potential problems concerning access to or custody of children from a previous marriage, and further potential problems with integration of children of the parties from previous marriages into a family unit;

9. Their views regarding number of children, rearing and education of same and potential career conflicts.

10. The solemnity of the marriage covenant which the parties are making in the sight of God.

Niagara Anglican - June 1987 Issue

ONE MAN'S VIEW

BY ARCHBISHOP JOHN

Lusaka, Zambia, May 8, 1987, 1:30 a.m. My experience this week has blown my mind! And since I can't get to sleep, - unusual for me, - I decided to write something tonight. I came to Lusaka at the request of our new Primate to represent him at a five-day meeting sponsored by the World Council of Churches' Program to Combat Racism. Delegates from five continents and many Churches attended, but the only Canadians were Wayne Myles, Director of the International Centre at Queen's University (representing the Moderator of the United Church) and me.

The meetings announced purpose was to allow Church leaders "to meet face to face with leaders and members of the South African Liberation Movements", - the African National Congress (ANC), Pan-African Congress (PAC) and the South West African People's Organization (SWAPO). We were "to discuss with them the oft-heard allegations about their violence and Communism, and to ascertain for ourselves the future prospects for South Africa and the neighbouring 'front-line states'". In my view, these goals were certainly met.

As a veteran conference goer, I admit to being fascinated at the prospect of coming to Luska; but I received far more than I could have imagined. I had been to Southern Africa before, in 1976, to attend a conference in Johannesburg and to conduct

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Confirmations in Namibia for the then exiled Anglican Bishop. Therefore, I had already some first-hand experience with the scandal of apartheid, and the legitimate but frustrated hopes of black South Africans and Namibians. But still I had my mind blown this week. Here are some of the reasons, together with some other comments.

(1) We had direct engagement with grassroots members as well as the top leaders of the Southern Africa Liberation Movements. Though I had felt that popular accusations about their Communism and violence were probably exaggerated, it took first-hand experience to show how great and unfair that exaggeration has been. I was deeply impressed by their stories of suffering, their articulate faith and warm friendship.

For example, Mr. Oliver Tambo, President of the African National Congress, is a lawyer, a practising Anglican, and a former seminarian. As a leader, most people agree he is clearly a large cut above average. He is quiet, thoughtful, articulate and very open in discussion. He was quite frank about the ANC accepting help from any source whatsoever, even from Communists. He said "We do it for the same reason as the Western allies did it in World War II, - because we are facing a ruthless and

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powerful enemy, and need all the help we can get." He and his colleagues insisted and demonstrated that apartheid is indeed just as evil as Nazism.

(2) If that claim sounds exaggerated, it may be because our news media are not reporting all the facts about the violence afflicted by the South African Government on the black majority of their own people, and on the neighbouring "front-line states". Black South Africans and Namibians are systematically harassed, attacked and tortured by South African soldiers and police. Due to the current news blackout, and SA Government propaganda, we in North America hear only a fraction of the whole violent story.

I met twenty blacks who had been jailed or tortured, and heard universal testimony of the ongoing Government inflicted violence. Since June 1986, some twenty-eight thousand people have been detained, nearly half of them children, and yet we experienced the warm and open Christian Faith which is many black people's main sustenance. I could feel a lump in my throat when a male chorus representing the front-line states sang movingly,

"We shall walk through the valley in peace,

----- Jesus Himself will be our leader".

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I am fully convinced that the prime issue in Southern Africa is not "Communism versus the West", - but, "Racist South African Government oppression versus the legitimate aspirations of black people. Most black people and their Liberation Movement leaders have no inclination to Communism. But they are hurt, angry and frustrated enough that Western leaders fear of collusion with Communism could become a self-fulfilling prophesy if we don't offer more help. As Oliver Tambo said, "P. W. Botha (South Africa's P.M.) and his apartheid policies are the best friends Communism has in Southern Africa!"

(3) Of course, Mr. Botha and his Government claim that apartheid is outdated and that they have been modifying it gradually for at least a decade. They insist that they want to share power "between communities" in South Africa.

Perhaps; but as the "Report of the Commonwealth Eminent Persons Group" states "the key question is not whether there be power-sharing, but in what manner, -----". And again, "The South African Government ----- has perfected a specialized political vocabulary which, while saying one thing, means quite another." (page 81)

Personally, I am convinced that most Canadians do not

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understand how greatly the controlled South Africa news output colours our own media reports, and that fact keeps us from understanding how really oppressive and violent the South African military police actually are.

(4) This week was a notable opportunity for me to get reacquainted with the tragedy of Namibia. I remember speaking personally ten years ago to Anglican clergy there who had been tortured by South African soldiers. And the situation is getting worse. Thirteen schools have been destroyed in recent weeks alone (one with over eight hundred children) by the military "protectors" who try to project the blame on the Liberation Movements.

But the Namibians themselves know South Africa is the real enemy and give SWAPO overwhelming support. We grieved with them as they celebrated "Kassinga Day" on May 4. It commemorates the eight hundred and sixty-seven Namibian refugees, mostly women and children, who were massacred by South African troops at a SWAPO refugee camp in Angola in 1978.

(5) The "front-line states" including Mozambique, Zimbabwe, Botswana, Angola, Zambia and others, were all represented here. We visited a camp for some of the one hundred and forty thousand

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refugees Zambia alone has received, due mainly to South African harassment beyond its own borders. These neighbouring, independent states are economically dependent on South Africa whether they like it or not, - but long for true independence and self-sufficiency. Thus, they have banded together to form the South African Development Coordination Conference (SADCC, pronounced "saddick"). It is an association of nine majority ruled independent states in Southern Africa who aim to reduce their dependence on South Africa. It is the kind of body that deserves the wholehearted encouragement of the Canadian Government and other Western Governments as well.

(6) We talked a lot about Communism and violence, and the people responded frankly. The Liberation Movements have deep roots in many Christian denominations, but are open to help wherever they can get it. They regard the charge of Communism as unfair and irrelevant to the one great issue: "banish apartheid".

As for the violence, they admit with obvious sadness and regret that for them it may be their only recourse in response to decades of violence from the South African Government. SWAPO is eager for open and equal negotiations with South Africa who has

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been ordered by U.N. resolution 435 (1978) to free Namibia. But South Africa, buttressed by U.S.A., Great Britain and others, refuses either to leave or to recognize SWAPO in any way, except to outlaw and harass it.

Eighty percent of Namibia's people are Christians, and every major Christian Church supports and participates in SWAPO. The Roman Catholic Bishop of Namibia addressed our Conference and led us in the commemoration of Kassinga Day.

(7) It is plain to me that while we Canadians Christians rightly desire to renounce violence, the Christian tradition gives us no right to judge or condemn our brothers and sisters in Southern Africa who may feel driven to it. As one Liberation leader insisted, "We have obeyed quite literally the Lord's command, 'to turn the other cheek, and to forgive seventy times seven', but now reluctantly, and with respect for human life, we feel driven to respond by sabotaging key military targets. Occasionally and inadvertantly, some people may get hurt, - but only one one hundredth of the number that are deliberately tortured and killed by the South African troops". If you feel inclined to disagree with their reluctant violence, then perhaps universal, stringent economic sanctions, far tougher than those imposed so far, would

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make the violence unnecessary. Black South Africans admit frankly that such measures would indeed hurt them first. But they insist that, "When you are suffering this much already, more suffering is worth it if the SA Government's continuing violence can be eradicated".

So there you have it, - violence <u>or</u> serious, wide-spread international economic sanctions. That seems to be the only choice.

One of the Islamic observers at this meeting summed up my own feelings about how to respond to the "Lusaka experience". He quoted one of his own leaders who said, -

> "Three kinds of people shall not be under the shade of Allah's mercy on the day of judgement: -
>
> the oppressor,
>
> the one who assists him,
>
> and the one who remains silent in the face of oppression."

A TRULY CHRISTIAN EXPRESSION

Synods '83 & 85

Synod of 1983 was faced with many difficult matters. Of prime importance was the seeking of the guidance of the Holy Spirit in the election of a new Bishop. Also of major consideration was the matter of whether or not the concept of an Equalized Stipend should be implemented in the Diocese of Algoma.

Synod was not disappointed. The Holy Spirit acted powerfully and decisively throughout the period. As a result we now have Bishop Peterson performing the work of our Diocesan and the second matter, after much discussion, passed with ease.

The discussion concerning Equalized Stipends lasted throughout the majority of the Wednesday evening deliberations. Bishop Nock, in comprehending the seriousness and significance of the step, wisely determined to continue the discussion on the Thursday morning prior to putting the matter to a vote.

Thus, after at least three hours of discussion. and following a call for a vote by orders, the matter was put to the Synod.

The result was that 72% of the Clergy and 66% of the Laity supported the concept. This is a sufficient majority to change a Canon of the Diocese at one Synod.

However, the minority group who did not support the issue insisted upon bringing the matter back to Synod '85. This group brought a motion to rescind the motion for Equalized Stipends. A long involved discussion followed. Again the concept was overwhelmingly supported when 71% of the Clergy and 73% of the Laity voted against this motion to rescind.

If such a study were possible, it would not be surprising to see that these figures actually represent approximately 80% of the parishes being in favour of the action.

Again To Be Brought To Synod '87

Despite this overwhelming majority vote for the concept of Equalized Stipends at each of the past two Synods, the small minority of dissenters are going to attempt to take-up Synod's time by debating the issue again (it would seem they intend to bring it back again and again until the minority gets its way).

If Synod '87 consents to re-open the issue we can look at another two or three hours of full debate covering the same material as was previously discussed in such a thorough manner.

National Church Document on Clergy Remuneration

At General Synod in 1983 the National Committee on Ministry tabled a document entitled *Guidelines for a Healthy Deployment System.* This has been followed at General Synod 1986 with a reprinting of this

document together with a section entitled *Principles of a Healthy Remuneration System.*

These two documents developed by members from six Western Dioceses illustrate clearly the struggles which the Stipends Task Force of the Diocese of Algoma has undergone since its inception in 1966. They bring no new considerations before the Diocese of Algoma Stipends Task Force. In fact, it could be clearly suggested the Algoma Task Force has dealt with the problem more thoroughly and less politically due to its longer and more thorough study of the matter.

While the Equalized Stipend concept of the Diocese of Algoma has considered all matters discussed in the National Church document (some implemented and some seen as being inappropriate for Algoma) it solves many of the problems either left untouched or actually created by the National document.

It would seem as though the National Church document has problems distinguishing between:

a. the need to have clergy equally available to all Parishes and Dioceses without concern for the ability of such paying sources to meet the stipendiary requirements, and
b. its desire to satisfy a worldly need to attempt to recognize differing levels of required capability and job demands.

The Equalized Stipend concept of the Diocese of Algoma does not fall into this trap. It sees the work of Clergy as being very different from the nature of work in the secular world. Further, it sees equality of Parish access to the specific Clergy who meet their current needs as being of optimum importance.

Yet, the Algoma System meets both the above criteria with an equalized living allowance (stipend) that would adequately supply the needs of Clergy individuals and their families (in concert with the requirements of the National document). It solves the problem of varying responsibilities which produce increased costs to the individual with expense accounts rather than stipendiary dollars. This also promotes the total availability of all Clergy to all Parishes concept.

Generally speaking, it is entirely unreasonable to expect clergy positions to be evaluated, tagged, classified, etc. in the same manner as secular positions.

Each Parish has demands and needs that are unique and require individual skills. The size of Parish with its overall inherent responsibilities cannot be used as a reason for an individual with the necessary skills being denied to that Parish due to its inability to pay a stipend beyond its means.

The National Church proposal fails to recognize the equality of the people and their needs regardless of their living in large or small population concentrations (Parishes). This was also true of the pre-Equalized Stipend System in our Diocese (the one to which some would like to return). It does not recognize that a highly skilled

individual may be suited to developing small parishes. Such a person should not be denied to the Parish due to its inability to pay the necessary stipend nor should he/she be financially penalized for his/her calling to utilize such God-given skills.

Thus it is clearly evident that, for Algoma, the Equalized Stipend concept so overwhelmingly supported by the past two Synods of the Diocese represents the best solution.

Work Of Stipends Task Force

This Committee, or forms thereof, has been working since 1966.

Since the overwhelming direction of Synods in 1983 & 1985, the Task Force has developed implementation plans showing a maximum additional stipendiary cost to the total Diocese of not more than 5.5% per year. This is a lower percentage than many current increases cost per year.

Further, charts have been shown to the Executive Committee illustrating how, by 1992, all save three or four clergy would be at an Equalized Stipend of $21,000 per year. The remaining few would be above the equalized figure due to their currently higher stipends.

The interesting point is that **no one is expected to take a real dollar cut in stipend!** Increases at the upper end would merely be lesser than those at the lower end until the equalized level is attained.

Supporting Theory

Perhaps of prime importance is the fact that the Equalized Stipend concept sees a stipend to be a *living allowance* which provides the clergyman with the wherewithall to live without worry while he undertakes to perform the Work of God. Such a *living allowance* is given without regard for assignment or parish status. It recognizes the equality of callings, and parishes, in the eyes of God and the People of God.

Jesus shows how those hired late in the day are worthy of as much pay as those who began work early. Further, Jesus stated that the labourer (i.e. the preacher) deserves his food. When these two thoughts are added to that of the *Good Shepherd* who does not desert his sheep because he is commited to them as opposed to the desertion of the hireling who is merely working for pay, it becomes very clear that recognizing the equality of ministries, and places of ministry, is the only truly Christian route to follow.

St. Paul reinforces this teaching when he supports the right of the preacher to his pay. It is further clear by his intent that such pay should give them sufficient to live on without putting the preacher above his fellow man. Paul further points out that a man of God who is involved in preaching and teaching along with his administrative work is worthy of double honour. Goodspeed points out that this means he is worthy of twice as much as he gets but that this worthiness should not

divide him from his fellow workers.

Further, as St. Luke illustrates in the Acts of the Apostles, the early Christians held all in equal concern and worthiness. In what better way can this be shown to the world than through the equality of the needs of the clergy?

Morgan P. Noyes, in writing in the Interpreter's Bible, states, "In a society of unredeemed men competition for gain may be necessary as an incentive for their toil.....But to the extent they are captured by the Spirit of God, competition ceases to be the central motive, and co-operation in service becomes as natural as breathing."

Dorothy Sayers in pleading the case that all work is a vocation says, "The worker's first duty is to serve the work.....It is the duty of the Church to see that the work serves God, and that the worker serves the work. Work is not primarily something one does to live, but the thing one lives to do.

Both of these people tend to support the necessary dedication to the work of God that would put the clergy on an equal footing both before God and man. The prospect of the clergy projecting to the world, in both word and act, the essential equality of each individual in being, and in function, under God is exciting.

When the mobility of the clergy is added to these arguments along with the facility for the Bishop to assign the right man to the right place without regard for his current income or station, the overall benefit to the Parish, the Clergy, and the Diocese becomes unquestionable.

The appendix to this report contains a list of pros and cons which should be digested in order to comprehend this total discussion.

Conclusion

This Synod should be very concerned about the work of this Diocese. Rather than discussing a matter which is the concern of only about 20% of the parishes (if that 20% were mission parishes there would be no question of re-introduction), this Synod should be spending its time on other important matters. This can be accomplished by strongly re-iterating this Synod's concurrence with the work of the previous two Synods by directing the Executive Committee to be more zealous in functioning together with the Stipends Task Force to implement the Equalized Stipend Concept in its entirety.

From the above, and the attached appendix, it is clear that the best approach for the good of the Diocese as a whole is that of the Equalized Stipend. Of course, this will mean that clergy cannot *play politics* for more lucrative positions; parishes will not be able to use their money to *purchase* just the right man for them even if it means luring him from where he is really needed; etc. However, from a Christian stance all will be far more free to truly seek the Will of God in all placements.

EQUALIZED STIPENDS: PROS AND CONS

PROS

1. All ministries and parishes recognized as being equal.

2. The *gifts* of all clergy recognized as being different but *equal* in the eyes of God and Christian man.

3. Mission and borderline self-supporting parishes are relieved of the necessity of receiving only *junior, retiring,* or *failed* clergy.

4. Clergy are relieved of the temptation of looking to the higher income parishes as necessary to the income of their families.

5. Bishop relieved of the problem of income levels being a barrier to the proper allocation of manpower.

6. Ability of the Diocese as a whole (mission & self-supporting parishes working together) to provide a higher overall level of living to all, and not selected, clergy.

7. Recognition of the true meaning of stipend as being a *living allowance*.

8. True and proper use of *expense accounts* to replace dollars spent out of stipend for positional reasons.

9. Transfers to parishes not seen as promotion or demotion of clergy but rather as allocation to point of most need.

10. Ambition can be expressed in quality of performance in the service of God.

11. Implied *class structure* of the clergy according to income is eliminated.

12. Clergy talents are matched to specific parish needs without regard for the requirement to reward an individual for past services.

13. National Church goals according to related documents are met without the inherent difficulties created thereby.

CONS

1. Temptation for clergy of lower motivation and less Christian concern to seek situations with potential of getting away with less work.

2. Inability of *wealthier self-supporting* parishes to utilize monetary means to attract specific clergy to their parish.

3. Temptation to turn *Equalized Stipend* into a *Minimum Stipend* in order to save dollars.

DIOCESE OF ALGOMA May 28, 1987

MEMORANDUM FROM THE TREASURER

TO: All those presently receiving copies of the Executive Committee Minutes

As you have undoubtedly observed from reading the minutes, reference is made to many standard exhibits which we, as a rule, do not reproduce unless specifically asked for in order to keep mailing and stationery costs at a minimum. However, those of you who wish to receive certain exhibits, would you please mark same in the appropriate place below, returning same to this office, and the exhibit(s) will be forwarded to you when published:

Exhibit		Synod Office Use
1 - Statement of Assets and Liabilities	___	_____
2 - Statement of Receipts and Disbursements	___	_____
3 - Statement of Accounts Receivable	___	_____
4 - Statement of Parish Obligations	___	_____
7 - Designated Appeals Schedule	___	_____
9 - Selected Statistics	___	_____
10 - Budget - 10A Unified Budget Summary	___	_____
11 - Allotment Schedule (Unified Budget Levy)	___	_____
21 - Advisory Outreach Committee	___	_____
23 - Social Action Committee	___	_____
24 - Property Committee Report	___	_____
25 - Advisory Finance Committee	___	_____
26 - Advisory Investment Committee	___	_____
27 - Advisory Ministry Committee	___	_____
28 - Ecumenical Committee	___	_____
32 - Renewal Committee	___	_____
33 - Constitution and Canons Committee Report	___	_____
35 - Stipend Task Force	___	_____
41 - Anglicans in Mission	___	_____
42 - Task Force on Native Ministry	___	_____
43 - Advisory Stewardship Committee	___	_____

D.P. Oosterbaan, Treasurer.

NAME _____

ADDRESS _____

_____

_____
Postal Code

DATE _____

STATEMENT OF INTENTION

May 27, 1987

DIOCESE OF ALGOMA

TO THE MEMBERS OF THE ELECTIONS COMMITTEE:

RE: DELEGATES TO PROVINCIAL SYNOD

I agree to allow my name to stand for election as one of the delegates

to: PROVINCIAL SYNOD (October 19 - 22, 1988 in Timmins, Ontario.)

_____
(Signature)

NAME _____

ADDRESS _____

_____

_____

_____
(Postal Code)

PLEASE PRINT

TELEPHONE NUMBER _____

PARISH _____

N.B. Please turn in at temporary Synod Office, Marconi Hall, so that ballots may be prepared promptly.

Distribution of ballots - Friday morning, May 29, 1987.

(4 Clerical/4 Lay Delegates to be elected)