

ALGOMA
SYNOD
JOURNAL
1991

THE INCORPORATED SYNOD OF THE

DIOCESE OF ALGOMA

ANGLICAN CHURCH OF CANADA

May 14th, 15th, and morning of 16th, 1991

35TH SESSION

Sault Ste. Marie, Ontario

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IN MEMORIAM
(Synod Journal)

Former members of the Algoma Synod departed this life 1989-1991
and gratefully remembered before God

CLERGY

SERVED IN
ALGOMA

The Most Rev'd Willam Lockridge Wright	1940-1974
The Right Rev'd Frank Foley Nock	1942-1983
The Rev'd Canon James Fletcher Hinchliffe	1943-1975
The Ven. John George Meara Doolan	1948-1982
The Rev'd Canon Arthur Lionel Chabot	1948-1983
The Ven. Ernest Roy Haddon	1950-1986
The Rev'd Canon David Nelson Mitchell	1954-1983
The Rev'd Robert Desmond Russell	1983-1990

+ + + + +

Ronald Patrick Thibault

St. John's Church, Garden River

+ + + + +

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

OFFICE - BEARERS
(With year appointed or elected)

THE BISHOP

The Right Reverend L.E. Peterson
(1983)

DEAN (6th)

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

CHANCELLOR

O. Kennedy Lawson (1991)

REGISTRAR

C. Bruce Willson (1991)

LAY SECRETARY

Mrs. E. Woods (1991)

VICE-CHANCELLOR

Alan Newell, Q.C. (1989)

TREASURER

D.P. Oosterbaan (1975)

CLERICAL SECRETARY

The Rev'd B.M. Murphy (1991)

RETIRED ARCHDEACONS

The Venerable C.H.G. Peto (1957)
The Venerable G. Thompson (1957)
The Venerable S.M. Craymer (1971)
The Venerable J.H. Watson (1976)
The Venerable F.R. Coyle (1976)
The Venerable R.A. Locke (1982)
The Venerable W.A. Graham (1983)

ARCHDEACONS

Executive Archdeacon	The Venerable R.O. Andrews	(1991)
Algoma	The Venerable W.R. Stadnyk	(1986)
Muskoka	The Venerable N.L. Goater	(1987)
Sudbury	The Venerable E.B. Paterson	(1982)
Temiskaming	The Venerable L.A. Shaw	(1990)
Thunder Bay	The Venerable M.S. Conliffe	(1986)

BISHOP'S CHAPLAIN

Canon H. Morrow (1983)

HONORARY CANONS (RETIRED)

The Rev'd Canon D.H. Dixon	(1960)
The Rev'd Canon A.J. Thomson	(1962)
The Rev'd Canon B.J. Cooper	(1976)
The Rev'd Canon J.G. McCausland	(1981)
The Rev'd Canon H. Morrow	(1982)
The Rev'd Canon G.W. Sutherland	(1976)
The Rev'd Canon J.S. Crouch	(1982)

HONORARY CANONS (ACTIVE)

The Rev'd Canon D.M. Landon	(1983)
The Rev'd Canon F.G. Roberts	(1983)
The Rev'd Canon W.J. Ellam	(1985)
The Rev'd Canon J.G. Bays	(1990)
The Rev'd Canon A.V. Bennett	(1990)
The Rev'd Canon M. Hornby	(1990)
The Rev'd Canon J.W. Smith	(1990)
The Rev'd Canon E. Vaughan	(1990)
The Rev'd Canon J.M.A. Wright	(1990)

REGIONAL DEANS

Algoma	The Rev'd E.P. Moyle	(1991)
Muskoka	The Rev'd Dr. R.B. Porth	(1991)
Sudbury	The Rev'd S.W. Putman	(1991)
Temiskaming	The Rev'd M.A. Clark	(1990)
Thunder Bay	The Rev'd W.R.G. Willans	(1989)

POSTULANCY COMMITTEE

The Very Rev'd I.L. Robertson	(1967)
The Rev'd J. McRae	(1987)
The Ven. W.R. Stadnyk	(1989)
The Ven. N.L. Goater	(1989)
The Ven. E.B. Paterson	(1989)
The Ven. L.A. Shaw	(1990)
The Ven. M.S. Conliffe	(1989)

PASTORAL CHAPLAINS

Algoma	The Rev'd Canon T.J. Delaney	(1991)
Muskoka	The Rev'd B.M. Murphy	(1991)
Sudbury	The Rev'd G.S. Snell	(1991)
Temiskaming	The Rev'd Canon J.W. Smith	(1991)
Thunder Bay	The Rev'd J.P. Williams	(1991)

EDITOR - ALGOMA ANGLICAN

Mr. Donald Smith	(1989)
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WARDEN OF LAY READERS

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

Dr. D.H. Gould	(1975)
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AUDITORS

Pannell Kerr MacGillvray Inc.

May 1991

D I O C E S A N C L E R G Y

BISHOPS

Peterson, Leslie Ernest

PRIESTED

Mar. 25, 1955

MADE DEACON

May 27, 1954

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
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
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
Beattie, William Gilmour	(Retired)	June 11, 1946	May 6, 1945
Thomson, Alvin James	(Retired)	May 11, 1947	June 16, 1946
Coyle, Frank Robert	(Retired)	June 4, 1950	May 1, 1949
Sutherland, George William	(Retired)	June 4, 1950	May 3, 1949
Lumley, Robert	(Retired)	Dec. 17, 1950	Sept. 25, 1949
Wilkinson, Maurice Pickard	(Retired)	Apr. 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
Playfair, R. Patrick L.F.		Mar. 17, 1955	May 30, 1954
Hankinson, Michael Roderic	(Retired)	May 1, 1956	May 3, 1951
Roberts, Frederick Gordon		Dec. 16, 1956	Mar. 1, 1956
Graham, William Andrew	(Retired)	Apr. 23, 1957	May 20, 1956
Heaven, Edwin Boyd Gyde	(On Leave)	Apr. 30, 1957	June 3, 1956
Woodward, Dalton Lawrence	(Retired)	May 30, 1957	Sept. 21, 1956
Crouch, Jack Sydney	(Retired)	Dec. 21, 1957	Oct. 28, 1954
Stadnyk, William Robert		May 1, 1958	May 5, 1957
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
Bays, John Gerald		May 11, 1961	May 26, 1960
Kreager, Henry Ross	(Retired)	Nov. 30, 1961	Apr. 25, 1961
Atkinson, Patrick Victor	(Retired)	Dec. 20, 1961	May 23, 1961
Sandys-Wunsch, John William Kervyn	(On Leave)	1962	1961
Ellam, William John		Apr. 1, 1962	May 11, 1961
Moote, Clayton Thomas Gilbert		Apr. 30, 1962	May 21, 1961

May 1991

PRIESTS

PRIESTED

MADE DEACON

Stanley, Douglas Arnold Bruce		June 30, 1963	May 13, 1962
Vaughan, Edward Richard		Mar. 25, 1965	May 21, 1964
Andrews, Rodney Osborne		May 30, 1965	Feb. 23, 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		Mar. 6, 1974	May 16, 1973
Quibell, George	(On Leave)	Feb. 2, 1975	May 5, 1974
Ostler, Kenneth George		May 16, 1976	May 29, 1975
Smith, Jerry William		May 19, 1977	May 16, 1976
Duncan, Ronald Edward	(On Leave)	June 12, 1977	Nov. 12, 1976
Winslow, Lawrence Harold		Apr. 25, 1978	May 19, 1977
Delaney, Timothy John		Nov. 30, 1978	May 1, 1978
Kelsey, John Robert		Nov. 30, 1978	May 1, 1978
McLeish, David Bruce		May 1, 1979	Apr. 25, 1978
Williams, John Peter		May 20, 1979	May 19, 1978
Mason, Richard Frank		Sept. 29, 1979	May 24, 1979
Snell, Guy Stuart		Jan. 6, 1980	May 4, 1978
Willans, William Richard Gore		Mar. 30, 1980	Sept. 16, 1979
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
Davies, Frank Robert		Feb. 2, 1982	June 7, 1981
Cross, Robert George	(On Leave)	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
Doe, Franklin Alfred		Feb. 2, 1984	May 12, 1983
LeGrand, Kenneth William		June 19, 1984	May 12, 1983
Dee, Clifford John		Feb. 17, 1985	May 2, 1984
Wright, Jonathan Michael Andrew		Feb. 17, 1985	June 5, 1984
Shaw, Nigel	(On Leave)	Feb. 17, 1985	Sept. 30, 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
Donevan, David Charles		June 13, 1987	Sept. 29, 1986
Cunningham, Thomas William		Nov. 30, 1987	May 27, 1987
Elkin, Robert James		Dec. 16, 1987	May 27, 1987
Cottrell, Michael Richard Francis		Nov. 27, 1987	May 28, 1987
Swayze, Edward Hugh		Feb. 20, 1988	May 27, 1987
Knight, Alan Eric John		Mar. 23, 1988	Sept. 29, 1986
Chuiipka, Perry Albert		Mar. 23, 1988	May 27, 1987
Mitchell, Barbara Joan		Nov. 30, 1989	Apr. 12, 1989
Neumann, William Brent		Dec. 2, 1989	May 16, 1989
Murphy, Beth Marie		Dec. 3, 1989	Apr. 12, 1989

May 1991

PRIESTS

McVeigh, Gregory Ernest
Hamilton, Hugh Melville
Rollins, Genevieve May
Henderson, Dawn Elizabeth Mary

PRIESTED

May 3, 1990
May 12, 1990
Dec. 2, 1990
Dec. 1, 1990

MADE DEACON

Apr. 12, 1989
Apr. 12, 1989
Apr. 12, 1989
May 6, 1990

Huskins, Harry Joseph
Sisson, Jennifer Mary
Woodcroft, Geoffrey John Joseph
Baker, Douglas MacIntyre

Dec. 8, 1990
Dec. 8, 1990
Dec. 8, 1990
June 1, 1991

May 6, 1990
May 6, 1990
May 6, 1990
Jan. 6, 1991

DEACON

Morden, Christopher John (On Leave)
Atkins, John Tuttle
Lucas, Margaret

Mar. 9, 1986
May 13, 1991
May 13, 1991

CHURCH ARMY

Captains Warren Evan and Dolores Ann Joslin

Mrs. R. Goos - Diocesan Lay Reader in Charge: St. John's, Garden River

OTHER CLERGY RESIDING WITHIN DIOCESE

The Rev'd R. Armstrong
The Rev'd Canon K. I. Cleator
The Rev'd R.E. Gilbert
The Rev'd C.W.J. Hutcheson
The Rev'd Canon T. James
The Ven. G.H. Johnson
The Rev'd W.S. Johnson
The Rev'd Canon C. Locke

Lieutenant, The Rev'd B.A. Mayo
The Rev'd J.F. McRae
The Rev'd P. Morley
The Rev'd Canon M. Poole
The Rev'd Canon H. Shail
The Rev'd C.W. Train
The Rev'd Canon A. Young

DIVINITY STUDENTS

Ms. Karen Heath

Mr. Blair Haggart

LAY DELEGATES

In attendance at 1991 Synod

DEANERY OF ALGOMA (26 Delegates)

Blind River
Mrs Marie Kirchmeir
Mrs Bobbi McCormack

Elliot Lake
Mrs Diane Lehman
Mr. Ron Kruger

Garden River
Mrs Bontje Williams
Miss Lana Grawbarger

Goulais Bay
Mr Charles Johnson

St Joseph & St George
Mrs Lucie Wills

Heyden
Mr Henry Gaines

Thessalon
Mrs J Larocque

Wawa
Mrs Elizabeth Woods
Mr Les Calkins

DEANERY OF MUSKOKA (23 Delegates)

Bala and MacTier
Mrs Audrey Westover

Bracebridge
Ms Mary Tanton
Mr Steve Newroth
Mr Andrew T. Forrest

Dorset
Mrs Ann Swingler

Emsdale
Mrs Joan Bridger

Gravenhurst
Mr Todd Jones
Mr Norm Wolske

Barkway
Dr Fred Boughen

Sundridge
Mrs Mary Hall
Lola McCaig

Sault Ste Marie:

Christ Church and St Peter's
Dr Gordon Wong
Mrs Mary Rossiter

Holy Trinity
Mrs Jane Rogers
Mr Henry Speer
Mr Neil Howson

St. John's
Mrs Myra Robinson
Mrs Florence Hammond

St. Luke's
Dr David H Gould
Mrs Dorothy Bowers
Mrs Edith Morrow

St. Matthew's
Mr Richard Brideaux
Mr Nicholas Gridzak
Mr William Kidd

White River
Mrs Jeanne Morgan

Huntsville
Mr Hugh Mackenzie
Mrs Kay Fowler
Mrs Judith Ruan

Milford Bay/Port Carling
Mrs Diana Wilde
Mrs Lynn Uzans

Parry Sound
Mr Ernie Watthey
Mr Ron Mancey
Mrs Shirley Brown

Port Sydney/Beatrice
Mr Don Jarvis
Mr Tom Webster

Rosseau
Mrs Jane Leonard
Mr Carl Blackmore

DEANERY OF SUDBURY (25 Delegates)

Capreol

Mrs Marion Mason
Mrs Allison Cline

Copper Cliff/St James Lockerby

Mr Robert Lewis
Mr Dale Geib
Dr Winslow Case

Espanola

Mrs Eva Rose
Dr Cleaver Keenan

Gore Bay

Mrs Mary Buie
Mrs Phyllis Wilson

Little Current

Mrs Connie Wilson
Mrs Darlene Hardy

Lively

Mr Winston Hardacre
Mrs Muriel Hankinson

Onaping & Azilda

Mrs Lynne Couvrette
Mr Willard Peterson

Massey & Webbwood

Mr Nelson McDowell

SUDBURY:

Epiphany

Mrs Laura Danyliw
Mrs Ruth Loukidelis
Mr Dave Roberts

Ascension

Mr Bill Bills

Resurrection

Mr Cyril Varney
Mrs Dorothy Varney

Coniston

Mr Ted Nicholson

Manitowaning & Mindemoya

Mrs Sheila Gagnon
Mrs Dorothy Anstice

DEANERY OF TEMISKAMING (16 Delegates)

Englehart

Mr Harvey Middaugh

Haileybury

Mr Joe Landers

Temagami

Mr Fred Heathcote

New Liskeard

Mrs Marguerite Hooey

NORTH BAY:

Christ Church

Mr Jim Ramsey
Mrs Marg Ramsey

St. Brice

Mr R H Sanderson
Mrs Doris Sanderson
Mr A S Randall

St John's

Mr Frank Boland
Mr Des Field
Mrs Christine Whatmore

Sturgeon Falls

Mrs Dawna Denis

Temiscaming

Mr Joseph P. Rankin

Powassan

Mrs Barbara Piper

Callander

Mr Horace Fleming

DEANERY OF THUNDER BAY (22 Delegates)

Manitouwadge
Ms Sue Hoy

Marathon
Mrs Cathy Gagnon

Nipigon
Miss Janie Seguin

Schreiber
Mrs Elizabeth MacKay

THUNDER BAY:

St. George
Mrs Shirley Donaldson
Mrs I. Koropeski

St. John's
Mr William Kosny
Mrs Joyce Langila
Mrs Lisa Richardson

St. Michael
Mrs Sue Simonsen

St. Paul
Dr Mary Richardson
Mr Jack Evans
Mr Stanley Farrow

St. Stephen
Miss Gail Pell
Mr Stephen Mitchell

St. Thomas
Mrs Linda Barker
Mr Allan Gilbert
Mr Len Landy

St. Luke's
Mr Jim Sutton
Mr John Sovereign

West Thunder Bay
Mrs Jean Vis
Mr Art Stephenson

A.C.W. REPRESENTATIVE

Mrs. Dorothy Chabot

YOUTH DELEGATES (10 Delegates)

DEANERY OF ALGOMA

Sherry Sturtevant
Kelly Cooper
Jim Dawson

DEANERY OF SUDBURY

Patricia Rollins
Shauna Dent

DEANERY OF MUSKOKA

Wendy Rowan
Matthew Montpetit

DEANERY OF TEMISKAMING

Trevor Vienneau
Travis Rose
Maureen Carriere

DEANERY OF THUNDER BAY

PROVINCIAL SYNOD DELEGATES AND ALTERNATES (elected 1991 Diocesan Synod)

Clerical Delegates (4)

The Reverend D Bradford
The Reverend D Henderson
The Reverend Canon F G Roberts
The Venerable L A Shaw

Lay Delegates (4)

Mrs R Goos
Mr Wm Kidd
Mrs R Loukidelis
Mrs B Piper

Alternates:

The Reverend W Putman
The Reverend Canon E Vaughan
The Reverend E Moyle
The Reverend B Mayo

Mr H Speer
Mr T Nicholson
Mrs I Koropeski

GENERAL SYNOD DELEGATES AND ALTERNATES (elected 1989 Diocesan Synod)

Clerical Delegates (4)

The Reverend Canon A V Bennett
The Venerable M S Conliffe
The Reverend Canon M Hornby
The Reverend Canon J M A Wright

Lay Delegates (4)

Mrs D Chabot
Dr D H Gould
Mr H Mackenzie
Mrs L Uzans

Alternates:

The Reverend Canon D M Landon
The Reverend P Playfair
The Reverend Canon J W Smith
The Reverend C Dee

Dr W Case
Mrs S Gagnon
Mr C Blackmore

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF
THE UNIVERSITY OF TRINITY COLLEGE

The Reverend Canon D.M. Landon
The Ven. E.B. Paterson
The Hon. J. dePencier Wright
The Reverend J.M.A. Wright

THORNELOE UNIVERSITY OFFICERS

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

Mr J. Eric Ford
Mr E. Checkeris
Mr N. Farkouh
Mrs Rosemary Burdenuk
The Rev'd Dr J.W.K. Sandys-Wuns

DIOCESE OF ALGOMA - LAYREADERS - APRIL 1991

Parish	Name	Status	Licensed	Renewed
ALGOMA DEANERY				
Christ Church, Korah	- Maki, Mr. James	Parochial LR	1 Mar 1984	1991
Christ Church, Korah	- Wong, Dr. Gordon	Parochial LR	9 Oct 1987	1991
Church of the Redeemer, Thessalon	- Anderson, Mr. Syd	Parochial LR	11 Mar 1985	1991
Church of the Redeemer, Thessalon	- Laroque, Ms Joyce	LR-in-training	31 May 1990	1991
Church of the Redeemer, Thessalon	- Stopes, Mr. Ernest	Parochial LR	16 Nov 1975	1991
Church of the Redeemer, Thessalon	- Peterson, Ms Carol	Parochial LR	31 May 1990	1991
Holy Trinity, Sault Ste Marie	- Manchester, Mr. P. Morris	Parochial LR	2 Apr 1980	1991
Holy Trinity, Sault Ste Marie	- Gaines, Mr. Henry	Parochial LR	2 Apr 1980	1991
Holy Trinity, Sault Ste Marie	- Cooper, Mrs Judi	Parochial LR	22 Jun 1983	1991
Holy Trinity, Sault Ste Marie	- Glover, Mrs. Fran	Parochial LR	May 1989	1991
Holy Trinity, Sault Ste Marie	- Holmes, Mrs. Marie	Parochial LR	5 Jan 1988	1991
Holy Trinity, Sault Ste Marie	- Dickson, Mr. Robert	Parochial LR	28 Jun 1990	1991
Holy Trinity, Sault Ste Marie	- Speer, Mr. Henry	Diocesan LR	2 Apr 1980	1991
St. George & St. Joseph, St. Joseph's Isl.	- Ingram, Mr. Nelson	Parochial LR	1983	1991
St. John's, Garden River	- Williams, Mrs. Bontje	Parochial LR	24 Dec 1990	1991
St. John's, Garden River	- Grawbarger, Miss Lana	Parochial LR	24 Dec 1990	1991
St. Luke's Cathedral, Sault Ste Marie	- Gould, Dr. David H.	Diocesan LR	23 Dec 1979	1991
St. Luke's Cathedral, Sault Ste Marie	- Hernden, Mrs. Erin	Diocesan LR	Dec 1985	1991
St. Matthew's, Sault Ste Marie	- Brideaux, Mr. Richard	Diocesan LR-H	13 Jun 1954	1991
St. Matthew's, Sault Ste Marie	- Bates, Mr. James	Parochial LR	25 Apr 1990	1991
St. Matthew's, Sault Ste Marie	- Thompson, Mr. William	Diocesan LR	17 Feb 1984	1991
St. Matthew's, Sault Ste Marie	- Kidd, Mr. William	Diocesan LR-H	17 Feb 1984	1991
St. Matthew's, Sault Ste Marie	- Goos, Mrs. Rosalie	Diocesan LR	28 Sep 1986	1991
St. Paul's, Wawa	- Brien, Mr. Ken	Parochial LR	30 Sep 1985	1990
St. Paul's, Wawa	- Elliott, Mr. Robert	LR-in-training	17 Mar 1988	1988
St. Paul's, Wawa	- Elliott, Mrs. Kathy	LR-in-training	17 Mar 1988	1988
St. Peter, Korah	- Maskaluk, Mr. Richard R.J.	Parochial LR	1 Mar 1984	1991
St. Peter, Korah	- Curtis, Mr. William E.J.	Parochial LR	1 Mar 1984	1991
St. Peter's, Elliott Lake	- LaRoque, Mr. Earl	Parochial LR	10 Dec 1984	1991
St. Saviour, Blind River	- McCormack, Mr. Douglas	Parochial LR	21 Nov 1983	1991
St. Saviour, Blind River	- Kirchmeir, Mr. Wolf	Parochial LR	5 Dec 1982	1991
St. Saviour, Blind River	- Solomon, Mr. Alexander	LR-in-training	14 Feb 1989	1991
St. Saviour, Blind River	- Farrell, Mrs. Donna	LR-in-training	14 Feb 1989	1991
All Saints, White River	- Linklater, Mr. Earle James	Parochial LR	18 Dec 1990	1991

MUSKOKA DEANERY

All Saints, Bala/MacTier	- Ineson, Mr. Fred	Parochial LR	17 Feb 1982	1991
Church of the Redeemer, Rosseau	- Mercer, Mr. George	Parochial LR	30 Sep 1985	1990
Church of the Redeemer, Rosseau	- Brown, Mrs. Doris	Parochial LR	30 Sep 1985	1990
Rosseau Parish, Rosseau	- Hannon, Mr. John	Parochial LR	5 Jul 1984	1990
St. Mary Magdalene, Dorset	- Bew, Mr. Edward	Parochial LR	9 Oct 1981	1991
St. Mary Magdalene, Dorset	- Swingler, Mrs. Ann	Parochial LR	31 May 1987	1991
St. Paul's, Sundridge	- Hall, Mrs. Mary	Diocesan LR-H	April 1978	1991
St. Thomas, Bracebridge	- Forrest, Mr. Andrew T.E.	Parochial LR	1988	1991
St. Thomas', Bracebridge	- Bennett, Mrs. Frances Leslie	Parochial LR	11 May 1990	1991
Trinity, Parry Sound	- King, Mrs. Doris	Parochial LR	3 Jun 1984	1991
Trinity, Parry Sound	- Thompson, Mr. John	Parochial LR	3 Jun 1984	1991
Trinity, Parry Sound	- McDowall, Mrs. Betty	Diocesan LR	3 Jun 1984	1991
Trinity-St. Alban, Bala/MacTier	- Marsh, Mr. John	Parochial LR	19 Feb 1988	1991

Parish	Name	Status	Licensed	Renewed
Trinity-St. Alban, Bala/MacTier	- Husband, Mr. Ted	Parochial LR	18 Apr 1990	1991
St. James, Port Cunnington	- Cunnington, Mr. Douglas	Parochial LR	30 Sep 1985	1991
Holy Manger/St. James, Barkway/Gravnhurst	- Simmons, Mr. Peter	Parochial LR	22 Nov 1987	1991

SUDBURY DEANERY

All Saints, Gore Bay	- Wilson, Mrs. Phyllis	Parochial LR	21 Mar 1989	1990
All Saints, Gore Bay	- Baie, Mrs. Mary	Parochial LR	21 Mar 1989	1990
All Saints, Gore Bay	- McDonald, Mrs. Lorraine	Parochial LR	21 Mar 1989	1990
All Saints, Coniston	- Eastwood, Mr. Argyle	Parochial LR	26 May 1980	1991
All Saints, Coniston	- Thompson, Mrs. Helen	Parochial LR	13 Dec 1983	1991
All Saints, Onaping	- Couvrette, Lynne	Parochial LR	9 April 1990	1991
Ascension, Sudbury	- Bills, Mr. William	Parochial LR	1 June 1952	1991
Ascension, Sudbury	- Leach, Mr. Brian	Parochial LR	14 Nov 1984	1991
Christ Church, Lively	- Simmie, Mr. Neil John	Parochial LR	11 Jan 1979	1991
Christ Church, Lively	- Denison, Mr. Robert	Parochial LR	Oct 1985	1991
Epiphany, Sudbury	- Daniel, Mr. John	Diocesan LR	10 Dec 1984	1989
Holy Trinity, Little Current	- Wilson, Ms M. Connie	Parochial LR	10 Dec 1985	1991
Resurrection, Sudbury	- Varney, Mr. Cyril	Diocesan LR-H	6 May 1955	1991
Resurrection, Sudbury	- Dopson, Mr. James	Parochial LR	27 Sep 1982	1991
St. Alban's, Capreol	- Cline, Mrs. Allison Ashley	Parochial LR	16 Mar 1986	1990
St. Alban's, Capreol	- Wright, Mr. Allen	Parochial LR	16 Mar 1986	1990
St. James, Massey	- Bell, Mr. Nelson	Parochial LR	5 Dec 1982	1991
St. James, Lockerby	- McNally, Mr. Patrick	Parochial LR	13 Dec 1983	1991
St. James, Lockerby	- Case, Lt. Col. Dr. Winslow	Diocesan LR	25 May 1947	1991
St. John the Divine, Copper Cliff	- Saddington, Mr. John	LR-in-training	14 Mar 1989	1991
St. John the Divine, Copper Cliff	- Lewis, Mr. Robert	Parochial LR	7 Mar 1988	1991
St. John the Divine, Copper Cliffe	- Klugman, Dr. Michael	Parochial LR	2 Feb 1987	1991
St. Paul's, Manitouwaning	- Smith, Mr. David	Parochial LR	21 Jun 1973	1991

TEMISKAMING DEANERY

Christ Church, Englehart	- Williams, Mr. Richard	Parochial LR	23 Aug 1989	1991
Christ Church, Englehart	- Drew, Ms Diane	LR-in-training	23 Aug 1989	1991
Christ Church, Englehart	- Byerlay, Mrs. Audrey	Parochial LR	15 May 1988	1991
Christ Church, Englehart	- Wallace, Mrs. Jean	Parochial LR	15 May 1988	1991
Christ Church, Englehart	- Ham, Ms Margaret	LR-in-training	23 Aug 1989	1991
Christ Church, Englehart	- Loiselle, Mrs. Shirley	Parochial LR	15 May 1988	1991
Christ Church, Englehart	- Byerlay, Mr. Gladwyn	Parochial LR	15 May 1988	1991
Christ Church, Englehart	- Valley, Miss Evelyn	Parochial LR	4 Oct 1990	1991
Christ Church, Englehart	- Stark, Mrs. Doreen	Parochial LR	15 May 1988	1991
St. Faith's, Charlton	- Barnes, Mr. Michael	Parochial LR	22 Feb 1991	1991
Holy Trinity, Temiskaming	- May, Ms. Iris	Parochial LR	1987	1991
St. Brice's, North Bay	- Burton, Mr. William	Parochial LR	1 Apr 1980	1991
St. Brice's, North Bay	- Parker, Mr. Gordon	Parochial LR	13 Jun 1969	1991
St. Brice's, North Bay	- Sharp, Mr. James	Parochial LR	23 Nov 1957	1991
St. Brice's, North Bay	- Rothwell, Mr. John	Parochial LR	14 Nov 1990	1991
St. Brice's, North Bay	- Randall, Mr. Al	Parochial LR	14 Nov 1990	1991
St. Brice's, North Bay	- Black, Mr. Robert	Parochial LR	14 Nov 1990	1991
St. Brice's, North Bay	- Bishop, Mr. Andy	Parochial LR	14 Nov 1990	1991
St. Faith's, Charlton	- Bott, Mrs. Laurel	Parochial LR	15 May 1988	1991
St. Faith's, Charlton	- Newton-White, Miss Muriel	Parochial LR	15 May 1988	1991

Parish	Name	Status	Licenced	Renewed
St. John the Divine, North Bay	- Gigg, Mr. Wilfred J. (Biff)	Diocesan LR-H	27 May 1987	1991
St. John the Evangelist, New Liskeard	- Parkin, Mr. Byron Ernest	Parochial LR	30 Sep 1985	1991
St. Mary Magdalene, Sturgeon Falls	- Piche, Mrs. Lois	Parochial LR	3 Feb 1986	1991
St. Mary Magdalene, Sturgeon Falls	- Dawna, Mr. Denis	Parochial LR	11 May 1990	1991
St. Paul's, Haileybury	- Park, Mr. Brian	Parochial LR	19 May 1986	1991
St. Paul's, Haileybury	- Weight, Mr. Maurice	Diocesan LR	14 May 1953	1991
St. Alban's, Restoule	- Grawbarger, Mr. Brian	Parochial LR	24 Sep 1989	1991
St. Mary's, Powassan	- Loy, Mr. Robert	Parochial LR	24 Sep 1989	1991
St. Mary's, Powassan	- Piper, Ms Barbara	Parochial LR	24 Sep 1981	1991
St. Peter's, Callander	- Nicholson, Mr. Rayman	Parochial LR	24 Sep 1989	1991
St. Peter's, Callander	- Stark, Ms. Eva	Parochial LR	24 Sep 1989	1991

THUNDER BAY DEANERY

St. Simon's, Temagami	- Heathcote, Mr. Fred	Parochial LR	15 Oct 1990	1991
Church of the Holy Spirit, Manitowadge	- Plummer, Mr. Sheldon	Parochial LR	21 Nov 1981	1991
Church of the Holy Spirit, Manitowadge	- Hoy, Mrs Susan	Parochial LR	7 Mar 1988	1991
St. George's, Thunder Bay	- Bachinski, Mr. Sam	Parochial LR	24 Nov 1986	1991
St. George's, Thunder Bay	- Koropeski, Ms Ingrid	Parochial LR	24 Nov 1986	1991
St. George's, Thunder Bay	- Meakin, Mr. Bill	Parochial LR	24 Nov 1986	1991
St. John's North of Superior, Schreiber	- Hamilton, Mr. David	Parochial LR	9 Apr 1986	1991
St. John's North of Superior, Schreiber	- LeBlanc, Ms Joann	Parochial LR	9 Par 1986	1991
St. John's North of Superior, Schreiber	- Slykhuus, Mr. Bill	LR-in-training		1991
St. John's North of Superior, Schreiber	- Alexander, Mrs. Kim	Parochial LR	1990	1991
St. Luke's, Thunder Bay	- Sovereign, Mr. John	Parochial LR	13 Mar 1981	1991
St. Luke's, Thunder Bay	- Stark, Mr. Ronald	Parochial LR	15 Apr 1962	1991
St. Michael, Thunder Bay	- Rudiak, Mr. Dan	Parochial LR	14 Mar 1967	1990
St. Michael, Thunder Bay	- Smith, Mr. T. Harry	Parochial LR	9 Oct 1973	1990
St. Michael, Thunder Bay	- Pearce, Mr. Jerome Robert	Parochial LR	5 Febr 1991	1991
St. Paul's, Thunder Bay	- Rose, Mr. Eldred	Parochial LR	March 1982	1991
St. Paul, Thunder Bay	- McCormack, Mr. Scott	Parochial LR	5 Febr 1991	1991
St. Stephen's, Thunder Bay	- Somerton, Mr. Albert	Parochial LR	17 Feb 1989	1989
Trinity, Marathon	- Henry, Mrs. Vera	Parochial LR	21 Nov 1981	1991
Trinity, Marathon	- Bell, Mr. Brian	Parochial LR	25 Jun 1986	1991
Trinity, Marathon	- Bell, Mr. David	LR-in-training	23 Apr 1990	1991
Trinity, Marathon	- McGill, Mrs. Barbara	LR-in-training	23 Apr 1990	1991
West Thunder Bay, Thunder Bay	- Sandalls, Mr. Vic	Parochial LR	18 Dec 1987	1991
West Thunder Bay, Thunder Bay	- Coons, Mr. John David	Parochial LR	23 Aug 1974	1983

ACTS OF SYNOD

	<u>Motion Number</u>
1. Acceptance of Credentials Committee Report	M - 1
2. Confirmed Sessional Committee Appointments	M - 2
3. Elected the Rev'd B.M. Murphy as Clerical Secretary . .	M - 3
4. Elected Mrs. E. Woods as Lay Secretary	M - 5
5. Extended Courtesies of Synod	M - 7
6. Adopted Minutes of the 34th Session of the 1989 Synod. .	M - 8
7. Adopted the Provisional Agenda	M - 9
8. Received all reports and motions in Convening Circular .	M - 10
9. Ratified the action of the Executive Committee	M - 11
10. Empowered Executive Committee to <u>consider</u> support of \$30,000. towards Theological education	M - 12
11. Motion, M - 12 tabled	M - 13
12. Appointment of Ad Hoc Committee to evaluate needs and resources for Leadership Development	M - 14
13. Adopted Resolution to research and deliver courses on Listening Skills	M - 15
14. Amended Canon 33 on Deanery Councils	M - 16
15. Amended Canon 4 Re-Acknowledgement & evaluation of Deanery Executive	M - 17
16. Motions to Amend Canons 33 and 4 be Notices of Motions for the 1993 Synod	M - 18
17. Advisory Planning Committee recommendation that Deanery Councils and Executive Committee study above Motions	M - 19
18. Adopted new Canon on Archives	M - 20
19. Amendments to Canon 32 & Article 16 (1)(c) re Lay Stewards . .	M - 21
20. Increased Basic Life Insurance by increments of \$10,000. per year until coverage of \$100,000 per member	M - 22
21. Defeated motion re: Vision Care	M - 23

22. Endorsed Woods Gordon Report, and implement Principle 1 and 4
 having a January 1, 1992 target date M - 24
- 23/24 Amended above motion to read January 1, 1993 and adopted
 amended Motion M - 25
25. Resolved to Lift Motion 12 re: Theological Education from the
 table. M - 26
26. Empowered Executive Committee to consider annual contributions M - 12
 of \$30,000 for five years towards Ontario Theological Education
27. Adopted Motion to destroy ballots for Provincial and General
 Synod Elections M - 27
28. Appointed Meredith Douglas, Youth Delegate, to General Synod/
 Jim Dawson, as alternate M - 28
29. Adopted Amendment to Canon 38 re: Eucharistic Assistants . . . M - 29
30. Defeated motion re: Petitioning General Synod to authorize
 one prayer book by maintaining Book of Common Prayer M - 30
31. Elected Mr. Bruce Willson as Registrar M - 31
32. Appointed Task Force to do a feasibility study on Bishophurst. M - 32
33. That the Interim Ministry Program be continued and expanded. . M - 33
34. Resolved that Diocesan Budget be submitted to Deanery Councils,
 for review, prior to the Budget meeting of the Executive
 Committee. M - 34
35. Resolved that the Diocesan Executive Committee consider
 empowering Deanery Councils to plan programs and implement
 the concerns pointed out in the Kosny Report. The Deanery
 Council to report back to the Executive Committee and act
 under supervision of the Bishop M - 35
36. Resolved that in future Synod provides mugs for coffee and
 tea as opposed to styrofoam cups M - 36
37. Amended Motion 36: to encourage delegates to bring their
 own mugs M - 37
38. Adopted Motion to re-appoint Doane Raymond Pannell as auditors
 for Synod. M - 38
39. Adopted motion to extend warm greetings to The Most Reverend
 George Carey on the occasion of his Enthronement as 103rd
 Archbishop of Canterbury M - 39
40. Adopted Motion of Thanks M - 40

SESSIONAL COMMITTEES 1991

ARRANGEMENTS COMMITTEE

The Rev'd G. Dobinson, Chairman
Mr D. P. Oosterbaan
The Rev'd H. Hamilton
Mrs N. Hankinson

Mrs J. Rogers
The Rev'd E. Burke
Mr R. A. Brideaux
Mrs D. Bowers

AGENDA COMMITTEE

The Rev'd H. Huskins, Chairman
The Rev'd Canon J. Smith
Dr D. H. Gould
Mrs R. Goos
Mr D. Oosterbaan

The Rev'd Canon T Delaney
The Rev'd Canon M. Wright
The Rev'd P. Playfair
The Rev'd P. Williams

CREDENTIALS COMMITTEE

The Rev'd Wm. B. Neumann, Chairman
Mr H. Speer

Mr R. Kruger

PRESS, T.V. AND TAPING

The Communications Committee

Mr D. Bowers

SERVICES COMMITTEE

Doctrine and Worship Committee

BISHOP'S CHARGE COMMITTEE

Mr H. Mackenzie, Chairman
The Rev'd Canon J. W. Smith
Mrs B. Williams
Mr A. Stephenson
Mrs D. Bowers

The Ven E. B. Paterson
Mrs L. Barker
Mrs D. Anstice
Mr J. Ramsey

CANONS AND RESOLUTIONS COMMITTEE

The Rev'd Canon D. M. Landon, Chairman
Mr A. Newell
Mr Wm. Kidd

Mr K. Lawson
The Rev'd R. Willans

ELECTIONS COMMITTEE

The Rev'd G. Snell, Chairman

The Rev'd Canon F. G. Roberts
Mrs C. Gagnon

VOTE OF THANKS COMMITTEE

Mrs L. Uzans, Chairman
Mrs M. Kirchmeir

Dr W. Case
Mr R. Stark

ORIENTATION COMMITTEE

The Ven N. Goater

Dr M. Richardson

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-fifth Session of the Synod as published in this book, and have found it to be an accurate record.

The Rev'd B.M. Murphy, Clerical Secretary
Mrs. Liz Woods, Lay Secretary
Mr. Din P. Oosterbaan, Treasurer
The Right Rev'd L.E. Peterson

JOURNAL OF PROCEEDINGS

The Thirty-fifth Session of the Synod of the Diocese of Algoma - held at Sault Ste. Marie, Ontario - May 13th, 14th, 15th, and 16th, 1991.

MONDAY, MAY 13th, 1991

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

TUESDAY, MAY 14th, 1991

The morning Session held at the Holiday Inn began at 8:30 a.m. with Bible Study in groups, preceeded by the Service of Morning Prayer. The Officiant was The Venerable E.B. Paterson, with musical presentations under the leadership of Mr. Norman Wolske.

The Synod was called to Order by The Right Reverend L.E. Peterson.

THE BISHOP DECLARED THAT A QUORUM WAS PRESENT.

ACCEPTANCE OF SCRUTINEER'S REPORT

The Rev'd Wm. B. Neumann gave this report

69 Clergy
118 Lay Delegates
14 Youth Delegates
4 Officers of Synod (Chancellor, Vice Chancellor,
Registrar and Treasurer)
1 A.C.W. Diocesan President
1 Bishop
1 Executive Archdeacon
5 Clergy with Letters of Permission
1 Non-Voting Clergy
6 Guests
1 Divinity Student
15 Observers

1. Moved by The Reverend Wm. B. Neumann, seconded by Mr. H. Speer -

"That the Credentials Report be received and adopted." Carried.

2. Moved by Dr. D.H. Gould, seconded by Mrs. R. Goos -

"That Committee appointments be confirmed." Carried.

Clarification was requested and The Rev'd H. Huskins, Chairman of the Agenda Committee explained that in the Convening Circular there is a list of the Committees appointed to ensure that the Synod runs smoothly, and the motion was to confirm the appointments.

SYNOD SECRETARIES

Clerical

3. Moved by The Reverend P. Playfair, seconded by The Reverend H. Huskins -

"That The Reverend B.M. Murphy be nominated as Clerical Secretary."

4. Moved by Dr. D.H. Gould, seconded by The Reverend G. Woodcroft -

"That nominations be closed." Carried.

After the vote was taken, the Bishop declared The Reverend B.M. Murphy elected as Clerical Secretary.

5. Moved by Dr. D.H. Gould, seconded by Mrs. R. Goos -

"That Mrs. E. Woods be nominated as Lay Secretary."

6. Moved by The Venerable N. Goater, seconded by The Reverend Wm. LeGrand -

"That nominations be closed." Carried.

After the vote was taken,, the Bishop declared Mrs. E. Woods elected as Lay Secretary.

Registrar

Nominations were invited for the position of Registrar of the Diocese. The position must be occupied by a Lawyer of five years standing, but the individual need not be a member of Synod.

No nominations were presented and it was decided that the matter could be held over for the Diocesan Executive Committee to pursue.

INTRODUCTION OF THE EXECUTIVE ARCHDEACON

The Bishop introduced The Venerable Rodney Andrews, and said that he began his work in the Diocese on April 1st, 1991. He had formerly worked for the Government and the Diocese of Montreal. He had worked in the Diocese of Calgary with the Native people. He is a Graduate of Emmanuel College. The Bishop then introduced Mrs. Andrews.

REGRETS

Regrets for inability to attend Synod were received from

The Rev'd G. Beattie	The Rev'd Canon G. Sutherland
The Rev'd S. De Gruchy	The Rev'd Canon A. Thomson
The Rev'd Canon K. Cleator	

GREETINGS

Greetings were given by The Most Reverend E.W. Scott, who had been the Preacher at the Ordination Service the previous night.

COURTESIES OF SYNOD

7. Moved by The Reverend H. Huskins, seconded by Dr. D.H. Gould -

"That the courtesies of Synod be extended to members of the Executive and Group Leaders who are not Synod Delegates, and to our guests, The Right Reverend P. Elder, Diocese of the Windward Islands; Mrs. R. Hall, Montreal; and The Reverend J. Garey, Zion Lutheran Church." Carried.

CORRESPONDENCE

The Treasurer reported that there was no correspondence.

A brief announcement was made by The Reverend Wm. B. Neumann concerning balloting for election to the General and Provincial Synods, as well as the possibility for Lay Delegates to indicate their wish to serve on Diocesan Committees.

MOTION TO ADOPT 1989 SYNOD MINUTES

8. Moved by The Reverend H. Huskins, seconded by The Reverend P. Williams -

"That the minutes of the 1989 "Diocesan Synod (previously circulated) be adopted." Carried.

The Reverend R. Lumley made mention of the fact that some comments made by the Bishop at the 1989 Synod may have been left out of the Minutes. It should be noted, however, that Motion 26 of the 1989 Synod, which appeared on page 67 was passed, which stated that the Book of Common Prayer is to enjoy a position of respect and parity equal in importance to that enjoyed by the Book of Alternative Services.

Fr. Lumley was thanked for his observation.

REPORT OF AGENDA COMMITTEE

9. Moved by The Reverend Canon J.W. Smith, seconded by The Reverend P. Williams -

"That the Provisional Agenda be adopted." Carried.

The Venerable M.S. Conliffe expressed regret that the motion of loyalty to the Queen had not been included in the Agenda, and asked that his personal objection be recorded.

10. Moved by The Reverend H. Huskins, seconded by Dr. D.H. Gould -

"That the reports and motions printed in the Convening Circular be received." Carried.

BISHOP'S CHARGE (Pages 90 to 100)

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

The Bishop stated that he had forgotten to announce in his Charge, the Retirement of The Reverend Canon Wm. Ellam on June 30, 1991.

While the Bishop realized that there are many Anniversaries observed with regard to Ordination, he particularly wanted to recognize the 35th Anniversary of Ordination to the Priesthood of a man of great courage, The Venerable Wm. Graham.

The Bishop welcomed The Reverend Ron Armstrong and his wife, June, from the Parish of Windermere, stating that Fr. Armstrong works also under Bishop Elder in the Diocese of the Windward Islands at the Bequia Mission.

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	- Mr. O.K. Lawson
The Vice-Chancellor	- Mr. A. Newell
The Registrar	-
The Treasurer	- Mr. D.P. Oosterbaan
The Dean	- The Very Rev'd I.L. Robertson

The Archdeacons	- The Venerable R.O. Andrews	
	- The Venerable W.R. Stadnyk	(Algoma)
	- The Venerable N. Goater	(Muskoka)
	- The Venerable E.B. Paterson	(Sudbury)

	- The Venerable L.A. Shaw	(Temiskaming)
	- The Venerable M.S. Conliffe	(Thunder Bay)
The Regional Deans	- The Reverend E.P. Moyle	(Algoma)
	- The Reverend Dr. R. Porth	(Muskoka)
	- The Reverend W.S. Putman	(Sudbury)
	- The Reverend M. Clark	(Temiskaming)
	- The Reverend W.R.G. Willans	(Thunder Bay)
The Lay Stewards	- Mrs E. Woods	(2 year) (Algoma)
	- Mr. N. Howson	(4 year) (Algoma)
	- Mr. E. Watthey	(2 year) (Muskoka)
	- Mr. H. Mackenzie	(4 year) (Muskoka)
	- Mrs. A. Cline	(2 year) (Sudbury)
	- Mrs. M. Buie	(4 year) (Sudbury)
	- Miss E. Valley	(2 year) (Temiskaming)
	- Mr. A. Randall	(4 year) (Temiskaming)
	- Dr. M. Richardson	(2 year) (Thunder Bay)
	- Mr. J. Sovereign	(4 year) (Thunder Bay)

Bishop's Appointees

Clerical	- The Reverend F.A. Doe
Lay	- Mrs. M. Tanton
Youth Representative	- Miss B. Schroeder
(Alternate)	- Miss S. Dent

The first meeting of the incoming Executive Committee will be held during luncheon on Wednesday, May 15, 1991.

The Treasurer, Mr. D.P. Oosterbaan, presented the Report of the Executive Committee, and said that the Executive Committee had passed 201 motions compared to 259 resolutions passed by the previous Executive.

Mr. Oosterbaan referred to paragraph 4 (almost two full pages) which dealt with the Mission Statement developed by the Executive Committee at the October 1989 meeting. The Bishop in his Charge to Synod stated our Primary Purpose as shown, and the unique opportunities which are ours.

He highlighted several items in the Report and noted that various Bequests had been received since last Synod; of the seven Accounts listed, three were new Benefactions and four were for established Accounts. Mr. Oosterbaan commented briefly concerning the Benefactions and Bequests.

Mr. Oosterbaan spoke briefly on the other matters contained in the Report and invited questions.

One male Synod delegate questioned the limitation of the F. Joy bequest to male students only, and requested clarification. It was stated that at an Executive meeting held in 1990 the question arose concerning what the Diocese should or should not accept regarding conditional stipulations for any Bequests, and it was understood that guidelines will be developed with the assistance of the Chancellor.

Another male delegate stated he had raised this particular question while a member of the Executive Committee, and the former Chancellor felt this Bequest could be challenged and hopefully resolved.

Mrs. Joyce Langila (Thunder Bay) daughter of The Late Frank Joy, spoke of her mother's many granddaughters, and said she hoped one of them could become a member of the Clergy. She referred to the fact that her parents came from another era, and said that she and the whole family would like to see it (the terms of the Bequest) changed.

The Bishop thanked Mrs. Langila for her remarks, commenting that "That was very well expressed."

11. Moved by The Venerable E.B. Paterson, seconded by The Reverend F.A. Doe -

"That this Synod ratifies the action of the Executive Committee." Carried.

REPORT OF THE HUMAN RESOURCES COMMITTEE (Page 190)

Mr. W. Kosny stated that the Human Resources Committee's highest priority task is to provide support and assistance for the Bishop in the very sensitive area of personnel administration. He said that two of the items in the Report would be the subject of major presentations during Synod. Mr. Kosny reaffirmed the position of the Human Resources Committee concerning Interim Ministry, remarking that when there is either a sudden departure of the Incumbent of a Parish, or a normal move, it is an opportunity for the congregation to re-examine its mission, to take inventory of itself, to reflect upon and to evaluate the style of its ministry and review its goals and objectives. This soul searching period can take anywhere from a few months to a year, and requires facilitation by specially trained Clergy to supply what we call an Interim Ministry for the purpose of helping and guiding the Congregation with its task.

Mr. Kosny said that a Resolution would be presented to Synod later to outline and expand the program so that more persons can be trained for this work, and placed in Parishes as required.

Mr. Kosny then gave a brief history concerning "Principles for Clergy Service in the Diocese of Algoma" and "Procedures for Parish Ministry Review". The project began with a motion from Synod 1987 which directed that a Committee should be established to formulate Diocesan guidelines for Parochial Job Descriptions; to outline a Review Process for both Clergy and Parish, and to examine Clergy appointments, tenure, mobility, professional development and termination. The Bishop assigned this task to a newly formed Human Resources Committee, and this matter has been continuously worked on since that time. A document entitled "Principles for Clergy Service in the Diocese of Algoma" was produced after much research, and presented to the Clergy School as a Study paper in September 1988. A subsequent version was the subject for a Table group exercise at the Synod of 1989. It was later felt that the document was acceptable for use in the Diocese when a future companion document outlining a Review Process was produced and accepted.

"Principles for Clergy Service" document is based upon the traditional delivery of Parish ministry. It contains a Position Description for a Parish Priest; a section on the Standard of Ministry for a Parish Priest, and a section which is a Covenant and a Letter of Agreement between the Parish Priest and the Parish when they commence their association.

The Position Description indicates that he/she is the Pastor of the Parish and responsible for overall leadership of the congregation in its worship, fellowship, and service, and for pastoral services to members, and for representing the congregation in the Community and ecumenical and diocesan affairs. The Parish Priest is accountable to the Bishop for certain disciplines that are set as standards in Ordination Vows and Church Canons, and together with the Vestry, to the congregation for the effective ministry and witness of the Parish as a local unit of Christ's Church and as part of the Diocesan family. Mr. Kosny then outlined the specific areas of accountability and standards. He then discussed the Covenant and Letter of Agreement.

Mr. Kosny spoke detailing a Statement of Ministry which is the vision of the shared ministry of the Parish to identify the long and short-term objectives and to develop jointly a strategy for implementation of the initiatives, and to monitor the events with the support of "Parish Ministry Review Process". The "Parish Ministry Review Process" is a periodic event, mutually carried out to review the total ministry of the Parish. It should determine the progress on the overall goals that were set and should provide the Parish Priest and the Parish opportunities to assess the responsibilities,

it should identify the positive things that have been done and should also isolate the areas of conflict or disappointment that need to be worked out. It should clarify the expectations of all the parties to ensure that actual and potential accomplishments receive the support that they require, and to identify future possible opportunities. The style of the Review Process is to be supportive and must be mutually agreed upon and if required a third party could act as a Facilitator.

The development of the "Parish Ministry Process involved much research and eventually produced a document which is now used and very similar to that used by the Diocese of Niagara. The document is entitled "Procedure for a Parish Ministry Review in the Diocese of Algoma". The fundamental principle of the Niagara document is that Parish Ministry Review" is a disciplined process of the reflection of the participants in a position-related ministry in order to learn from experience and to provide for an opportunity for growth, and to arrive at clear understanding and agreement concerning what is expected. Parish Ministry is self-review and self-control, and the discipline is one where selected individuals are asked to assist in many ways.

The document was modified and very thoroughly debated by the Committee in June of 1990. It was revised and looked at again in August, and after the two long debates it was felt that it was not totally acceptable for Algoma as it was Priest-centered. There was a fear that if unskilled persons were involved in making the review, there could develop an adversarial or damaging situation that would be intolerable. The Reverend J. McRae offered to develop an alternate model which was based on a concept that what should be reviewed should be the ministry of the total Parish, shared ministry in which the Priest's role is somewhat different than what was originally looked at; in this role the Priest would be an "enabler" rather than a servant.

This paper was presented in November of 1990 and was discussed, as was also a further refinement co-authored by Archdeacon Paterson and Fr. McRae which was titled "Parish Ministry". This was discussed in February 1991. This outlined a new style of ministry wherein the basic role of the Parish Priest was leading in worship, and presiding over administration of the Sacraments and preaching the Word. Beyond this the primary work of the Parish Priest is to recognize, affirm, foster, develop, participate in, but not control, the specific ministries of fellow Anglicans.

It was decided by the Committee because of the differing roles of a Parish Priest in the preceeding versions, that Synod should be challenged to begin a learning process in order that it can provide input into which direction Parish Ministry ought to be moving, and what model of Parish Ministry Review ought to be implemented. We need a process review of Parish Ministry, and the question is what is the best way to do it.

Mr. Kosny then called upon Archdeacon E.B. Paterson, a member of the Human Resources Committee, to continue with the presentation of the two papers - "Parish Ministry Position No. 1 and Parish Ministry Position No. 2.

The Venerable E.B. Paterson said that "We are really asking Synod to help us or help themselves to design some kind of review process that will best help a Parish, but in order to do that we need to know the direction in which Synod and the Diocese is moving. We have struggled long and hard, and we are now asking you to struggle with these same issues. We need to have discussion at the Tables, and through the Leaders at the Tables, we will collate some of your feelings and be able to establish some kind of direction in which the Diocese is moving in terms of ministry, and how to evaluate it so we can design an instrument or process to do that review." He said "Your Table Group is the Advisory Board of a Diocese of Algoma Parish. The Parish has been without an Incumbent, and your task is to recommend to your Vestry, based on the two Positions that have been presented which would be best for your Parish's future development."

The two Position papers had been circulated to all Synod Delegates, and they were also provided with two scenarios which had been previously published in the Algoma Anglican.

The Recorder at each Table was asked to faithfully record the ideas and comments at their Table.

It was announced that the Recorders and Facilitators would meet at noon to collate all of the information.

VOTING FOR PROVINCIAL AND GENERAL SYNODS

The Reverend G. Snell announced that two Statements of Intention would be distributed, one for each Synod, and he reminded the delegates of the April letter from the Bishop, wherein it was requested that if a person accepted Nomination to General or Provincial Synod to please ensure that their name did not appear on both. The Statements were to be picked up after lunch.

NOONDAY PRAYERS

The Officiant was The Venerable M.S. Conliffe.

The meeting was adjourned at 12 noon. Luncheon was served at 12:15 p.m. by the Staff of the Holiday Inn.

AFTERNOON SITTING

The afternoon sitting opened at 1:35 p.m.

The Very Reverend I.L. Robertson introduced the following motion -

12. Moved by The Very Reverend I.L. Robertson, seconded by Mr. H. Mackenzie -

"That this Synod empower the Executive Committee of the Diocese of Algoma to consider a contribution of \$30,000. annually for five years for the support of theological education in Ontario."

At this time, The Reverend H. Huskins announced the recommendation of the Agenda Committee that the Courtesies of the floor be given to Dr. P. Mason.

Dr. Mason, Principal of Wycliffe College, is a member of the Ontario Provincial Commission on Theological Education, as is The Right Reverend L.E. Peterson. He spoke regarding a number of concerns that the people have concerning Theological Education funding. He said that the Theological Colleges in Ontario are faced with increasing challenges, many of which are financial, but challenges in other ways as well.

He said that Graduates look back with pride in their College, but also look back with the wish they had been taught certain things, but not others. He said we are trying currently to bring a different sense of identity to the relationship between the Colleges and the Dioceses. Thanks largely to the work of the Provincial House of Bishops, eighteen months ago the Ontario Provincial Commission on Theological Education was established. This consists of two clergy, two Bishops and two Lay people from the seven Dioceses in Ontario, and one representative each from Huron, Trinity, Wycliffe, Toronto School of Theology, and the Anglican Faculty at St. Paul's in Ottawa.

The Commission has met on several occasions to work out what it believes is a realistic, helpful, positive plan for drawing together the Church and the Theological Colleges. Issues of funding and curriculum development, recruitment, accountability, are being addressed, as well as issues which have to do with enabling the Church and the Colleges to dialogue with each other.

Dr. Mason said that he was grateful for that as a Principal of one of the Colleges, because he sees his mission, mandate, responsibility, and ministry as not being an outsider to the Church, but as a person who very much belongs to the Anglican Church of Canada, and to the ministry which each one of us shares as a baptized and committed member of Christ and his Church. We are here to train people for ministry, to be centers for theological study and reflection, and be a resource to the Church in whatever ways are appropriate and possible.

He spoke briefly about the funding dimension. Historically the Colleges have been funded through Patrons, Benefactors, individuals generally not working through diocesan structures, who responded to needs in bygone generations. We are funded largely through Government and University Grants, through tuition, room and board, and whatever other ways are possible. At Wycliffe about 10% of the budget comes from donations, interested individuals, specific Parishes, small groups of people who hear the request for funding and respond. Probably this would be the case at the other Colleges as well. With the exception of one Diocese, most Dioceses do not as Dioceses support Theological Colleges directly. They do, and this is important, support their students with Bursaries, Loans and other kinds of financial response, and that must continue.

However, the members of the Provincial Commission on Theological Education are asking that this begin to change, and through the House of Bishops and the Executive of Provincial Synod, we have put our request to each of the Dioceses for financial support beginning in 1992. The total target is \$400,000. That has been divided proportionately through the seven Dioceses, and the amount which has been set as a target in Algoma is \$20,000., and in addition to that, the Bishop in his Charge is asking that another \$10,000. be established for Thorneloe College.

Dr. Mason referred to his visit to the Executive Committee meeting in February, where the Executive adopted in principle, the concepts behind the Commission and the guidelines which govern and regulate it, and in addition, accepted in principle our request for the share from this Diocese of \$20,000. for the Commission.

He noted that these are difficult times with the recession, but hoped that the concern would be heard and would receive response.

Dr. Mason said that Wycliffe and all the Colleges are looking at what the needs of the Church are as they seek to discern the leading of God's Spirit as they try to carry forth their Mandate, and he asked for continued support, and the Colleges will pledge under God to continue to do what they are called to do. He paid tribute to Bishop Peterson who has taken the lead in helping to think through the right way forward. He then invited questions.

One Synod delegate while agreeing with the idea of supporting the Theological Colleges in Ontario, commented that some people present were educated in Colleges outside of that area, and felt it would be appropriate on a proportionate basis, to support such Colleges where Postulants of the Diocese were being educated.

Dr. Mason stated that concept is held in the Episcopal Church in the United States where 1% of Parish income is given to support the Theological College of the Rector or Incumbent, sometimes a mixed blessing. Often a cheque is received at Wycliffe College on that basis. A worry and concern is that clergy come and go, and parishes remain the same, and the chance that it is a system with considerable inequity is fairly great. He said that as one who has been educated at a College outside the Province he has concerns for Colleges outside our own Province. At General Synod in Newfoundland, a motion was passed which urged the four Ecclesiastical Provinces across the Country to take special responsibility for the Colleges in their own Provinces, and it is on that basis that we have established the Commission, and ideally Colleges in other parts of the Country would be supported to a considerable extent, by Parishes and Dioceses in those areas.

The delegate said he was not advocating the Episcopal system, but rather that as a Diocese on an annual basis it be determined how many of its postulants are at a given College and an assignment be made on that basis.

He said further that if only those colleges within a given Province are supported by Parishes and Dioceses, the Province of Ontario gets the lion's share of funds and the Diocese of Ruperts Land which is smaller receives a lot less, he cited Emmanuel-St. Chad College, which is not entirely fair.

Dr. Mason responded that he realized that Emmanuel-St. Chad in Saskatoon, struggles, but the Province of Ruperts Land is ahead of the Province of Ontario in that those Dioceses already do make some contribution to their own College, and here we are asking that the Dioceses in Ontario begin to do what Ruperts Land and British Columbia are already doing. There are variations across the Country and no one scheme is going to be ideal, but nevertheless in Ontario this would be a major step forward.

The Venerable M.S. Conliffe asked the Mover if the motion could be tidied up since it indicates a time line. Are we starting the support as of January 1st, 1992, as it would have to be included in the Budget process later this year. The Very Reverend I.L. Robertson agreed that it would be necessary to include it in the Budget in October. He said that it had not been designated where the money was to come from as the details have not yet been worked out; what is being asked for at this time is general approval.

The Bishop intervened at this time pointing out that while every person's views were important, valuable time allocated to the Human Resources was being encroached upon, and he would have to terminate the current dialogue.

The Venerable E.B. Paterson rose on a Point of Order, stating that since there was a motion on the floor which had just been presented, with no Notice of Motion being given, it would be irresponsible to vote at this time since a large sum of money would be involved, and there should be an opportunity to look at the finances of the Diocese. He said that while he was not opposed to the it, he would like to move Tabling of the Motion.

13. Moved by The Venerable E.B. Paterson, seconded by The Reverend R. Kelsey -

"That motion No. 12 concerning funding for Theological Colleges be tabled until later in the Synod." Carried.

HUMAN RESOURCES COMMITTEE Part 2.

Dr. M. Richardson in introducing the presentation, stated that Our Lord Jesus Christ established his Church to carry forward His work on earth. This work to which we are all committed by virtue of our baptism is to worship God, to proclaim the Gospel, to teach the Faith and to nurture the faithful. We live out our life in Christ, both in the fellowship of the local Parish, and beyond in the Community where we reside, and we do so remembering that we are part of a larger ordered Community of Faith and wider world whose needs we are also called to serve. The question we've been addressing is simply this, in exercising our ministry locally and beyond, what functions are the sole responsibility of the Parish Priest; what functions are chiefly the work of lay parishioners, and what functions are properly to be regarded as joint responsibilities to be allocated somewhat differently from Parish to Parish, and from time to time within each parish, depending on the God-given gifts within the Parish in its Clergy and its laity, and on the extent to which those gifts have been developed.

Dr. Richardson stated that during lunch the Facilitators and Recorders from each table group met, and each gave a summary of points raised by his or her group. There was duplication, and so it was possible to identify opinions and suggestions that recurred in one form or another among the groups. It was also possible to agree that certain points, although not stated as frequently, were sufficiently insightful to merit reporting. What might be called a straw vote was taken to determine the way in which Synod inclined toward one of the two positions discussed. We had never expected that Synod would embrace one or other extreme of those positions, but had thought it likely as has indeed occurred, that there would be a consensus which inclined one way, while recognizing certain extremely important principles that should be preserved from the other. Of the 27 table groups reporting, the spokesman for 23 of them indicated that their table group inclined, often with some reservations, some caveats, but inclined toward the principle of shared ministry, Position No. 2, and the remaining 4 reported that their tables inclined the other way toward a more clergy-centered view of Parish ministry.

She said the task of reporting back falls to four Panel members who were selected from among the Recorders and Facilitators, and they collectively will present a cross-section of views. Each Panel member has a different topic, and each one will make a initial presentation of perhaps 3 or 4 minutes to cover that topic. Dr. Richardson said we hope as we go from panelist to panelist that there will not be substantial duplication, but there may be some - that is probably unavoidable, and may be good for emphasis. She noted the difficult task that they would undertake, and that while they spoke three people would take very careful notes. Also all of the notes made during the discussion over lunch were preserved so nothing would be lost of the substantial input from the table groups. She told the delegates that if their feelings were not represented by the Panel they would not be lost, they would be in the notes, and there would be a written statement reasonably concise, but at the same time, a pretty comprehensive statement about the direction of ministry in the Diocese.

This would do two things: it will enable the Human Resources Committee to finish quickly its job of proposing a process for evaluation, and will give direction as to how Parishes proceed in their development of Ministry. Dr. Richardson stated that the Statement in printed form would be circulated before the end of Synod. She then introduced the Panelists:

The Rev'd H. Hamilton, St. Joseph Island and Echo Bay, (representing Position 1)
Mr. R. Lewis, St. John the Divine, Copper Cliff, (representing Position 2)
Mr. S. Newroth, St. Thomas', Bracebridge, (Practical Problems of Shared Ministry)
The Rev'd J. Mitchell, (Caveat and concerns; if the Diocese inclines towards Shared Ministry, what do we have to be careful about)

Dr. Richardson announced that at the end of the presentations, she would ask some questions of the Panelists, for purposes of clarification.

The Reverend H. Hamilton began by saying that he would outline the views of Synod delegates on Position 1 under three headings:

1. The wider work of the Church
2. The people in the Parish
3. The Parish Priest

He noted the advantages of Scenario 1 with regard to the wider work of the Church as being better able to protect the orthodoxy, the apostolicity, the very Priesthood of the Church and the other advantage would be that there is a misunderstanding of our baptismal ministry, and that is better overcome by Scenario 1. He said we are an episcopal rather than congregational church. A lot of Parishes view themselves as operating with the Priest as the CEO (Chief Executive Officer), with assistance provided by Parishioners. Also, some Parishes require a very strong authoritarian figure to give direction, to get things moving in the Parish. A lot of Parishioners expect this kind of model - that the clergy will lead and direct. Also, Anglicans are not used to change; change will be required and there is a deep concern that a dislike of change would cause some people rather than to object or rebel openly, simply to vote with their feet and disappear. Also in that Scenario there is a concern about the need to develop the trust in the Parish that would be required under Scenario 2; mutual trust and understanding would not be required where the Priest is the CEO.

He stated that this may be threatening to clergy when their position or authority will be challenged by the Laity; some people do not react favourably to challenge.

Some Parish Priests do see themselves as the CEO and would be concerned about losing their control to the Laity - the laity taking over control of the Parish.

Mr. R. Lewis spoke on behalf of Scenario 2, stating that the focus was "Whose load is it?" It was thought there is a need to return to the early Church emphasis where all shared wealth and talents. It was also felt that Parishes must realize there is a burden to be shared; each person has a gift to be discovered, developed and used. Also many have a gift or expertise already established that could also be used. It was stated that our personal life is enriched by ministry, and gifts and talents will be

strengthened and magnified. There will be a stronger bond developed between all Parish members. We must move from a maintenance mind set to a mission vision. The Church is the Whole people of God, and therefore, the load should be shared by all people who are able.

Each of us is responsible; it is an outcome of our baptism. The laity needs to change its dependence on the clergy, after all whose load is it?

The Reverend J. Mitchell spoke of concerns that would surface if there is a move to Scenario 2, and stated that seems to be where the Church should be going with the number of people who believe in Scenario 2. She said that some of the concerns mentioned if there is a move to that model, were people leaving the Parish because of mutual ministry, who could not make that adjustment and may have to go to another Congregation where they are more comfortable. How do we administer pastoral care for those willing to make the change, but are having difficulty with the transition, or people who are reluctant to change, but want to see the Church move into a new model. Concern was expressed regarding the threat to clergy - losing their sense of identity - where do they fit into this new model? Their fear of change and loss of power, and how do we address the new role of clergy. It was said that in team ministry there is still a need for leadership where the Priest knows when to exercise authority.

She said "You are dealing with the expectations of parishioners who believe in the clerical model but still want to make a move. We are an Episcopal Church and not a congregational church; how do we retain our ecclesiastical heritage." Concerns were expressed about the laity taking control and moving into the same kind of trap into which clergy can fall, where they become entrenched into a role. Is there some kind of method which can be implemented to help people disengage? She mentioned the need for the training of lay people to assume responsible leadership in the Church, and what it means to live out their baptism; the need to recognize the difficulties in a small Parish where people are already overburdened and overworked, where there is an elderly congregation. How can we be sensitive to the needs of a small Parish to make this transition? There are concerns regarding theological and doctrinal issues if the Priest does not keep in touch with what is being taught by Lay Leaders. There was concern that the move toward team ministry and the utilization of laity comes out of pure motives, and not because the Church is in a financial crisis and needing to utilize laity. The importance of not moving the Priest to the sideline where he/she becomes just another employee, losing identity and vision, not having a high profile as the Priest in the congregation. There is a need to safeguard against the return to the organizational model; if we are going to move into a circular model with lay people taking on more responsibility we should not fall into building a triangular system again.

Mr. S. Newroth spoke concerning the problems of implementation of shared ministry, which he said implies for many parishes a fairly radical departure from traditional Anglican culture, rooted in a hierarchical structure with canonical support for the authority of the Bishop and Priest. Shared Ministry sounds so reasonable and appropriate, but implies democratization of the Parish in terms of a new distribution of roles, responsibility, and power. Power is the fundamental force underlying all social organization, and has not yet been redeemed, even in the Christian Church. Its influence and obstinacy should not be underestimated, and a change in the direction of Shared Ministry is complicated by at least two issues, one the traditional tenure of males with attendant threat to control, position and privilege, and sharing power is almost a contradiction in terms. History demonstrates time and again that sharing of power is never easily achieved, even amongst brothers and sisters in Jesus.

In practical terms Scenario No. 2 Shared Ministry implies a realistic, but not insurmountable concern with respect to continuity of ministry. The problem of continuity of ministry exists today with the movement of ordained clergy from parish to parish, although that movement is not necessarily negative, in fact it often has very positive implications in terms of growth for both the Priest and Parish, but with the increasing mobility of our Parishioners - the typical corporate vagabond, there is a risk that the fragmentation or discontinuity of ministry could be exacerbated. The second point is

the protection of doctrine. Does democratization risk a compartmentalization of the Parish ministry in such a way that the heart of the message could be compromised from time to time. The third point has to do with training. A change of these proportions implies significant redirection of training resources. For example, clergy need training in terms of becoming enablers rather than Directors or CEOs; Parishioners or Lay Ministers need training in problem solving, in pro-activity, in gift identification, in independence rather than dependency upon the Priest. Safeguards need to be established against burnout of Lay Ministers, as has often happened with ordained clergy. In short, we need to be able to find a critical minimum number of laity in each parish to share the load.

Mr. Newroth in closing said that the list of implementation realities is not exhaustive, and deserves further expansion.

Dr. M. Richardson commended the Panel for the excellent contribution made. She then posed several questions to the members of the Panel. She spoke of an article she had read recently which referred to the "declericalization of the Church" which she supposed meant phasing out the clergy, or at least reducing their role to some fraction of what it has been throughout the Church's history. The Panel members were asked if they saw Shared Ministry as a first step in that direction, or something else entirely.

One Panel member did not agree, feeling that it would be an opportunity to free the Priest to be what he deserves to be and what we need him to be as a theologian and a Pastor.

Another felt that the role of the clergy would take on a different style, empowering the laity to assume their baptismal rights and role.

Dr. M. Richardson said when we begin to talk about shared ministry in terms of setting goals, allocating responsibility, evaluating outcomes, it sounds as if we are about to formalize a certain amount of ministry that already goes on quietly, without any sense of obligation or any of sort of external incentive or recognition - that after all, is the purest form of Christian service; that truly voluntary outpouring of love and care for others. Her next question was "Do we risk discouraging that sort of ministry by making lists and schedules, and giving assignments, and convincing people that they should have special training before they visit the sick, comfort the bereaved and listen to the lonely or talk with others about the Faith, and more to the point, how do we encourage people to love and serve simply because they want to?"

One person said that voluntary outpouring of lay gifts as one would experience in church ministry is indeed a gift of the Spirit, and we need to acknowledge that, but he thought that organization and stewardship are also gifts of the Spirit; we need to put form on spontaneity, and therefore, we need goals and people who can hold us accountable for that stewardship, so we have to find a balance between the spontaneity that results in voluntary action, and in the demands for hard work at the Parish level in terms of organization, and achieving financial and other kinds of goals.

However, another Panelist thought there might be a danger of becoming overstructured, so there would have to be sensitivity for people to be able to go out and live out their spontaneous ministry as they feel moved to do, rather than having a form to fill out or to check in at the Church.

One Panelist said that it was obvious from the difficulty the Panel has had, and the fifty or so people who made so many points at lunchtime, as well as the Human Resources Committee, that it just is not possible to formulate the Position Description for a Priest or any one person in the Church who is trying to do a job that is never easy, but rather than struggle to form a Position Description, maybe we should work with a minimum of words and structure, and rather move to actually getting the job done.

Another member stated that from what he had read from the Shared Ministry concept there is no risk in people simply continuing to do what they have been doing all along. In

some areas formal structure may be required but that is in no way intended to disrupt what has been going on up to this point.

At this point Dr. Richardson brought to a conclusion the question period.

The Bishop commended the Human Resources Committee for their excellent work.

REPORT OF THE PARISH DEVELOPMENT AND EDUCATION COMMITTEE (Page 158)

The presentation began with a solo sung by The Reverend D. Henderson. Mrs. L. Uzans stated that to say we are Christians in the Anglican tradition may appear to be a definitive statement but as would be seen in the skit to follow, that is not necessarily true.

Several delegates took part in the skit, and they gave different comments which could be typical of Parishioners in any Parish.

Mrs. Uzans referred to the kit, and asked everyone to silently reflect on what did they think the word Evangelism might mean. The delegates were asked to discuss this in their table groups.

She said that after the Parish Development and Education Committee was formed the members felt that some preliminary work should be done in order to prepare for the Decade of Evangelism. After speaking with people around the Diocese, it was realized that the word Evangelism means so many different things to so many different people. There were people who said that as Christians we are called to spread the Gospel, and that is our primary mandate.

The Committee felt the exercise at Synod would "help unpack feelings around the word Evangelism", but wanted to be clear that a definitive Statement about what Evangelism is will probably never be had.

Mrs. Uzans referred to a previous Synod wherein Archbishop Garnsworthy said that Evangelism is simply one beggar telling another where to find food. She said that she had attended a Conference where Loren Mead of the Alban Institute said that Evangelism was preaching the good news to the bad news, and that one of his models was Billy Graham who clearly went out and spoke of speaking the good news of personal salvation to the bad news of people being lost, and that was a very powerful message on Evangelism. According to Martin Luther King, Jr., the good news is that Jesus came to save all people, and the bad news is the corruption within our social systems that make second class citizens of certain people because of their colour or other reasons. The Primate in a letter written before Advent, spoke of God perceiving the uniqueness of persons, and that God arranges unique moments of grace that are different for each.

She said that if we are to be effective in Evangelism we need to have a broad base of understanding. 90% of us may never be called upon to Proclaim; 90% of evangelism is Lifestyle - we evangelize by people looking at our lives. 10% of us are called to do an active proclamation evangelism - statistics from the Church Army, and yet the 90% who are called to reflect Christ in our lives will be approached by neighbour or co-worker and will be asked "Why is it that despite the things you had to deal with in life, you seemed to be able to cope?" We can say "I don't know." Or "It is because of my relationship with Jesus Christ, would you like to hear more about that?" Sometimes we just have to ask that question, we don't necessarily have to be the person who talks more about it, we just have to be the initial contact.

At the request of the Committee, Mrs. R. Goos had developed a logo contained in the package. Mrs. Goos mentioned that also in the package were all of the resources which should help a Parish in the Decade of Evangelism. The logo was shown by means of an overhead projector. She described the logo in detail, firstly as a figure kneeling in prayer which represented the renewal part of our life; it is very hard to go out and evangelize or to live a lifestyle type of evangelism if we are not nurtured, and receive some of the growing, retreats, meditations, and the kind of renewal to uphold

us in the other things that we have to do. The next figure represented the lifestyle of evangelism, when you are living your everyday life sharing with the congregation, your family and friends, and living the life of a Christian. The Proclamation portion is the deliberate evangelism, the sharing of the story of Christ with others.

Mrs. Uzans in summing up, noted that the Committee has been meeting over the two years since the last Synod, and after considerable education of the Committee, it was decided that as there are lots of resources available, there was no need to reinvent the wheel. Parishes needed to have a list of things that would be helpful to address the different elements portrayed in the skit. She stated that there would be presentations during Synod concerning the Congregational Developmental Kit from the National Church; one from Church Army available for the Decade of Evangelism; CLEW Workshops and Resources; Stewards for Life materials; Sisters of St. John the Divine materials on prayer; The Whole People of God Study Resources. It was noted that there is a Resource Centre at the National Church Office in Toronto.

The Bishop thanked the Committee members for their presentation.

REPORT OF THE ADVISORY PLANNING COMMITTEE (Page 134)

Mr. Wm. Kidd, Chairman of the Committee, said that considerable time was spent to develop a Statement of Purpose or Mission, and the Committee had endeavoured to keep it in line with the Mission Statement of the Diocese. The Committee's main purpose was to Envision, Review, and to Develop.

Two issues took up considerable time, the first was the Leadership Development program referred by the Bishop. Dr. John Savage spent a day with the Planning Committee in Thunder Bay going through an exercise showing material and programs available through his Organization, L.E.A.D.s - Leadership, Education, and Development. A similar program was given at Clergy School for the Clergy and spouses. The program Dr. Savage introduced was excellent, but the Committee was concerned about the costs. It was felt there are sufficient resources within the Diocese to develop a program that would fit our specific needs, and be financially responsible.

Realizing the urgency of getting on with the job of developing leadership in the Diocese, several Resolutions had been prepared for Synod. Mr. Kidd then referred to Page 3 concerning motions from the Planning Committee Report, asking the Delegates to strike off the last one which concerned Deanery Councils, to be explained later.

14. Moved by Mr. Wm. Kidd, seconded by The Reverend Canon T. Delaney -

"Whereas, a program for Leadership Development is required in the Diocese, and
Whereas, there are a variety of appropriate skills in our Diocese,

Therefore, be it resolved that an Ad Hoc Committee be appointed by the Bishop to evaluate the needs and resources within our Diocese for the development of Leadership;

and

Be it further resolved, that the results from this Ad Hoc Committee be submitted to the Bishop for further action." Carried.

15. Moved by Mr. Wm. Kidd, seconded by The Reverend Canon T. Delaney -

"Be it resolved that priority be given to research and deliver program courses on Listening Skills for clergy and lay leaders in the Diocese." Carried.
Some opposed.

The Bishop was concerned that there would be Budget implications, but Canon Delaney commented that there are lots of skills available in the Diocese for which there would be no charge.

The Reverend H. Huskins, Agenda Committee, reminded the Synod Delegates that the deadline for Notices of Motion would be 4:30 p.m.

Mr. Kidd then asked those at the Head Table to vacate their seats and the members of the Advisory Planning Committee then presented a very interesting skit regarding the development of Diocesan structures and Committees, followed by a video, both of which indicated that the load basically carried by the Bishop should be shared, and that Deanery Councils could assist in this regard.

Mr. Kidd said that Diocesan structures were a major focus of the work of the Planning Committee. The Diocese had spent much time and considerable expense analysing the Diocese in the past few years, engaging Dr. M. Kosny to do this work. He had given two reports, the second of which was a plan for action. The Committee felt it should concentrate on a program to implement the actions recommended therein. Also that we should not reinvent the wheel, but build on structures already in place - i.e., Deanery Councils.

Dr. Kosny had identified four areas which the Diocese said were concerns:

1. Corporate Planning
2. Communications
3. Outreach and Church growth
4. Human Resources

The Committee proposes that by enhancing the role of Deanery Councils it would bring into action the programs which would meet the challenge given in the Kosny Report.

Reference was then made to Page 138 of the Report of the Planning Committee, which contained the proposal concerning Deanery Councils. Following a Question and Answer Period, further resolutions would be presented to Synod. A Panel had been assembled to answer any questions. However, as no questions were forthcoming, the resolutions were then presented.

16. Moved by The Very Reverend I.L. Robertson, seconded by Mr. Wm. Kidd -

"That Canon 33 of the Canons of the Diocese of Algoma be amended by deleting the present Canon 33, and replacing it with the following:

- 1 a) There shall be constituted within each Deanery of the Diocese of Algoma a Deanery Council, and there shall be at least three meetings per year of the Deanery Council to be held prior to the meetings of the Diocesan Executive Committee.
- 1 b) It shall be the responsibility of each Deanery Council to plan and implement programs designed to develop and strengthen the Church in her Corporate Planning, Outreach, Parish Growth, Communications, Human Resources, and other such areas of concern or ministry as may arise.
- 1 c) A Deanery Council may frame its own by-laws and shall elect or appoint such Committees as required to facilitate its business and meet its canonical responsibilities. The Deanery Council shall monitor the work of these Committees.
- 2 The Regional Dean shall be responsible for calling the first Deanery Council meeting after each Synod. At this meeting the Chairman and officers of the Deanery Council shall be elected, and shall assume the responsibility for calling and running future Deanery Council Meetings.

3 The voting representatives of the Deanery Council shall be the Clergy, Lay Stewards, Lay Delegates to Synod, Churchwardens, ACW Representative, Youth Representative, and such other persons as the Deanery Council shall include.

4 The Archdeacon, Regional Dean and Lay Stewards shall meet each year, and prior to the mid-winter meeting shall prepare a report detailing the work of their Deanery Council in the year previous, and shall present said report at the mid-winter meeting of the Diocesan Executive Committee.

17. Moved by The Reverend P. Williams, seconded by Mr. Wm. Kidd -

"That Canon 4 of the Canons of the Diocese of Algoma be amended by adding a new subsection 8 to read:

The Diocesan Executive Committee shall, on the receipt of the Annual Reports of the Executive of each Deanery, acknowledge said reports and evaluate their content;

and

that the present subsections 8 and 9 be renumbered subsections 9 and 10 respectively."

18. Moved by Mr. Wm. Kidd, seconded by The Reverend P. Williams -

"That these motions to amend Diocesan Canons 33 and 4 be Notices of Motions for the 1993 Synod." Carried.

19. Moved by Mr. Wm. Kidd, seconded by The Reverend P. Williams -

"That this Synod, on the advice of the Advisory Planning Committee, strongly recommends that all Deanery Councils and the Executive Committee, endeavour to implement and evaluate the provisions of these notices of motion in the interim."

One Synod delegate rose on a Point of Order stating that Notices of Motion are not usually voted on until they actually become Motions at some subsequent meeting. The Chancellor was asked to rule on the matter.

The Chancellor said that the substance of the motion would constitute an amendment to the Canons, and accordingly could not be passed today because Notice of it was not given in the Convening Circular as required by the Canons. However, he felt the drafters of the motion were looking for a consensus from Synod, and for that reason were putting this forward as a motion, and although technically the inquirer had a point, the Chancellor did not see a problem with getting a consensus from Synod on the issue if it were the will of Synod.

Another Delegate queried as to how many Delegates felt qualified to vote. He was concerned about budgetary implications, and whether financing would become available for a Notice of Motion as opposed to a motion which directly implements the recommendations. It was explained that Synod Delegates were being asked to vote on a Motion to ask the Executive Committee and Deanery Councils to study amendments to the Canons, it was not giving power to the amendments, and there would be no cost involved.

It was suggested that the word "implement" be changed to "study", and this was acceptable. Therefore, Motion No. 19 was changed to read as follows:

19. Moved by Mr. Wm. Kidd, seconded by The Reverend P. Williams -

"That this Synod, on the advice of the Advisory Planning Committee, strongly recommends that all Deanery Councils and the Executive Committee, endeavour to study and evaluate the provisions of these notices of motion in the interim."
Carried.

Mr. Kidd said that there was another Motion from the Planning Committee, but there was some question as to its validity, and therefore, the Chancellor would be asked to rule concerning the motion, and it would not be presented at this time.

At this point one Delegate asked for clarification of motion No. 15 which had been approved concerning programs for listening skills for the Clergy and Lay Leaders in the Diocese. Mr. Kidd replied that there are many programs available, and it was hoped that a program could be developed that would best fit the needs of the Diocese with the resources that are available within the Diocese.

The work of the Church is to be carried on, and people need to listen to one another; there are certain skills which need to be developed in this regard. The Advisory Planning Committee have some concerns about the cost of such a venture and there are skills and resources around the Diocese which could be implemented right away at no cost. This would give Clergy and Laity some basic introduction to listening skills. There is a variety of programs available, and it is just necessary to research what is available.

The presentation of the Advisory Planning Committee being concluded, the Bishop asked Miss Lana Grawbarger to address the Synod.

Miss Grawbarger said that she had been asked to speak about three things; the Diocesan Native Council, the Council for Native Ministry for the National Church, and to give some impressions of her visit to Canberra, Australia, in February, having been asked to attend the World Council of Churches Assembly.

She said that since the last Synod the Diocesan Native Council had been formed, meeting regularly four times per year, and she commented that one of the high points brought about is that there is now a mini Native Convocation where all the Native Parishes are invited to attend a "Camp Weekend", bringing their families to share stories, worship together, have fun, where there are traditional people to help everyone get back in touch with their roots, and to re-educate them in lost traditions.

She said that some of the things targetted to be addressed in future meetings include a Mission Statement covering concerns and needs, and to explore ways to come together more, and it is planned to take turns hosting National Indian Prayer Day so that it can be celebrated together; seeking ways to educate the wider Church Community about the culture of Native people in this area. She commented that the people would like to raise awareness, and are looking for leadership amongst their people.

The Diocesan Native Convocation is going to be held annually, and planning is underway for the second Convocation to be held at Camp Wakonda in July 1991.

Miss Grawbarger expressed appreciation to the Bishop for his concern, because as a member at the National Council level, she realized that many Dioceses are not represented, despite direction and resolution from General Synod that Dioceses with Native Parishes should appoint someone to the Council.

She referred to the National Executive Council meeting in Winnipeg, where Elders were invited in to share stories about the Residential School system and other concerns. Some suggestions from people in groups were the need to hear and share stories, not only at the National but Parish level, and that authority or autonomy should be given to the Native people.

The group as a whole prioritized the Second National Convocation because of the success of the first one, which brought together Native people from all over Canada in 1988. This is a major project for the Council for Native Ministries. It will be held in Keewatin Diocese around Sioux Lookout.

Miss Grawbarger reported that there is a Task Force to look at Native Spirituality, and it began meeting last January to begin the process. The Task Force meets with the National Doctrine and Worship Committee, and a Spiritual Conference is planned shortly. This will be made up of Anglican, Roman Catholic, and United Church people, inviting traditional people to share ceremonies and insights. Three members of the National Executive Council have been invited. Some of the questions to be explored are "What does it mean to be Native and Christian?" "What does Christ mean to me as a Native person?"

She said that there will be a Liturgical resource for Advent 1991; this was a joint venture of the Council for Native Ministries and the All Native Circle Conference of the United Church. It is based on the Ecumenical Lectionary, and for each day there are stories of Native peoples to illustrate the Readings. This will be available from the Anglican Book Centre.

Miss Grawbarger said that it was a great privilege to be chosen to attend the World Council of Churches in Australia. She had always wanted to visit Australia, and this reinforced her belief that all things are possible through Christ. She said there were many wonderful things to see. It was overwhelming, with approximately 5,000 in attendance. There was a Worship Tent which held 3,700 and people also poured out on to the lawns. The people shared liturgies and music from all over the world, and it was very uplifting to share that kind of communion.

She felt that her main reason for being there, believing that things are pre-ordained, would be to meet with the aboriginal people, and she and the other native delegation were warmly welcomed by them. She said they shared many stories, ate and sang together. The aboriginal people gave a very moving presentation to all the people present. She said they welcomed us so graciously to the Land of the Spirit. They have many ceremonies that parallel those found in our Native culture. We were told about their dream time and ancient spirituality grounded in Creation and Mother Earth. She said they shared their deep and lasting pain of stolen land and children, poverty and oppression, which are very visible there.

The World Council sent delegations to some of the Communities where the aboriginal people live, and they came back with very strong recommendations to the Australian Church to support and uplift these people in their struggle for self determination and equality. Despite it all they have endured and continued to thrive, and have a great sense of humour. It was a great honour to stand in solidarity with them in their courageous struggle for equality and justice.

COMPANION DIOCESE COMMITTEE

The Reverend P. Williams gave information concerning the Diocese of the Windward Islands, stating also that there are 17 clergy in total. He thanked those who had shown hospitality to Bishop P. Elder, and extended warm fellowship through him to his Diocese.

Fr. Williams stated that the Companion Diocese Committee had prepared a Covenant, the terms of which were agreeable to Bishop Elder and Bishop Peterson.

The Right Reverend P. Elder then addressed the Synod, bringing Greetings from the Diocese of the Windward Islands. He said that the National Church had asked his Diocese to consider a Companion relationship with a Diocese in Canada. There were several to choose from, and Algoma had been selected. There had been an exchange of letters between Bishop Peterson and himself. Bishop Elder said that the Covenant will state clearly that we envisage to promote our mutual understanding of the mission of the Body of Christ. Countries have different cultures and traditions of worship. He

said that his Diocese has learned a lot from other relationships, and he felt that people can learn to share and to identify similar concerns. Bishop Elder commented that the fact that the Covenant is being signed in the Eucharist says it is not just an Agreement, it is an element of the Divine which will be experienced in the programs we do together.

At 4:45 p.m., there was a Service of Holy Eucharist. The Celebrant was The Venerable R. Andrews, and during the Service the Covenant concerning the Companion Diocese program was signed by The Right Reverend P. Elder and The Right Reverend L.E. Peterson.

The Venerable R. Andrews was officially Installed as Executive Archdeacon for the Diocese of Algoma.

EVENING SITTING

The Synod delegates gathered together with a musical session led by Mr. Norman Wolske.

NOTICES OF MOTION (Nos. 1 and 3 on Pages 160 and 161)

The Agenda Committee suggested that Notices of Motion 1 and 3 when raised on the floor of Synod, should be referred to the Doctrine and Worship Committee and that discussion of the substance of the motions should be dealt with at that time.

One person raised strong objection to this, and the Agenda Committee was asked to respond. The Reverend H. Huskins, Chairman, stated that because the motions dealt with liturgical matters, it was felt appropriate that they be discussed first of all in the context of the Doctrine and Worship Committee's Information Session and then motions would be reported out of that Session, as would other motions out of other Information Sessions. The Agenda Committee felt that it would be premature to deal with the two motions before the Doctrine and Worship Committee had an opportunity to talk with Synod Delegates interested in such matters. He stated that this would in no way kill the motions, but put the matter into a form more appropriate to discuss it and then allow it to be brought back from there.

This did not meet with the approval of the person raising the objection, and in response to some of his comments the Bishop said that an orderly system was being observed. However, he then asked the members of Synod if they were in favour of the suggestion made by the Agenda Committee. With a few exceptions, the delegates gave their approval.

One delegate rose to speak concerning "Rules of Order", suggesting that perhaps things would be less arbitrary if the Rules of Order could be agreed upon by everyone - that way any indications of arbitrariness on behalf of the Chair which may not be there, would not be seen or understood to be there. The Bishop said they are necessary to have order in the system.

NOTICES OF MOTION (No. 2 on Page 160)

The Reverend H. Huskins stated that as he would present the motion, Dr. Gould would Chair the Agenda Committee during the discussion of the motion.

Fr. Huskins said that two years ago the National Executive Committee requested that every Diocese have a Canon governing their Archives so that there would be a set policy in each Diocese. He said we looked at the Canons in place in the other Canadian Dioceses for some common denominators, and the Canon being presented was the result. There being no questions, the vote was taken.

20. Moved by The Reverend H. Huskins, seconded by Mrs. E. Morrow -

- "1. The Synod shall provide a secure place of deposit for the archival records of the Diocese.

2. The archives shall be administered by the Archivist under the direction of the Heritage Committee, said Committee to be subject to the authority of the Executive Committee. The Heritage Committee shall consist of:
 - a) The Bishop
 - b) The Secretary-Treasurer of Synod
 - c) The Archivist
 - d) such members as may be appointed by the Bishop, and who shall remain in office during the pleasure of the Bishop
 - e) A Chairman to be elected by the Committee from among its members
3. The Archivist shall provide aid and support to the Heritage Committee in stimulating and sustaining an interest in, and appreciation of, the history of the diocese.
4. The Archivist shall be appointed by the Bishop and remain in Office during the pleasure of the Bishop. It shall be the duty of the Archivist to preserve all diocesan archival materials of historical value, and to arrange and describe them according to standard archival principles.
5. The archives shall be the place of deposit of all non-current diocesan and parochial records which have been determined by the Archivist to be of significant archival value, unless the Heritage Committee is satisfied that the records are held in a secure manner, and in a place in which they will not deteriorate or be damaged by the environment.
6. The Archivist and the Chairman of the Heritage Committee shall provide access to the archives, assist researchers in the use of the archives, answer mail, telephone and personal enquiries, and conduct research as requested by the Diocese, its Officers, and Parishes." Carried.

NOTICES OF MOTION (No. 4 on Pages 161-163)

The Reverend Canon D.M. Landon presented the motion regarding Lay Stewards in order to provide for their election with greater clarity. He said that the following amendments were proposed by Judge John Wright, then the Chancellor of the Diocese, in 1987, but the material never had a chance to come before Synod. It is now being brought forward for consideration in slightly amended form. Canon Landon noted that the Secunder would now be the Vice-Chancellor, Mr. A. Newell, thus relieving the Chancellor of any possible conflict of interest in the event that he would have to make a ruling.

Canon Landon said that the purpose of the motion was to simplify, clarify, and codify: Simplify - presently provisions concerning Lay Stewards have to be looked up in more than one place, and they will now all be in Canon 32. Clarify - Judge Wright added quite a bit of detail not present before, and especially has clarified the matter of who is eligible to be a Lay Steward. The question is does a Lay Steward have to start off life as a Synod Delegate; does he or she have to be re-elected as a Synod Delegate in order to fill out the 4-year Term of Office. The problem is that if a Lay Steward does not have to start off as a Synod member, conceivably, although not likely, there could be 10 members of the Executive Committee who had not been to Synod, and not taken part in the discussions and debates, and yet with the rest of the Executive, were charged with executing the policy of Synod. On the other hand, it does not seem fair that a Lay Steward be thrown out of Office if he or she does not get re-elected the second time around as a Synod member. Therefore, the proposal in the material is a compromise that in order to be a Lay Steward you must begin by being an elected member of the forthcoming Synod at the Deanery meeting, but need not be re-elected as a Synod member two years later, and there are other clarifying provisions. Codify - Various Chancellors have given rulings through the years, and what is standard practice is now codified.

21. Moved by The Reverend Canon D.M. Landon, seconded by Mr. A. Newell -

"LAY STEWARDS - PROVIDING FOR THEIR ELECTION WITH GREATER CLARITY"

1. ARTICLE 16 (1) (c)

Amend Article 16 by revoking sub-section (1) (c) and substituting:

"(c) Two Lay Stewards from each Deanery to be elected in the manner provided in Canon 32."

2. CANON 32

Amend Canon 32 by revoking sections 1, 2, 3, and 4 and substituting the following:

- | | | | |
|---|------|----------------------|--|
| Office of Lay
Steward created. | "(1) | (a) | There shall be an office of Lay Steward within the Diocese. |
| | | (b) | Two Lay Stewards shall hold office in each Deanery. |
| Duties of Lay Stewards | (2) | (a) | The Lay Stewards shall serve as members of the Executive Committee of the Synod. (See Canon 4) |
| | | | Once elected, each Lay Steward continues as a member of the Executive Committee during his or her Term of Office. |
| | | (b) | Within their Deaneries, the Lay Stewards shall serve in conjunction with the Regional Dean, and with the Regional Dean they shall be jointly responsible to the Bishop through the Archdeacon, for the duties laid upon them by Canon 31, section 3. |
| Qualifications of Lay
Stewards | (3) | A Lay Steward shall: | |
| | | (a) | be a communicant of at least one year's standing. |
| | | (b) | be of the full age of eighteen years. |
| | | (c) | shall reside in the Deanery being served. |
| | | (d) | shall not hold the Bishop's licence as a Deacon or Priest. |
| | | (e) | shall, at the time of election, be an elected Lay Delegate to the forthcoming Diocesan Synod. |
| Election of Lay
Stewards to the Office | (4) | (a) | In each Deanery the Lay Stewards shall be chosen at the Electoral meeting of the Clergy and Lay Delegates to Synod held within the month prior to the convening of the Synod. (See Canon 31, section 1). |
| | | (b) | The election of Lay Stewards shall be by a combined ballot of the clergy and Lay Delegates present. |
| | | (c) | The election of Lay Stewards in each Deanery shall be staggered so that one such appointment expires every two years. |
| Term of Office | (5) | (a) | A Lay Steward's Term of Office shall be four years. |

- (b) In the event that a Lay Steward
 - (i) dies
 - (ii) is unwilling or unable to act
 - (iii) ceases to be a communicant
 - (iv) accepts the Bishop's licence as a Deacon or Priest
 - (v) ceases to reside within 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 the four-year term:
 - (a) The Archdeacon shall notify the Bishop of the vacancy.
 - (b) Within eight weeks of notifying the Bishop of the vacancy, the Archdeacon shall convene a meeting of the Clergy and the Lay Delegates to Synod of the Deanery, for the purpose of electing a person to serve the unexpired term of Office." Carried.

The Bishop concurred. Passed by more than 2/3 majority. (This is required in order to be immediately effective.)

CONGREGATIONAL DEVELOPMENT VIGNETTE

Mrs. L. Uzans stated that around 1977 the National Church began to look at an organized form of programming for evangelism. From the General Synod at that time there was a strong move regarding evangelism. However, nothing seemed to happen across the Country. It came up at the 1986 Synod, and a National Task Force was formed and found, based on general research, that 2 out of 3 newcomers either drop-out or become chronically inactive within the first six months of their exposure to Christianity so that while they may have had a strong conversion experience, 2 out of 3 leave.

It became apparent that to do effective evangelism, it would be necessary to first look at forming welcoming congregations, and congregational development was a strong precondition to effective evangelism. Most congregations can somehow improve both their integration skills and their ability to help new Christians to mature in their faith.

A kit has now been developed by the National Church, and there will be opportunities for training leadership for the Diocese in the Fall. There is to be a major Training Session to which we have been invited to send representatives.

Mrs. Uzans referred to the Parish Education and Development kit and the paper "Readiness for Receiving New Members", and said that Mrs. R. Goos would discuss it. Mrs. Goos said that whenever any Parish wishes to become involved in the program for congregational development, they are first asked to prepare a booklet of pre-Conference material, so time and effort has to be given to assess the Parish on what is happening there. A sample of the questions had been given to the Synod Delegates, and they were asked to take time to answer the questions for their Parish.

Mrs. Goos said that after the pre-Conference work has been done, the Conference would take place, with someone coming in to help lead the Parish through the things they had worked on, and help them to see the ways in which they could assist their Parish in the future to be ready to receive new members. This will help the congregation to have the confidence to reach out in evangelism. Congregational development is one of the steps toward the Decade of Evangelism.

Mrs. L. Uzans said some of the contents in the kit included a Bible Study guide, Statistical information, some assessment tools for congregations, practical strategies for growth and integration of new members. One of the chapters is entitled "Ten Ways

to Invite Those Without a Church Home" and moves on to integrating newcomers. Also included are ways to reach lapsed members, as well as an Annotated Bibliography of other resources. Mrs. Uzans said that if a Parish is interested in exploring this, the contact person is Barbara Bolton from Sudbury (Church of the Epiphany).

MINISTRY OF THE BAPTISED

The keynote Speaker, The Right Reverend T. Ray, Bishop of the Diocese of Northern Michigan, was then introduced by The Reverend Canon T. Delaney who referred to time spent in Mackinaw over several summers, and said that he and his wife had been very excited by the work going on in the Diocese, and the approach to ministry by Bishop Ray, and what other people of the Diocese of Northern Michigan hold before him as a vision, and he welcomed the Bishop to the Synod.

Following the Bishop's remarks as contained in Appendix 'A' attached hereto, Bishop Peterson thanked Bishop Ray and invited his wife, Brenda, to come forward and be introduced to the members of Synod. Bishop Peterson commented that Bishop Ray had given the Synod lot to think about.

The Evening Sitting of Synod recessed at 9:15 p.m.

WEDNESDAY, MAY 15, 1991

The Synod Delegates gathered at 8:30 a.m. with music under the leadership of Mr. Norman Wolske, and this was followed by the Service of Morning Prayer. The Officiant was The Very Reverend I.L. Robertson. The Service was followed by Bible Study in Groups.

The Reverend F. Doe reported that the Communications Committee had received a request to provide on a daily basis, a highlight sheet of the events of the preceeding day - a difficult task, but he announced that there was a sheet available for Tuesday. He said the intent was to give Delegates something that would go along with their notes to jog their mind - not everything would be listed, but it would help in the reporting process.

REPORT OF THE ADMINISTRATION AND FINANCE COMMITTEE (Page 108)

Mr. D.P. Oosterbaan, Diocesan Treasurer, addressed the Synod and stated that he would like to make several observations about two items of grave concern, which were also alluded to in the remarks by the Administration and Finance Committee Chairman. His remarks were as follows:

"On page 113, you will note on the very first line the amount of \$184,754. under the heading "Bank Indebtedness, and I want you to know, Ladies and Gentlemen, that this amount represents our overdraft at the Bank as at the end of our Fiscal year, and I will make some further comments about this in a few minutes.

The second item of great concern may be found on page 114, and we are referring to the figure of \$43,945. at the bottom of the page under the heading Excess of Revenue over Expenses. The amount is in parenthesis and it, of course, means that during the year 1990, we operated at a deficit, and as you can see a fairly substantial one at that. In other words we were in the hole last year to the tune of almost \$44,000.

The significance of this figure becomes even more apparent when we look at the "Statement of Accumulated Revenue over Expenses" at the top of page 115. While this title "Accumulated Revenue over Expenses" sounds somewhat imposing, the term Statement of Net Worth-of-the General Purpose Fund might well be more meaningful to you.

Please note that as a result of our 1990 deficit the balance of our net worth in the General Purpose Fund was reduced to an amount of only \$6,050. which really

is rather miniscule considering our total budget of about one million dollars for 1990.

As I mentioned a few minutes ago, our overdraft at the Bank continues to represent a serious problem, and one that cost us some \$10,500. in Interest in 1990, and which contributed needlessly to our \$44,000. deficit.

As the Chairman of the Administration and Finance Committee points out, when the monthly payments covering Stipend and Travel Allowances for Central Payroll, together with the Unified Levy, are not received on time, the Diocese has no choice but to resort to borrowing from the Bank in order to meet its Central Payroll and other obligations. For example, during the last two months, our Bank Overdraft indicated the following balances - taking a few selected dates:

Mar. 1	\$132,476.	Apr. 2	\$129,000.
13	156,819.	15	180,851.
26	164,216.	17	201,670.
		27	99,700.

Under date of August 30, 1990, when we had an overdraft of \$130,546., we sent out a memorandum to 22 of the parishes who at that time were in arrears to the extent of \$106,000., pleading for their help.

Some of you may feel that one simplistic and easy solution to the problem would be to do away with the Central Payroll Facility at the Synod Office, and considering that the total payroll for the year 1990 amounted to some \$1,520,000. covering 98 clergy, staff and parish employees, it would be a solution of sorts, and would greatly simplify our annual parish billings.

However, I do feel that Central Payroll in these days of ever increasing complexity of payroll administration is an extremely valuable service to our parishes, and we would do many of our clergy and parishes a great disservice by discontinuing it. It would also be a great and additional burden to the workload of many of our parish treasurers, most of whom serve in a volunteer capacity. Compliance with the many government requirements, both Federal and Provincial, would be problems, especially to the smaller parishes.

In my opinion, it simply is not a solution to our difficulties. The one and only solution is simply for all of us to obey the Canons of the Diocese, and I refer in particular to page 50 in the Canons where it is clearly stated that moneys for the Unified Budget Levy, Stipend, Travel and related costs be remitted no later than the first day of the month in which they are due. (Or in January of each year provide the Treasurer with post-dated cheques for the 12th and 27th of each month of that year.)

There are several parishes who take this obligation very seriously, and arrange for their own Bank borrowing in order to discharge their diocesan obligations. They are to be commended for the good example they set, and which perhaps more of us should follow. The cash-flow problems have also been discussed endlessly by the Executive Committee as well as at previous Diocesan Synods, and we again appeal to all of you to make sure that your parish pays its obligations to the Diocese on time.

I would now like to say a few words about the 1991 Budget and 1991 Unified Budget Levy as approved by the Executive Committee last October. As you will have noted from the second last paragraph in the Administration and Finance Committee Report on page 109, the Budget approval was subject to a reduction in the support of Assisted Parishes by some \$22,317. At the October 1990 Executive Meeting, the Bishop was asked to strike an Ad Hoc Committee for the purpose of making recommendations in order to implement such a reduction.

As the requests for diocesan assistance for 1991 from the mission parishes started to come in from Deanery Officials, it became obvious that the total requests would be far in excess of the budgeted amount.

The total actually requested came to \$271,304., and considering a net Budget approval of \$164,488. a shortfall of \$107,000. is staring us in the face. The article in the April issue of the Algoma Anglican which reported on the February meeting of the Executive Committee, covers the issue very well. The Executive Committee has proposed certain remedial action which will take some time to institute.

The Bishop in his Charge to Synod mentioned encouragement of local ministry, other forms of ministry, and general reference was made to realignment.

A great many of us do not always realize the cost of operating a parish, and I feel it might be worthwhile to spend a few minutes on going through a brief exercise in order to make an informed estimate of typical parish operating costs. We have used this approach at several Deanery meetings and you may find it of some use."

Mr. Oosterbaan then led the assembly through the exercise to show the average cost of operating a parish which totalled \$70,081. He then said:

"You may wonder why we have gone through this exercise, and while to many of you the figures are nothing new, we hope that some of you will have gained a more realistic appreciation and insight of such costs, which after all represent the second largest item in the Diocesan Budget under the heading "Support of Assisted Parishes within the Diocese".

Perhaps we should now take a few moments to get back to some of the very serious financial predicaments for the current year, and we'll take a few moments to examine the Unified Budget summary which appears on pages 241 and 242 of your Convening Circular.

Again I would ask you to make some notations on these two pages. First of all, and this is under the 1991 heading, I would like you to change the amounts under Stipend/Service Grants from \$182,400. to read \$271,304. which as was mentioned earlier, represents the total amount of assistance for 1991 as requested by the assisted parishes before any remedial action.

Under the heading "Clergy/Staff/Pension's Benefits", change the amount under Health Insurance from \$45,000. to \$54,000. While we had originally provided for an increase of 8% for this budget item, the actual increase for 1991 came in at 27%.

Under the heading "Other Expenses", I would like you to change the amount shown under Interest Bank Borrowing from \$7,500. to \$15,000. in order to more realistically show the now guestimated expense as a result of the continuing overdraft problems.

Keeping in mind the three changes we have so far made, we would now like you to change the total at the very bottom of the page from \$994,254. to \$1,099,658.

Let us now turn briefly to page 242 where the projected receipts are indicated. Would you kindly change again in the 1991 column, the following: change the total from \$994,254 to 1,099,658. Go up one line and change the projected deficit from \$18,017. to \$123,421. Projected Deficit for 1991 \$123,421.

Again, let me repeat the Diocese is facing an extremely serious financial situation with an unbelievable deficit of almost \$124,000., and the Bishop referred to this in his Charge as the financial crunch. There are no easy answers or solutions to our financial problems, but drastic action will be required to put our financial house in order, and your new Executive will face an extremely heavy responsibility in coming to grips with our financial dilemma."

In closing his presentation, Mr. Oosterbaan said that there would be an Information Session regarding Financial Reports at 3 p.m. in the afternoon.

One delegate asked if proposals or solutions would be presented at the Information Session, and the Treasurer replied "Not at this time". The Bishop stated that real hard thinking had been done regarding where money could be saved, but wisdom was also needed from the floor. He commented that radical steps could be taken if the money is not forthcoming - that is not being planned, but everyone has to be fiscally responsible.

The Bishop had been asked by the media why the Diocese was facing a financial crunch, and he replied it was partly our own planning; he referred to the raising of Clergy stipends \$1,000. one year and \$2,000. the next, with all the implications thereof. In order to help our Clergy it has been made difficult for some parishes. We have to face the responsibility - that we do need to pay our Clergy decent salaries in these times of rising costs. We have to realize that it does cost money, and in a recession that makes it difficult. He said that it would be necessary to look at possible amalgamation of parishes, and/or other forms of ministry.

A delegate said that he would appreciate it if the Diocese would consider some kind of education for Wardens, Treasurers, Clergy, and anyone else interested in helping Parish Treasurers to do their work. He cited Bank borrowing as an example.

One Clergy delegate inquired with regard to the heading on page 114 concerning Bad Debts, and the Treasurer responded by referring to the Mission Fund \$30,794. and the Diocesan Expense Fund which listed a similar amount, for a total of \$61,588. He said these amounts were required to provide a reasonable reserve for Diocesan obligations which certain Parishes would possibly not be able to meet. He said that the Executive has written off substantial amounts in unpaid Parish Obligations, and he cited examples.

Another Clergy delegate expressed concern that we are running a financial operation with a serious debt situation, but he was concerned from the point of view of "us getting so business minded that we are only looking at things from a financial point of view, when we should be looking at ourselves as a Diocese - we are reminded so often that we are a Diocesan family, that we share in all things, and when it comes to things like the Bishop's Appeal or A.I.M. and Diocesan needs we are all together in it." He said that there are Parishes who give substantial amounts of money to the Levy, and he thought that many of them believe that all or a large part of that money goes to assisting Parishes within the Diocese.

He referred to a Chart he had compiled which appeared to show that only about 20% of the money goes to assisting parishes; 29% to the National and Provincial Church, and the rest goes to Diocesan operation of programs, etc. He asked the Executive Committee and the Diocese as a whole, to look upon the prime purpose of a Diocese as providing and encouraging ministry, and to see as the first charge against income the supply of the ministry of Jesus Christ throughout the Diocese of Algoma, and then to look at the rest of the moneys that are left to see what could then be done. He stated that it seems that the need to cut funds is all going to be in the Parish assistance areas because the other areas have been cut to the bone. He asked for review of the policy and of the criteria for establishing and maintaining ministry, and recognition that our purpose as the Church of God in the Diocese of Algoma is ministry, and maybe the parish assistance piece of the pie is coming up to 24%. He felt that maybe we have to establish clear cut criteria as to what it means to be able to provide ministry, and

what the cost should be, but it should not be a deterrent to providing quality ministry throughout the Diocese.

One delegate said he thought it was a matter of deciding which Christian principle to apply - it had generally been seen as the strong helping the weak in whatever situation they found themselves, and he suggested to the appropriate Committee that a Diocesan Assistance Bond Program be floated across the Diocese, to be used as an avenue for Parishes in relatively strong financial positions to canvass those among their Parishioners who would be amenable to the idea of lending to the Diocese, for a term to be determined, at an Interest rate which would reflect Christian charity, so the specific difficulties could be addressed.

REPORT OF THE STIPEND TASK FORCE (Page 235)

Mr. W. Kosny stated that the Stipend Task Force is a sub-Committee of the Human Resources Committee, and is based in Thunder Bay, and its core is the four Thunder Bay members of the Human Resources Committee. The Task Force is comprised of Archdeacon M. Conliffe (Chairman), Dr. M. Richardson, Mr. T. Luck, Mr. W. Kosny, Canon F. Roberts, The Rev'd L. Winslow, and Mr. D. Keegan. Canon Roberts and Fr. Winslow were members of former Stipend Task Force Committees.

He said that one of the mandates of the Committee was to study the recommendations contained in the Woods Gordon Report on compensation policies and practices of the Anglican Church of Canada dated April 1989, and to prepare a response.

Eight workshop style meetings were held at which a great deal of statistical data was looked at and researched, and there were in depth discussions. Mr. Kosny referred to the 1989 Synod and said the Report had just been received. It was a study begun in 1988, of the Stipend Allowances and employee benefits of Bishops, Clergy and Lay employees. The study (conducted Canada wide) identified the inequalities in remuneration which exist in the Church, and developed recommendations to address the inequities, that would be acceptable to the National Church and 30 Dioceses.

Recommendations were made for the entire seven "Principles for a healthy remuneration system" prepared for General Synod. Five of the seven were fairly routine and the Committee had no problem in accepting them, and Mr. Kosny gave details. One of the remaining two principles was to develop a structure of remuneration which sets out scales of compensation at 5 year Service levels, and to develop a uniform benefits package including life insurance, short and long term disability, health care, vision and dental care. The other (Principle 4) was to develop a Standard Scale of Allowances to address the requirements and to insure a consistency; and to develop a scheme for housing to be paid to Clergy that would be based on a fair market value, and have some potential for equity.

Archdeacon M. Conliffe said that everyone realizes that the Diocese is in a financial situation which is not tolerable nor acceptable to anyone, and he hoped that each person would return home, share with parishioners what had been learned at Synod, and plan to do something about it. He said he was scared to make the presentation in view of the financial difficulties, but when people are scared they have to step back and evaluate the situation in order to find ways in which the shortfalls can be alleviated, and constructive ways in which to go into the future.

He said that the Stipend Task Force would present a proposal which would involve some money, but would benefit the Diocese in the long run. He referred to page 235 stating that there were a few excerpts from former Synod Journals which indicated that for several years the Diocese had discussed various aspects of remuneration for the Clergy and Lay employees of the Diocese. Woods Gordon has now completed the work, and has presented their Report, and the National Executive Committee has asked that this be considered for implementation across the Country.

The Stipend Task Force is very cognizant of the fact of the Equalised Stipend policy presently in force in the Diocese, but in considering the Woods Gordon Report, the dir-

action which the National Church is also recommending, found that in many ways the Equalised Stipend policy and the proposals of Woods Gordon are compatible with the spirit of the current policy in force in Algoma. He said that the Stipend Task Force had tried to achieve the goals of the Woods Gordon Report in a manner which was conducive and acceptable to both environments.

Archdeacon Conliffe referred to page 236 - Statement of purpose [of compensation] which read as follows:

"The purpose of compensation within the Diocese of Algoma is to encourage excellence in Ministry, and to ensure that Clergy and Staff are paid fairly, relative to each other, and to others in the community."

He said that was one of the contributing factors to the concept of Equalised Stipend that we be paid fairly, relative to one another, and to others in professions of comparable job description and function. Six aspects of the Compensation Concept were listed on page 136:

1. There shall be equitable treatment in the compensation of Clergy and Lay Employees of the Synod of the Diocese of Algoma.
2. The monetary payment of Clergy will be known as "Salary", and will include what was formerly known as Stipend and Housing Allowance. The portion identifiable as Housing Allowance shall be fully assessable for earnings-related benefits.
3. As recommended by the Woods Gordon Report (April 1989) a salary schedule for Clergy shall be developed and implemented. The schedule will be upgraded annually by an inflation adjustment factor, and be regularly tested against appropriate professional and community compensation standards. A similar schedule shall be developed for Lay Employees of the Diocese.
4. Clergy will pay from salary for accommodation, including rent at fair market value where housing is provided. A supplementary allowance may be paid when housing costs are grossly in excess of diocesan norms.
5. Transportation allowance is not included in salary at this time because of the diverse way in which this allowance is currently claimed and administered.
6. A "Benefits Package" will be developed, based upon the existing benefits in the Diocese and the sample benefits package of the General Synod Plan, as recommended in the Woods Gordon Report.

Archdeacon Conliffe then referred to Appendix "A", page 237, Compensation Package, stating that he wished to deal with that before going back to Salary and Housing.

Salary Benefits:

Stipend
Housing Allowance
Transportation

Medical and Health Care Benefits:

Life Insurance
Accidental Death and Dismemberment
Short Term Disability
Long Term Disability
Extended Health Care
Vision Care
Dental Plan
Workers' Compensation

Retirement Benefits:

Pension Plan
Retirement Grant
Retirement Savings Plan

Other Benefits:

Continuing Education
Sabbatical
Responsibility Pay
Automobile Replacement Cost Plan

It was felt that Transportation should not be included under Salary Benefits since it was not a benefit, and Archdeacon Conliffe asked the delegates to strike it out. It is paid separately from Stipends, and varies from Parish to Parish, etc.

He also asked that Automobile Replacement Cost Plan be removed from "Other Benefits", stating that it was only put in because it was listed in the Woods Gordon Report as a possible Benefit, and it really does not come under Benefits. The matter has been talked about various times and nothing has been done about it.

Archdeacon Conliffe then referred to Appendix "B", page 238, which listed the Benefits Package presently in place in the Diocese, and the cost sharing breakdown. He noted that it was not the same as the recommendations of the Woods Gordon Report, and said the Diocese cannot take the "quantum leap" which would be necessary to go from where we are today to what has been recommended, because of the current financial position.

He felt that the recommendations could be taken piecemeal and phased in gradually over the years; starting this year by recommending that the coverage for Life Insurance and Accidental Death and Dismemberment be increased from \$50,000. to \$60,000. per member, and for the next four years be increased by \$10,000. increments so that at the end of five years it would be \$100,000. (as recommended by Woods Gordon and the National Church, and has been adopted by the majority of Dioceses).

He said that Algoma did not commence such a phase-in on January 1st, 1991, and he would present a motion that beginning June 1, 1991 the Life Insurance, etc. be increased to \$60,000., the cost to be borne by the member until the end of the year, in the hope that the Diocese would be in a better financial position and would assume half the cost.

Archdeacon Conliffe noted that Short Term Disability was not covered, and stated that the National Church was looking at the possibility of having that covered through Worker's Compensation and Unemployment Insurance. Therefore, no recommendation has been made by the Stipend Task Force at this time.

He said that Vision care was not included in the Benefits Package; he would present a motion, but felt that the costs were prohibitive.

With regard to the increase in Life Insurance, Archdeacon Conliffe stated that it would amount to 38 cents per member for the next seven months due to the fact that the Diocese had not participated earlier in the year. However, the amount would decrease to 31 cents per thousand dollars per member per month later.

22. Moved by The Venerable M.S. Conliffe, seconded by Dr. M. Richardson -

"Whereas the National Executive Council has recommended that all Dioceses be encouraged to adopt the Uniform Benefits Package, if necessary on a phase-in basis;

Therefore be it resolved that this Synod approve increasing of Basic Life Insurance for the Clergy and all Lay Employees of the Diocese by increments of \$10,000. per year, beginning on June 1, 1991, and on January 1st of the next four years. The coverage would then be \$100,000. per member. The increased cost to be borne by the member, at least until December 31, 1991." Carried.

Archdeacon Conliffe said that the cost of vision care is rather expensive for what is received in return. However, it was a recommendation contained in the Woods Gordon Report and was now presented to the Synod delegates.

He said that the actual cost was \$7.43 per month per family, and if the clergy person or employee is single it is \$2.06, which may not seem too bad; however, what is received in return is only \$100. in a 2-year period, which is not very good. He was asked if that meant per family or family member, to which he replied he did not know.

The question was asked if the motion was approved, does everyone have to participate, and the answer was "Yes".

Archdeacon Conliffe noted that when contact lens were found to be medically necessary, the reimbursement would be \$250.

23. Moved by The Venerable M.S. Conliffe, seconded by Dr. M. Richardson -

"Be it resolved that this Synod approve the implementation of Vision Care coverage as part of the Benefit Package for all Clergy and Lay Employees of the Diocese, starting on June 1, 1991. The cost to be borne by the member, at least until December 31, 1991." MOTION DEFEATED.

Archdeacon Conliffe then referred to the recommendation by Woods Gordon that all Clergy be paid a Housing Allowance as part of a Salary, saying that there are two advantages to this; 1) it gives the Clergy person an opportunity to live in whatever kind of house he/she chooses - it may be a palace, it may be a shack, but it would at least be their choice. Not all Clergy are delighted with the Rectory in which they live. They have no choice right now, so they live there. The Housing Allowance will give them the privilege and opportunity to choose. It is also intended to help Clergy build up some equity.

It was appreciated that initially some Parishes may feel that this would cost them a lot of money - that is not necessarily so. The Stipend Task Force recommends a figure of \$12,000., but Archdeacon Conliffe said that there would be no motion yet, as Delegates should take the information back to their Parishes, put it on paper and work it out.

The first scenario was that the Housing Allowance should be \$12,000., and if the Incumbent rented the Rectory, he/she could then pay rent - say \$6,000. - but this would be negotiable. Some decisions will have to be made at the Parish level. The Archdeacon referred to a Covenant between the Incumbent and Parish, and the Rent/Housing Allowance might be part of the Covenant.

If the Incumbent would also pay approximately \$2,300. for fuel, hydro, water, and 'phones, and possibly \$100. for light bulbs, etc., the total actual would be \$8,400. and the difference would be \$3,600., and could be considered as equity. He or she may spend it or invest it, but the people in the Parish will have the satisfaction of knowing the Incumbent has been provided with some equity. Archdeacon Conliffe stated that the figures given might prove to be lower in some Parishes.

The second scenario was that the Incumbent buys a house, receives \$12,000., and pays his own mortgage, all utilities, taxes, maintenance, Insurance, miscellaneous other expenses. He/she pays out \$13,000. - and the figures were deliberately put into a deficit position - still has the equity building up in the house, even while paying the extra \$1,000. The Archdeacon suggested that this information also be taken back to the Parish. He said that it may be too expensive to some and that it may be necessary to ask the Bishop, Treasurer, or Stipend Task Force, to give a ruling on how much more you can give your Incumbent.

Archdeacon Conliffe commented that currently the Housing Allowance in the Diocese ranges from \$7,600. to \$16,400. and in every case it is thought to be fair, and that has to be the determining factor in all negotiations - that people be treated fairly!

He referred to a questionnaire contained in the Report of the Stipend Task Force which he asked the Delegates to work on, to be realistic, and requested that it be completed and sent to the Synod Office, after which it would be referred to the Stipend Task Force.

He asked if there were any questions about the Housing component. One Delegate commented that he was not fully aware of how Revenue Canada handles the present Housing Allowance - would there be Income Tax implications in shifting that to Salary? The Treasurer said that Ordained Clergy are allowed to make a deduction from Income in respect of a Clergy residence, equal to the fair rental value thereof. The Housing Allowance would have to be included as Income and be declared, with the appropriate deduction for the clergy residence.

One Clergy Delegate referred to a Government Bulletin #IT-141 which covers the possibility for Clergy to declare expenses and deduct an allowance for a house, but that is in cases where there is no Allowance or house supplied. He stated that if a clergy person receives an Allowance he/she cannot apply on that. He said that he gets his house assessed for an appraisal of Fair Rental value by a Realtor each year.

Another Clergy Delegate commented that if a person receives a \$12,000. Allowance, and his fair rental value is \$6,000., the other \$6,000. saved would be taxable.

A Clergy delegate said if he was at an Assisted Parish which was not doing well, and if a Living Allowance was included in his income, and he decided to rent outside the Parish, there would not be any money coming back in rent to the Parish; it would create problems between himself and his Parish. It was pointed out that if he rented elsewhere, the Parish would have the right to rent the Rectory to someone else, and would receive a fair income. Or they might want to sell the Rectory, invest the Capital, and pay a Housing Allowance out of the proceeds from the investment.

One Assistant Curate asked "How does this apply to Assistant Curates?" His Rector replied "It doesn't." Archdeacon Conliffe said that everyone would appreciate that it was not possible to cover all bases; this is an area that would have to be discussed and determined, and he would be duly informed.

One Lay Delegate felt there would be a Conflict of Interest if the Clergy voted in this regard since they would be voting themselves money; they should perhaps not vote, it should be the Laity.

The Bishop commented that when his Salary was discussed it had often been suggested in the past that he leave the room, but he felt that he had a viewpoint and he remained. He understood the viewpoint of the Delegate, but remarked that when this kind of thing was negotiated in the Parishes, it was usually happily agreed upon. The Parish does have the problem of keeping the Rectory in shape, and the clergy person is then given the opportunity to choose his own wallpaper, and to feel it is his own home. He stated that a lot of the older clergy upon retirement will have no equity built up, and feels strongly that this needs to be looked at.

One Clergy Delegate commented that Clergy also tithe their income in giving to the Church, and felt they should be able to vote.

Another asked if he rented a house or the Parish rents the Rectory and gives him a Living Allowance, and if the Allowance were greater than what the Parish would get for the Rectory, this would cause a mismatch. Therefore, a struggling Parish would be called upon to give out more money. His other point was that the best scenario would be to sell the house, but sometimes the houses are behind the church, making it difficult to sell, and in some localities people might not want to buy a house!

Archdeacon Conliffe responded that there might be special cases, and that would have to be taken into consideration.

He said that together with housing comes the Stipend; they make up the Salary. He illustrated Salary Scale items using the figures produced in the Woods Gordon Final Report. According to that at 0 years someone just being Ordained starts at \$17,361. this year. However, in Algoma that doesn't happen, they start at \$23,000. Some of the people recently Ordained are going to find that by next year they may get \$12,000. Housing Allowance or whatever is determined. They may not get an increase in Stipend because they are already ahead of the rest of the National Church, and they will have to wait for a couple of years. There is no way around this - it is mentioned for the sake of awareness; if we are to be a part of the National scene that is the way it is.

The Years of Service Grants are going to be given to the Clergy at five-year intervals. There will not be an increase of \$200. every year. The increase will be \$200. as recommended, but will be paid to the Clergy as \$1,000. after five years.

In response to an inquiry regarding Christmas Offering, Weddings, etc. given to the Clergy, it had been recommended by the National Executive Council that this be discontinued. However, after much discussion by the Human Resources Committee it had been decided not to do so at this time.

Archdeacon Conliffe requested the Delegates to go back to their Parishes and discuss the proposals, and it is hoped that in the Fall some members of the Stipend Task Force and the Human Resources Committee will sit down with the Deanery Councils, or if absolutely necessary with the Parish Councils to talk more about this. Then based on the findings from the meetings, it will be left to the Executive to decide the rate - \$12,000. etc., for the Housing Allowance.

One Lay Delegate inquired regarding the Service Grant if a Clergy person was in a Parish, and was moved before the Grant was paid what would happen, and the response was that he/she would get the portion of the Grant from that Parish for the period he/she had worked there.

There was an inquiry as to whether or not the figures shown in the Chart would be indexed to the actual increase in the Cost of Living - the published inflation rate, and the response was in the affirmative.

There was some discussion concerning the possibility of age ranges, and Archdeacon Conliffe commented that had been an original Woods Gordon recommendation subsequently withdrawn, and now being recommended by National Executive Council. He suggested that "we should walk before we run". He gave an example regarding the use of age ranges: ten years - 1994 - \$40,972. there is a range with a minimum of that figure and a maximum of something higher than that. It would then be necessary to start wrestling with the question of how does a person merit the maximum in a range. Someone may be in a Parish at the same age as someone else; in Parish A there are 400 families, and in Parish B there are 61 families. Does the person in Parish A deserve more money? Archdeacon Conliffe said that these are questions which would have to be addressed.

The Lay Delegate responded that while he appreciated the comments, normally in a Salary package there is a significant weighting given to scope of responsibility, and while the spiritual responsibility might be the same, there is logistical responsibility given to Clergy, and he thought the Parish needs some spectrum within which to work, it need not be arbitrary - it could be small amounts in the beginning if you want to walk before you run, but a range gives flexibility to work together as a team in the ministry. The Archdeacon said that the remarks would be taken under advisement.

24. Moved by The Venerable M.S. Conliffe, seconded by The Reverend L.H. Winslow -

"Whereas Diocesan Synod 1989 received the Final Report on Compensation Policies and Practices within the Anglican Church of Canada, April 1989, (Woods Gordon Report), and directed the Human Resources Committee to arrange a process for study, reaction and response; and further,

Whereas the Clergy Stipends Task Force has made a presentation of some findings in this matter; therefore,

Be it resolved that this Synod endorses in general the terms of said Woods Gordon Report, and directs that steps be taken to implement Principle 1 - being Stipend ranges at 5-year Service levels, and uniform cost-sharing benefits package; and Principle 4 - Standardising Housing Allowances paid to Clergy at fair market value, having a January 1, 1992 target date; and further,

Be it resolved that a diocesan-wide education program to inform parishes of Compensation proposals be arranged for the autumn of 1991."

One delegate rose in strong support of the motion, but made two comments. The first related to the proposed Housing Allowance which he felt to be a very sound plan, but he expressed concern regarding the date contained in the motion January 1992. He said that notwithstanding the scenarios presented in relation to renting the Rectory, the reality is that when the motion is passed the Diocese will begin a process of divesting itself of Rectories over the long-term, because Priests coming into the Diocese will want to own their own home. That being the case, the process of divesting of Rectories will be a difficult one. Parishes will have to plan for this, and will not have the ready cash in the short term to meet these objectives, and he asked for understanding and tolerance of the effective date so the process can be done in a way that would not be too painful for the Parishes concerned.

His second comment related to Stipends, and he said that there is a strange situation in the Diocese where the rate of pay for Priests beginning, is if not the highest, one of the highest in the Country, and the rate of pay for Priests at the other end is one of the lowest. He said he was very strongly concerned about the incentive for people in the middle area, and that the Diocese could lose a lot of good people.

The Reverend L. Winslow, Seconder of the motion, said that Synod had been given a history of what has gone on since 1981 in the area of stipend process development in the Diocese, and this is seen as almost the completing stage of the process that was begun. When the results of the April 1989 meeting were made known, the first thing some Clergy said was that "The National Church has finally caught up with us, (because they came out with ranges that were defeated by over 80% of the people at that meeting). This is the completion of a process by adding in the Housing Allowance."

He said "There are a lot of things that have to be done to work out the detail, but adding in the Housing Allowance and saying here is the buck in the package that the Clergy person gets, how he or she deals with that package is entirely up to them."

The Reverend E. Swayze said he would like to move an amendment that the target date be changed to January 1, 1993, and this would be seconded by Cathy Gagnon. He felt that in order to meet the target date it would have to be approved at the Fall meeting of the Diocesan Executive Committee in October; the proposed Study would have to be completed by then, which would mean that between now and the middle to end of September Delegates would have to go back to Parishes, suggest rents, and discuss all the implications, and most Parishes are now starting to shut down for the summer.

He said that another issue to be addressed and time is needed to do so, is the financial implications for smaller Parishes. It would mean a \$3,000. to \$4,000. increase for them, and Parishes already in arrears will be more so when the motion is approved and thought needs to be given to phasing it in.

The Bishop instructed the Delegates that they would now speak to the amendment.

One clergy Delegate supported the amendment because in his smaller Parish it would be very difficult if the Housing Allowance were a set amount, whether it be \$10,000., \$12,000., or \$14,000. because it is a significant increase.

The Delegates then voted on the amendment.

25. Moved by The Reverend E. Swayze, seconded by Mrs. C. Gagnon -

"That the targetted date of January 1st, 1992 referred to in motion No. 24 be amended to read January 1st, 1993." Carried. 1 Opposed.

Archdeacon Conliffe wished to remind those concerned that any Parish which is providing a Rectory for its Incumbent is already paying \$6,000., \$7,000., or \$8,000. per year for the Rectory.

The Bishop then reminded the Delegates that they were now voting on the amended motion.

One Clergy Delegate said he remembered the whole thrust for the Equalised Stipend was to enable the Bishop to move a person from a place where he/she was getting a higher Stipend to a place where a lower Stipend would be received, and he felt this whole concept touched on this a little bit, because if a person is in the country and receiving a Housing Allowance in accordance with the cost of the housing which is the basis for it, then a person living in the City who would have a higher basis for the equity. When the person retired from the countryside and wanted to live in the City they would not have the same buying power as the person who had been living in the City, and on the other hand the person living in the City would find it easier to move. He asked if there is a provision or consideration in that connection.

Archdeacon Conliffe suggested that with the year's extension, the clergyman could write down his thoughts and present them to the Committee for further analysis.

A Clergy Delegate commented regarding wording of the motion saying "that we keep talking about Salary, and the motion speaks of Stipend. Surely the Mover and Seconder would agree that we are talking about Salary."

A Deacon, soon to be Ordained Priest, commented that he had substantial Student Loans to pay and said that "we are not starting on equal ground". He pointed out that he had spent 3 years in Divinity School with no income, a wife, a 2 year-old child, and one on the way, and a car that is broken down. He asked if provisions were made for those kind of circumstances.

One Clergy Delegate in referring to the housing issue, said that he and his Parish had gone through this in the last year and they had researched it very thoroughly, but one question which had not been mentioned during the current discussion, which would affect many Parishes, concerned how many repairs to the Rectory would be needed in the next five years. This had been a deciding factor for them, and he said the method does work.

At this point the Bishop said that the Question had been called and voting would now take place.

25. Moved by The Venerable M.S. Conliffe, seconded by The Reverend L.H. Winslow -

"Whereas Diocesan Synod 1989 received the Final Report on Compensation Policies and Practices within the Anglican Church of Canada, April 1989, (Woods Gordon Report), and directed the Human Resources Committee to arrange a process for study, reaction and response; and further,

Whereas the Clergy Stipends Task Force has made a presentation of some findings in this matter; therefore,

Be it resolved that this Synod endorses in general the terms of said Woods Gordon Report, and directs that steps be taken to implement Principle 1 - being Stipend ranges at 5-year Service levels, and uniform cost-sharing benefits package; and Principle 4 - standardising Housing Allowances paid to Clergy at fair market value, having a January 1, 1993 target date; and further,

Be it resolved that a diocesan-wide education program to inform parishes of Compensation proposals be arranged for the autumn of 1991." Carried.
Some opposed.

It was decided that it was unnecessary to take a count of the votes.

The Reverend G. Snell gave instructions concerning the voting for Delegates to General and Provincial Synods.

Noon-day Prayers were said.

The meeting was adjourned. Luncheon was served by the Staff of the Holiday Inn. The Executive Committee met separately over luncheon.

AFTERNOON SITTING

The Afternoon Sitting opened at 2:00 p.m.

REPORT OF THORNELOE UNIVERSITY COLLEGE (Page 196-197)

The Reverend Dr. J. Sandys-Wunsch, Provost, stated that this would be his last Synod. He referred to the Report contained in the Convening Circular, which gave an outline of events at Thorneloe. He said that Thorneloe College was not as widely known as perhaps it should be, and that there were pamphlets on each Table at the Synod.

Dr. Sandys-Wunsch stated that Thorneloe is a Liberal Arts College with an Anglican affiliation which is situated at Laurentian University in Sudbury. He said that essentially Thorneloe does 4 things. There is a Residence for University Students; Courses are taught in Religious Studies and other subjects at Laurentian; Chapel Services are held during Term; and there is a School of Theology which exists both in and outside the Diocese of Algoma as a Correspondence School. He said that at last count he had seen 12 members of the Synod who had taken Courses to a greater or lesser extent. He felt that Thorneloe does a lot of important things, many of which are of use to the Diocese.

He referred to his resignation as Provost, saying that one of the privileges of resignation is that it gives a person opportunity to speak their mind a bit more clearly than is usually the case. He said he would like to leave the Synod Delegates with a certain amount of concern about Thorneloe College. He stated that the fact is that the Diocese in many ways is not well aware of what Thorneloe is and does, and the advantages the Diocese receives from the work at Thorneloe. There were exceptions, but he felt that the statement was generally true. In this he saw danger.

He said that several years ago the Diocese ceased giving Thorneloe funding for its day to day operations. "The good news was that we learned to live on our work within the University; our day to day funding comes via the University for what is done for the University. The bad news is that inevitably we are drawn more and more into the circle of the University, and it is harder and harder to maintain the Church side, the Church links of our communications, and I think the Diocese has to take seriously to heart what Thorneloe does, and offers to people who can benefit from it, because unless the Diocese does more to maintain the Church links with Thorneloe they are going to disappear altogether, and one day there will be no Anglican College at Laurentian." He said that this is not the case yet by a long, long way, but this is the danger to be seen. The old slogan use it or lose it applies to Colleges as well as other things, and Colleges are lot easier to let get go than to start.

Dr. Sandys-Wunsch then called upon Mr. J. McLatchie, Chairman of the Thorneloe Financial Campaign. Mr. McLatchie said that Thorneloe had grown at a phenomenal rate since 1982. In 1982 there were 160 registrations; this last Semester there were more than 750 - a growth of approximately 5 times in the period of 9 years. This growth has had its drawbacks, the College has been overly crowded. He said that Students had classes and studied in a small classroom (the only one available) on the second floor of the

Residence, which could only accommodate 15 students. There was a portable classroom at the back of the College, and Students had classes and studied in the Chapel 15 hours per day. This was unacceptable so the Board of Governors and Faculty carried out a Study for 18 months to see what could be done. It was decided finally that it was necessary to add an Annex to the Residence.

Approximately one year ago Architects were asked to design the new addition, construction was begun, and in December 1990 the Students began to use the new addition, a 2-storey building; on the ground floor there is one large classroom for approximately 60 Students, and on the second floor another classroom for approximately 30 Students, and seven Offices for the Faculty. A very modest addition to the College.

The College over the years had accumulated a Reserve Fund for the commencement of the structure. However, the funds were not sufficient for this Capital expenditure, so a Building Fund Campaign was undertaken approximately 1 year ago. The Campaign addressed Alumni, Foundations, the Board of Governors and Faculty, friends of the College - people who had received Honorary Degrees, past members of the Board, and the Church.

Mr. McLatchie said that the Diocese had supported the financial campaign, and Thorneloe is grateful to the Diocese for the gift received. He had written to each individual Parish in the Diocese, suggesting that they might consider Thorneloe when preparing the 1991 Budget and had received some response. He said, however, he would like to ask the Synod Delegates upon their return to their Parish to again consider a gift to the Capital Fund for the completion of the much needed Annex for the benefit of the Students at Thorneloe.

He then called upon two Students, Miss Jane Capstick and Miss Bonnie Schroeder. Jane said she had just finished her First Year at Laurentian University, living at Thorneloe College, and that Bonnie had just finished her Second Year. Bonnie told why she chose Thorneloe as a place to stay. She had been fairly active in Youth Ministry during her final year at High School, and was looking for a place where she could still be an active member in her Church without leaving the Diocese, and stopping her involvement until after finishing her education. Thorneloe met her needs. She had been able to continue her activities with the Church, was at Diocesan Synod, had just been elected Youth Representative on the Executive and hopefully would finish her Degree in Social work at Laurentian.

Miss Capstick decided to attend Thorneloe mainly for the same reasons as did Miss Schroeder, having been very active in her Parish, the Deanery, and the Diocese, and did not want to give it all up. She was really pleased to see the number of other Anglican young people at Thorneloe, people who had been really active in their Parishes - one person was a Eucharistic Assistant and Sunday School Teacher, there were Servers, all of whom chose Thorneloe because it was Anglican. She stressed the need for a greater tie between the Students of Thorneloe, the College itself, and the Diocese. Thorneloe has Students who are practicing Anglicans, and it would be a really good thing for the Diocese to reach out to them, and make them feel welcome in our Diocese while they spend their time living with us.

Bonnie said that young Anglicans of this and other Dioceses of the Ecclesiastical Province are looking to Thorneloe because it is Anglican. It would be a shame to lose the connection of a valuable Institution that provides a unique Anglican community for Students. She said we would like to see the Diocese strengthen the relationship between the Diocese and Thorneloe College to include us and others.

At this point, Dr. W. Case asked permission to issue a "Report card" on a former Professor of his, and the Bishop asked if it was a long one, to which Dr. Case replied that no, he did not believe in length.

Dr. Case initially addressed his remarks to Dr. J. Sandys-Wunsch, saying that while he was hired as Provost he also functioned as Associate at the Church of the Epiphany, but it was never beneath his dignity to help smaller Churches in emergencies. He said, "Father John, your reputation as an outstanding Theologian extends well beyond the

environs of this Diocese. Your humility did not permit you to state in your Report the academic heights to which you have brought the Diocese of Algoma's University College during your tenure. Reverend John, during my Undergraduate years in England some 40 years ago, most of my Professors or Senior Lecturers were Clergymen, and the first thing I used to try to observe as I had my first encounter with one of them was to try to determine if they were Priests first and secular Lecturer afterwards or vice versa. Reverend Father Dr. John, you have been an outstanding Priest, Teacher of the Gospel, father and brother to your Students, as well as the Anglican community in Sudbury, Canada, and outside Canada. I have a tremendous respect for Oxford D.Phils., and must say that the worst comment I ever got on one of my examination papers was "beside the point", so at this time I am going to ask God's richest blessings upon you, the members of your family, and to say that your departure is going to be a tremendous loss to this Diocese."

The Bishop thanked Dr. Case for a tribute to a very fine man. He said that Dr. Sandys-Wunsch had been very helpful to him in some of the crisis situations with which he had had to deal, and he commended him for his leadership at Thorneloe, and his Parish work. The Bishop said "We wish you God-speed."

REPORT ON THE BISHOP'S APPEAL (Page 169)

The Reverend Canon F.G. Roberts referred to the Bishop's Appeal Monitoring Committee Report, and said this is a beginning of a campaign which essentially began in September of 1989, and it is now an ongoing process. He said that the Committee had not met that often, but must be recognized the Campaign had taken place since last Synod, and it would be worthy to recognize the incredible hard work carried out, under the leadership of the Bishop, by the members of the Committee of the Bishop's Appeal Campaign, representatives of which were situated in each Deanery, and all under the guidance of Mr. Hugh Mackenzie.

Canon Roberts asked Mr. Mackenzie if he would like to make a comment about what had transpired. Mr. Mackenzie said that the Appeal was very successful because of the dedication not only of those people who worked directly on the Bishop's Appeal, but also as a result of every person in the Diocese who contributed and responded to the need when it was explained to them.

He said that he wanted to exemplify that with two short stories, both of which had to do with the commitment in the Appeal. At the beginning there were individuals who were targetted for a visit by the Bishop. He went to see this one elderly person, and he explained the need for the Bishop's Appeal Fund. She responded immediately and generously, so generously the Bishop looked at the cheque and he said "You know you can spread this over five years.", and she responded that at her age she didn't even buy green bananas! He commented that the second story also exemplified commitment. The Bishop and he travelled to almost every Church in the Diocese, and were in one town getting a Report from the Churches in the area, and there was one small Parish where every single male was unemployed. That Parish has since reached 100% of its target and pledge to the Bishop's Appeal.

Mr. Mackenzie said when that kind of money is raised so quickly it is very easy to upset people and to cause ripples because of the pressures of timetables involved, and the nuances of professional fundraising. It is known that there are people in the Diocese who were upset, or some things were not done which should have been done, and he apologised for all of that, but he said that the bottom line was that more money was raised for the Diocese than has ever been the case before. He felt that some of the problems brought up in the Synod will be helped because of the generosity of the people.

Canon Roberts noted that in the initial Collection phase of the Appeal there were some problems. He asked for patience, and said that there had been some concerns about Receipts and Notices. These initial problems have since been overcome.

He referred to the Financial Statements, and said that the Treasurer, Mr. D.P. Oosterbaan, would be willing to answer any questions.

REPORT OF THE ADVISORY AIM COMMITTEE (Page 152)

Mr. N. Greene said that it was not his intention to give a Report at this time, but felt that Mr. Oosterbaan had given all the financial information in his Statements. He thanked everyone who participated in the Campaign started approximately 9 years ago. He thought that it had been a most rewarding experience for everyone involved, and hoped that it was equally rewarding to the Parishes and Dioceses that it was meant to support.

26. Moved by Mr. H. Mackenzie, seconded by The Very Reverend I.L. Robertson -

"That Motion No. 12 concerning Theological Education be lifted from the Table."
Carried. Some opposed.

The Bishop declared the motion lifted. The Very Reverend I.L. Robertson reminded the Synod delegates that the motion had been presented the day before.

12. Moved by The Very Reverend I.L. Robertson, seconded by Mr. H. Mackenzie -

"That this Synod empower the Executive Committee of the Diocese of Algoma to consider a contribution of \$30,000. annually for five years for the support of theological education in the Province of Ontario."

The Bishop said that \$10,000. was targetted to Thorneloe College.

The Very Reverend I.L. Robertson referred to the presentations by Dr. P. Mason, President of Wycliffe College, and Dr. J. Sandys-Wunsch, Provost of Thorneloe College, stating that he was sure the Synod recognized how badly the money is needed by the Theological Colleges and Thorneloe. He realized that currently there are many financial problems in the Diocese, but he thought it was a very important matter and urged the passage of the motion. The Dean commented that the motion was a bit vague as to the way in which the money was to be found; the Executive Committee had been asked to look into the ways and means, and he said that the motion asked that the Executive Committee be empowered to deal with this.

One Clergy delegate said that some of his concerns had been answered, but inquired as to where the money would be obtained. He asked if this would be added to the Fair Share or Unified Levy, be taken from the Bishop's Appeal, or the investments? He said he was not opposed to the idea, was very much in favour of it, but the Parishes are struggling, and it is necessary to be responsible. There should be some direction from Synod as to where the money could be found, or at least instructing the Executive Committee where to look.

The Chancellor pointed out that according to the Canons the Executive Committee is the only Body that can spend the money, and although if the motion is passed it would empower the Executive Committee to look into and consider it, if the Executive did that and felt the money was not there, the Executive would not allocate the money and that would be quite proper.

The inquirer asked for clarification saying that if this money is voted by Synod the Executive can vote it down? The reply was that the motion read "to empower to consider".

Another Clergy delegate inquired as to whether or not the \$10,000. each year for five years for Thorneloe was being earmarked for the A.Th. program, because the first part of the motion stated Theological Education, it did not say general education. The Bishop replied that it is a contribution, it has been done before to encourage people to study theology.

After some further discussion, the vote was taken.

12. Moved by The Very Reverend I.L. Robertson, seconded by Mr. H. Mackenzie -

"That this Synod empower the Executive Committee of the Diocese of Algoma to consider a contribution of \$30,000. annually for five years for the support of theological education in the Province of Ontario." Carried. Some opposed.

CHURCH ARMY PRESENTATION

Captain W. Joslin stated that the presentation would concern the Decade of Evangelism, and he referred to the kit received by the Synod Delegates, which contained a brochure covering what the Church Army is trying to present as a program. He pointed out that at the Primates' Conference in 1988 it was said that to evangelise is to make known by word and deed, the love of the crucified and risen Christ in the power of the Holy Spirit so that people will repent, believe, and receive Christ as their Saviour, and obediently serve Him as their Lord in the fellowship of his Church.

He said he realized "that not everyone here talks about evangelism in the way we present it." He said that as we approach the Decade of Evangelism his prayer was that whichever way it was done that we do make Christ known in our Church, and in the worldwide Anglican Communion in particular, and that it was gratifying to know that the present Archbishop of Canterbury is a man that he personally believed God has chosen particularly for the Decade of Evangelism.

Captain Joslin said that the Church Army offers Mission Weeks, Mission Weekends, Evangelism Workshops, Leaders' Workshops, and Leadership in Advance as opposed to Retreats.

With regard to Youth, he said that the Church Army has a number of Youth workers, and these Officers are available to lead Youth Missions, Weekends, and special events. In addition, training in Youth Leadership is provided for Adults or young people.

Captain Joslin said that an important part of evangelism is to reach young children. Many say children cannot understand, but it has been proven at Missions that young children can come to understand the Gospel when given to them in simple and visual form.

He then outlined the various areas of employment that the Church Army offers to men and women graduates of the College of Evangelism, and offered after the Sessions, to answer any questions that Delegates might have.

A member of the Parish Education and Development Committee stated that when the Committee met during the last year the Decade of Evangelism was discussed, and one thought which kept surfacing concerned the importance of prayer - evangelism without prayer will not work. He said the Committee was able to locate a marvellous resource kit on Prayer, drawn up by the Sisters of St. John the Divine, this was a request from the Canadian House of Bishops.

It was announced that the Information Sessions would be held immediately, and the Synod Session would reconvene at 4:30 p.m.

At 4:30 p.m., there was a Service of Holy Eucharist, the theme of which was "Stewardship. The Celebrant was The Reverend B.M. Murphy. Mrs. A. Cline and Mr. B. Leach from the Deanery of Sudbury were Installed as Diocesan Lay Readers.

EVENING SITTING

The Synod Delegates gathered with music under the leadership of Mr. Norman Wolske, after which the Service of Evening Prayer took place. The Officiant was The Reverend G. Dobinson. The Evening Sitting began at 7:35 p.m.

The Reverend G. Snell, Chairman of the Elections Committee, announced the results of the Provincial and General Synod Elections. He said there were no spoiled ballots.

PROVINCIAL SYNOD (4 Clerical and 4 Lay Delegates)

Clerical

The Reverend D. Bradford
The Reverend D. Henderson
The Reverend Canon F.G. Roberts
The Venerable L.A. Shaw

Lay

Mrs. R. Goos
Mr. Wm. Kidd
Mrs. R. Loukidelis
Mrs. B. Piper

Alternates

The Reverend W. Putman
The Reverend Canon E. Vaughan
The Reverend E. Moyle
The Reverend B. Mayo

Mr. H. Speer
Mr. T. Nicholson
Mrs. I. Koropeski

GENERAL SYNOD (4 Clerical and 4 Lay Delegates)

Clerical

The Reverend Canon A.V. Bennett
The Venerable M.S. Conliffe
The Reverend Canon M. Hornby
The Reverend Canon J.M.A. Wright

Lay

Mrs. D. Chabot
Dr. D.H. Gould
Mr. H. Mackenzie
Mrs. L. Uzans

Alternates

The Reverend Canon D.M. Landon
The Reverend P. Playfair
The Reverend Canon J.W. Smith
The Reverend C. Dee

Dr. W. Case
Mrs. S. Gagnon
Mr. C. Blackmore

27. Moved by The Reverend G. Snell, seconded by Mrs. C. Gagnon -

"That all Ballots for Provincial and General Synod Elections be destroyed."
Carried.

28. Moved by The Reverend G. Snell, seconded by Miss B. Schroeder -

"That Meredith Douglas, Youth Delegate, be appointed by this Synod as Youth Delegate to General Synod, and

That Jim Dawson, Youth Delegate, be named as Alternate Youth Delegate to General Synod." Carried.

The Chancellor spoke concerning the motion regarding the Housing Allowance, and said that it had been brought to his attention, "that to the extent that the motion requires Parishes to embark on this new course of Housing Allowances by a deadline, to the extent that it requires it at all, it is offensive to Canon 11, subsection 4, and accordingly could not come in without proper Notice in the Convening Circular as a Canonical amendment. Therefore, it is not valid and cannot stand." He noted that it was clear that the will of Synod was that the policy would go in, but that a Canonical amendment must be made, and must and will be brought to the next synod.

He said that in the meantime, unless there was some objection from the floor he didn't see that the balance of the motion could not stand; the other parts of it were severable, they didn't offend the Canon, and he didn't see a problem with the 5-year Service

level for Stipend ranges, or the diocesan-wide education program. He said those parts could stand unless anyone took objection, in which case he would hear them.

The Chancellor stated that apart from any such objection, his ruling would be that the part that requires Housing Allowances to go into effect by January. 1, 1992 is not valid and the balance of the motion stays as it is.

At this point, The Reverend W. Putman, spoke concerning Diocesan response to the tragic flooding in Bangladesh. He understood that the P.W.R.D.F. had sent \$25,000. to the World Council of Churches in this connection, and the Christian Commission in Bangladesh had sent a 25 member team. \$300,000. U.S. had also been sent, but more help was needed.

The Bishop welcomed Mr. G. Miller, Divinity Student. He is working at All Saints' Church, Huntsville, for the summer. The Bishop also extended a warm welcome to Lieutenant, The Reverend B. Mayo, Chaplain from C.F.B. North Bay.

YOUTH MINISTRY REPORT (Page 226)

The Reverend P. Chuipka announced a correction to the Report, wherein it read that The Reverend E. Swayze was Assistant Diocesan Youth Coordinator; the word Assistant should be omitted.

He commented that the Youth had taught him two things during his short time in Youth Ministry, and the second one was humility.

He noted that one thing Youth had been struggling with since being empowered by the Bishop and Diocese for six years was to have a voice and to be heard. He said that they were going to be given the Floor to tell the Synod what Youth Ministry meant to them and what they are doing in the Diocese.

The Youth Delegates then gave a very creative and compelling presentation which dispelled several myths about Youth in the Church, listing the many activities and ways in which they help their Parishes, Deaneries and the Diocese of Algoma. They thanked the Bishop for his initiative and continual support of Youth on Diocesan Committees, and hoped for more imprint and involvement in the Committees.

The Bishop thanked the Youth Delegates, saying that "we appreciate all that you do, and all your enthusiasm."

REPORT OF THE COMMUNICATIONS COMMITTEE (Page 184)

The Reverend F. Doe, Communications Officer, noted that the Communications Committee was appointed in 1989 by the Bishop, and was comprised of very talented people including Mrs. R. Loukidelis, Mrs. A. Cline, The Reverend M. Moote, and Mr. John Anderson, Youth member. John had put together a Summary of the Report on his computer with music and graphics; but the projectors would not allow the people at the back to see. Martin Chapman, CBC, is also a member of the Committee, and others have helped from time to time - The Reverend G. Snell, and The Reverend Canon H. Morrow.

The Committee has enjoyed the full cooperation of Mr. Donald Smith and Mr. Robert Boyer of the Algoma Anglican.

Fr. Doe said he wanted to highlight some of the things that have happened, and mentioned the goals which have been set, they represent the core from which the Committee had been developing a Communications policy for the Diocese. The Committee had been working to develop action plans for each of the goals.

He said that the first one dealing with the media had been developed and approved, and the Committee had been issuing Press releases on a daily basis on the Synod. If at any time the Bishop or Diocesan Executive request it, within a matter of minutes a Press

release could be distributed across the Diocese to 28 Newsrooms, or just to selected regions.

In addition, the Committee had been working to develop a set of goals and action plan for the Algoma Anglican, developing and bringing it in to the whole communications spectrum. A set of guidelines had been approved in principle by the Executive Committee, published in the Algoma Anglican, and comments invited. These will be taken back to the Fall meeting of the Executive Committee for final approval.

Fr. Doe referred to highlights of the work of the Communications Committee, and said that people who have been involved in the ongoing work of the Diocese, realize the tremendous amount of work that the Bishop's Secretary does - the key role she plays in communications in the Diocese. In the past much of this work has been delayed through outdated technology, but through the Bishop's Appeal the Bishop's Secretary has a computer with a laser printer which greatly reduces the time of getting work out since the body of text does not have to be entirely retyped.

Equipment has been purchased for 8 Teleconferencing sites; it is portable, available to Diocesan Committees, and Parishes. One Parish was selling its Rectory, and a Committee in the Parish had questions about the matter. The Diocesan Treasurer was good enough to give up some free time on a Sunday afternoon, so the Committee borrowed the equipment, and was able to sit down at one side of the Diocese with the Treasurer in Sault Ste. Marie and talk back and forth.

In addition, he commented that it would enable Training Sessions and Seminars. Currently if the Bishop wants to meet with the Clergy it is every 2 years; this equipment would allow the Bishop to have a meeting with the Clergy, the Clergy could go to 8 sites spread across the Diocese. It is being used by many Committees.

Six Facsimile machines have been purchased and they are speeding communications. If the Bishop wishes a Press Release drafted he can communicate by FAX; it is written up, sent back to him for correction, and then it is sent out to the Newsrooms.

Fr. Doe said that further down the road the Committee may wish to look at expanding the network to include perhaps the Regional Deans or the more remote areas of the Diocese.

The Executive Committee made the decision, on the recommendation of the Communications Committee, not to become a member of Anglican Video which will be the Anglican response (he had addressed this at the last Synod) on Vision TV. The reason was that basically we became convinced that as a Diocese we would provide money and have very little input on either the nature of programs developed or the content. It was decided to develop our own programs in house.

Radio ads over Christmas were developed in house by the Committee at basically no cost to the Diocese.

The Committee had realized the important role the Algoma Anglican plays in the Diocese; it is the basic communications tool. There is a need for additional funds for the paper, and one of the areas in which funds had been secured was through the Bishop's Appeal. Participation in the Association of Anglican Newspaper Editors in Canada was also mentioned. This Association is designed to challenge, hold Seminars, critique each others papers, to improve the quality of all Diocesan papers across Canada.

In addition funds have been made available to the paper so that it can be expanded from 4 to 8 to 12 or to 16 pages, possibly Synod coverage would require 12 or 16. This is not for every addition but as is required. Fr. Doe commented that this should also have the effect that when a Parish submits items for publication, if there is a backlog it can be cleared up more quickly by expanding the paper rather than having a lot of articles held over for a long time.

The Communications Committee became aware that the Diocese of Fredericton which had an AM Radio Studio without the Broadcast facilities, decided to get out of that particular

realm of communication endeavour. They notified all Dioceses in Canada that the equipment was up for sale. It was too good to pass up and the Deanery of Sudbury purchased the equipment valued at between \$40,000. and \$50,000. for \$100.!! The equipment is now available. The Communications Committee will probably go back to the Executive to request a little funding to properly set up the equipment in a room in one of the Churches in the Sudbury area. Fr. Doe said that all of the Synod Sessions were being audio taped on some of the equipment, and the Committee was video-taping all the events.

He said that two members of the Communications Committee were taking notes regarding Synod in order to provide the daily summary sheet, and the two Editors from the Algoma Anglican were present. Fr. Doe said that Fr. Mark Moote was working on the video, and it was hoped that by June 7 each Parish Priest would have a video of the highlights of Synod. He said that requests had been received concerning Bishop Ray's Address to Synod, and this would be available on both audio and video tape. Also the Ordination Service had been taped and if delegates would like them, they should sign their name on the lists provided.

He referred to Archdeacon Conliffe's suggestion of the possibility that once the equipment is set up of doing a regular program and distributing it to the shut-ins across the Diocese. The potential is extraordinary.

Fr. Doe referred to one item not contained in the Report which recently came in, stating that we are in Decade of Evangelism, and the Diocese has brought in Dr. Savage to speak about ministry and reaching out to lapsed Anglicans. He said that the Diocese of New Westminster had undertaken as their contribution to the Decade of Evangelism a \$500,000. - 5 year advertising campaign which is directly aimed at lapsed Anglicans or people searching. The ads are incredible, and Fr. Doe had sent copies out to the Bishop and all the Archdeacons, and the comments were extremely favourable. He thought that the next Communications Committee might wish to proceed with something from the Diocese of Algoma, sponsored in part by funds set aside for Communications under the Bishop's Appeal.

He thanked the Bishop for his support, the Executive Committee, and above all the very dedicated members of the Communications Committee who had served so well.

Mr. Wm. Kidd extended his congratulations and thanks to Fr. Doe, noting that he had also served on the A.I.M. Committee and the Executive Committee, and the Bishop concurred.

VIGNETTE - SUNDAY SCHOOL

The Reverend Canon M. Hornby requested that the words "Sunday School" be changed to read "Christian Nurture". She had been asked many years ago to sit on a Think Tank on Sunday School. A Questionnaire was sent to Sunday School Teachers, with basically two questions - 1. Where are you at present? 2. Where do you think you should be? One answer from one Sunday School was "Where are you at present - down in the basement; Where do you think you should be - upstairs." Since that time some of that has happened.

Shortly after that she was sent by a colleague in England, a book called "Child in the Church" - a report from ten Denominations about what was going on in Christian Education and Sunday School, which said basically a good job had been done teaching about God, but not much of a job of helping children to build a spiritual life. Children, in order to learn to love God, in order to know that God loves them, need to be part of a loving community. The Report also said that when children go to Sunday School until the age of 12 or so and become Confirmed or join the Church, depending upon what Denomination they belong to, the Faith Community that they had built was the Sunday School, and when they left it they didn't have a Faith Community because they didn't feel they belonged in the Church.

She referred to a grey sheet in the packages given to the Synod Delegates, stating that if they read it they would find that a few years ago many Parishes began to work from a Christian Nurture curriculum called "Living the Good News" which came from the Diocese of Colorado. She said that it was excellent but coming from the United States many of the highlights are U.S.-oriented; good for teachers who were able to give a lot of time for preparation, but many found they could not use it for lack of time and tools.

Canon Hornby said that since then an excellent Canadian curriculum had been born in the United Church called "The Whole People of God", and mentioned by the Bishop in his Charge.

She referred to "Blessings" sent out twice a year by the Children's Unit for intergenerational happenings, providing encouragement to do things with the "Whole People of God" together. She said that "Blessings" was from the grassroots, and invited Parishes doing creative things to let her know for submission, if it met the criteria. Copies are \$8. and subscriptions are available.

Canon Hornby mentioned that "The Whole People of God" has an Anglican Editor, Mrs. Patricia Bays, wife of the Bishop of Qu'Appelle.

NOTICES OF MOTION (No. 1 on Page 160)

Dr. D.H. Gould read out the motion.

29. Moved by Dr. D.H. Gould, seconded by The Venerable E.B. Paterson -

"That Canon 38, special note: Eucharistic Assistants be amended by removing the words "in the administration of the Chalice" from line 2.

(so that the paragraph would read: "Eucharistic Assistants require a special licence for this purpose from the Bishop. They need not be Lay Readers, etc.)"
Carried.

NOTICES OF MOTION (No. 3 on Page 161)

30. Moved by Mrs. S. Gagnon, seconded by Mr. F. Boland -

"That this Synod of the Diocese of Algoma petitions the General Synod of the Anglican Church of Canada to authorize one Prayer Book for the Anglican Church of Canada, by maintaining the present Book of Common Prayer, with inserts and additions from the B.A.S. as the General Synod or a Committee appointed by it deem appropriate and necessary. (The Algoma Synod recommends the inserts suggested by the Thorneloe Report) as the Constitutional Book of Worship, Doctrine and Mission of the Anglican Church of Canada."

One Delegate rose on a Point of Order, stating that the motion was in direct conflict with the Articles of Religion in the Book of Common Prayer (Article 34), which he quoted, and recommended that it be dismissed from the Order of Business.

The Chancellor ruled that there was not a sufficiently significant degree of conflict to justify throwing the motion from the floor on that procedural basis. He said that the synod was entitled to take this position if it so wished, and petition the National Church accordingly, and should vote on it.

Mrs. S. Gagnon, Mover of the motion, stated that the Agenda Committee had advised the splitting of the motion, and she requested that the portion in parenthesis be removed and considered as a secondary motion. Motion 30 therefore read as follows:

30. Moved by Mrs. S. Gagnon, seconded by Mr. F. Boland -

"That this Synod of the Diocese of Algoma petitions the General Synod of the Anglican Church of Canada to authorize one Prayer Book for the Anglican Church of Canada, by maintaining the present Book of Common Prayer, with inserts and additions from the B.A.S. as the General Synod or a Committee appointed by it deem appropriate and necessary, as the Constitutional Book of Worship, Doctrine and Mission of the Anglican Church of Canada."

Mrs. Gagnon stated "that we are struggling to know who we are as Anglicans and to remember why our Anglican witness is vital and unique." She said that when Thomas Cranmer was appointed Archbishop of Canterbury in 1532, he became the Director of the Architect of the English Reformation. His would be an achievement that would bring forth a new creation which would be a reformation of the ancient channels of God's salvation and revelation to the minds of men. The two great and powerful influences in his time were the Papacy and the Renaissance, the former projecting the ancient Catholic and Apostolic Church, the sole guardian of truth; and the latter the enlightened age of new learning declaring that truth was found in nature, in beauty, art and freedom, and that knowledge had to be truth in and of itself. Truth is its own vindication regardless of trend or time. She said that Cranmer endeavoured to use both of these influences and added a third, the influence and authority of Holy Scripture. Mrs. Gagnon said that the vehicle he chose to meld the three together was the liturgy of the Church and he composed the Prayer Book.

She asked for the continuance of what she felt the Book of Common Prayer represented as being the Anglican witness.

One Clergy Delegate stated that as a Prayer Book Anglican he would speak against the motion. He said "that the Prayer Book is not limited to 1962, it is an ongoing living liturgy of the Faith, and while the B.A.S. is not the Prayer Book, it enables people to expand their horizons as Anglican people. He urged sensitivity with regard to people who cherish the Book of Common Prayer heritage, but also the need to see it in its traditional form found within the B.A.S.. While he felt both Books should be affirmed, the motion was not in the best interests of Church tradition or Church heritage, especially as revealed in the afternoon Information Session by Canon Fr. McCausland.

Another Clergy Delegate focussed on the suggestion contained in the motion that the Book of Common Prayer be the basic Book of the future with a few insertions from the B.A.S., and he referred to Canon McCausland's statement that we have to look at liturgy in long historical perspective, and Christian history has been marked by periods of flexibility and renewal in liturgy, followed by periods of fixed, static forms - for over 300 hundred years we have had fixed forms, and are now into a period of flexibility and renewal in liturgy, and the B.A.S. style, not the Book itself, represents the direction the Churches of the Anglican Communion and other liturgical Denominations are moving, and were we to go the way of this motion, we put ourselves into a liturgical straitjacket. It would be as though someone from the 1500s said to Cranmer, instead of your new book in English, we will keep the Latin Service Books and include a few of your English language Services.

One Lay Delegate commented that the issue appeared not to be language but deeper than that - theology which is tied into the Book of Common Prayer, and he referred to page 13 of the B.A.S. which stated that the work of liturgical reform is not finished, it is never finished. The work of liturgical text cannot be tested in an armchair, desk or a meeting but only in use. There is bound to be room for refinement and improvement in all cases, in language, symbolism and theology. Constructive comments are welcomed. He said he had some theological problems with the B.A.S. but saw merit in it and intended to forward his suggestions.

A Clergy Delegate said he agreed with what the previous speaker had said, and while he had been a strong critic of the B.A.S. he used it as much or more than most. He said it didn't matter too much to him whether he prayed using the Book of Common Prayer or

the B.A.S., as long as the one authoritative source was not being violated - the Holy Scriptures. He had some concerns about the theology in the B.A.S. but he would vote against the motion. He said he would like to see a Forum set up in the Diocese where the attitudes of Parishes regarding the two Books, and their agreement with the Holy Scriptures can be discussed, and an Algoma vision be sent to General Synod.

The Chairman of the Agenda Committee reminded the Bishop that it was almost 9 p.m., and the Orders of the Day called for adjournment at that time. He asked the will of Synod because there was another item on the Agenda as well as the current motion. It was agreed that the Session would be extended to 9:30 p.m.

A Clergy Delegate, a fourth generation Anglican, while very fond of the Book of Common Prayer, recognized that it had been revised roughly 9 times, and that one of the tenets of the Reformation was that "we should worship in the language of the people", and felt that the language of the Book of Common Prayer was not that heard in daily use.

Further, the Delegate said that "when growing up it was me and God that was important - since using the B.A.S. I have learned that I am part of a whole family, and I have seen a lot of growing of others, and would vote against the motion for that reason."

One Delegate known as a "Prayer Book Anglican" said he had no problem with his identity as an Anglican, either with the Book of Common Prayer or the B.A.S., he had less problem with either, than with his identity as a Canadian, with the troubles today in the Country. "Cranmer brought the Eucharist, the prayers and the Bible to the reality of the 16th Century and I submit that out of time the reality of our present century has been brought to us in the Book of Alternative Services." He commented that at the last General Synod a lot of discussion concerned both Books and what was being asked by the motion was already being done.

The Bishop announced that only one more Speaker could address the issue.

One Clergy Delegate reported that the context of the motion did not arise from formal discussions, negotiations and interaction in his (and Mrs. Gagnon's) Parish, but from the initiative of the Algoma Branch of the Prayer Book Society, and enjoys only approximately 50% support from most of the Parish.

The Reverend Robert Lumley asked to speak, and the Bishop asked the Synod Delegates if they wished him to have the privilege of the Synod, and the answer was in the affirmative.

He said there appeared to be a misunderstanding that the B.A.S. was a continuation of the Book of Common Prayer; it does not claim to be, did not set out to be, and was not. He felt that the whole lifestyle of the Church had changed because of the Book of Alternative Services. One of the drastic and fundamental changes was that the Book of Common Prayer predicts a Christ-centered life, Christ-centered Church, and Christ-centered worship, while the B.A.S. put forth a community-centered Church. He said that fundamental to the Church were the Scriptures, but with the B.A.S. the Scriptures were the resource, and not fundamental, and that the Anglican Church cannot believe anything that is not proved by Holy Scripture.

The B.A.S. despite its happiness and joy is very much a Book where a Committee decides what Service to have, whereas the Book of Common Prayer is for common people at prayer, the people's book. Fr. Lumley said that Fr. McCausland was not correct, the Book of Common Prayer is a new book, a simple book, easy to handle, with modern language, formed by Fr. Roland Palmer of the Diocese of Algoma.

The Mover of the motion, Mrs. Sheila Gagnon, said she would try to answer some of the objections. She said that first of all we know it (the Book of Common Prayer) best as a form of worship, but that it also contained the doctrine necessary to maintain the Anglican Communion and for that reason should be maintained as the Book for the future. She referred to complaints about the language, saying that was a red herring; the language was poetic, beautiful, easy to understand and memorize. She felt that the

Book of Common Prayer led people almost unaware through difficult exercises of meditation and contemplation, and that it was a book for the New Age people seeking a deeper spirituality.

The Bishop then read out Motion 30 (the original motion having been split).

30. Moved by Mrs. S. Gagnon, seconded by Mr. F. Boland -

"That this Synod of the Diocese of Algoma petitions the General Synod of the Anglican Church of Canada to authorize one Prayer Book for the Anglican Church of Canada, by maintaining the present Book of Common Prayer, with inserts and additions from the B.A.S. as the General Synod or a Committee appointed by it deem appropriate and necessary, as the Constitutional Book of Worship, Doctrine and Mission of the Anglican Church of Canada." MOTION DEFEATED.

With regard to the split off part of the original motion, the Chairman of the Agenda Committee said that discretion rested with the Chair. The Chancellor stated that part (b) made no sense at all without part (a) (Motion 30), and ruled that it was inappropriate to proceed with part (b).

The Bishop said that in the tradition of Michael Peers (the Primate), who never gets into the argument but always has a comment after the vote, he would like to say that the Canadian House of Bishops is proud of the B.A.S., and "it is one of the reforms of Prayer Book revision in our time. I know there are people who have deep sensibilities about the use of the Book of Common Prayer, I used it myself for 30 years, I said the Daily Offices, I read the Bible faithfully and I believe it should be read faithfully, and I think there are more Bible inclusions in the new way - there is the Old Testament Reading we have never had before, and I fought for that for years.

Secondly, I visualize a Prayer Book someday that will include language from the Native people and the French people, it will be a Canadian Book. Liturgical struggle is always ongoing and should be put into the culture and context of where we live. The New Zealand Book has some marvellous things and is a little bit ahead of us. I am going to threaten you even more about what might be coming when we really get into a Canadian Book that comes out of our land, geography and history, and yet maintains the Faith of the Scriptures."

REPORT OF THE ADVISORY SOCIAL CONCERNS COMMITTEE (Page 132)

Mrs. B. Piper presented the Report and acknowledged the members of the Committee, which began with 5 members, later found to be an inadequate number. The Committee received permission to increase the number to 10. The members had not been sure what was expected of them, with so many social issues so they tried to inform the Diocese of the issues which had been identified and studied, through the Algoma Anglican and the ACW Newsletter, and by making presentations at two Deanery Meetings. She said that suggestions had been made in the Report to the Executive Committee which may make the future work of the Committee more effective.

She shared some statistics with the members of Synod stating that there are 2.4 billion people materially poor, 40% of those are children. 1.2 billion poor live in urban slums; 400 million people live under oppressive regimes. There are 100,000 prisoners being tortured in the world, many for their Faith. She mentioned that located in the Hall was a display of materials associated with some of the social concerns on which the Committee had worked during its mandate.

Mrs. Piper read from the Report some of the highlights, and repeated the following recommendations:

- 1) Committees be given a clear mandate and modus operandi for this Diocese.
- 2) One or two members of the present Committee be included on the succeeding Committee to provide continuity.

- 3) The minimum on the Committee be ten persons.
- 4) Monies be made available so that one or more Committee members may attend Deanery meetings in the Diocese, to share what the Committee is doing and encourage Parishes to become involved.

She felt that it had been a very worthwhile experience.

The Bishop said it was very difficult for a Committee, because of regional limitation and fewer people, and it was only possible to focus on one or two issues; the Committee had done that.

A Lay Delegate, while recognizing the problems in the world, said that in the Diocese there is an overwhelming amount of poverty, with people being laid off in Sault Ste. Marie and a serious economic problem in Elliot Lake, and he had been disappointed in all the Intercessions that such people had not been included. He felt that it was not intentional but hoped that before Synod was prorogued that this would be done. The Bishop said that there had been an Intercession for the unemployed.

The Venerable M.S. Conliffe referred to the remarks contained in the Report concerning refugees, and encouraged Parishes to give some consideration to the sponsorship of refugees. He said that the position of the Government was changing slightly, but there were grave concerns among those sponsoring refugees; there are long delays and the refugees themselves become discouraged and frustrated. He commented that refugee work was rewarding and many people were being helped who would otherwise be suppressed, oppressed, abused, imprisoned and persecuted in their own Country, and this was the opportunity to give them a new life, a new start, and to become the kind of people we believe God would want them to be.

The Bishop asked how many refugees the Archdeacon's Parish had sponsored and the reply was 40 with 37 more on order!

The Chairman of the Agenda Committee referred to the nomination of the Registrar, and said that The Very Reverend I.L. Robertson was prepared to present a motion in that regard.

The Dean said he would like to nominate Mr. Bruce Willson to the position. He is a Barrister and Solicitor in Sault Ste. Marie, of more than 5 years standing at the Bar of the Province of Ontario. He is a former delegate to Synod, and former Warden at St. Luke's Cathedral.

31. Moved by The Very Reverend I.L. Robertson, seconded by The Reverend H. Huskins -
"That Mr. Bruce Willson be elected as Registrar." Carried.

Before the Adjournment, The Reverend Canon A.V. Bennett spoke concerning Food Banks and the need for them.

The Session was adjourned at 9:30 p.m., with prayer offered by the Bishop.

THURSDAY, MAY 16TH, 1991

The Synod Delegates gathered with music under the leadership of Mr. Norman Wolske, and this was followed by the Service of Morning Prayer. The Officiant was The Reverend Canon J.W. Smith. The Service was followed by Bible Study in Groups.

LEADERSHIP TRAINING - CLEW

A short skit was presented concerning the above. Reference was made to C.L.E.W. (Christian Leadership Effectiveness Workshop) and O.P.E.N. (Ongoing Parish Education Network). Mrs. R. Goos announced that three Workshops were tentatively scheduled for the Fall, one in Thunder Bay, one near Espanola, and one in the Muskokas, and Parishes

were invited to send people to receive Leadership Training, so that everyone could reach out to others, sharing their Faith in Christ. The information was contained in the Synod Delegates' packages.

The Bishop commended them for all their work, saying he appreciated their enthusiasm, good planning and leadership, and suggested that Parishes might want to use them to develop similar programs in their area.

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

Mr. H. Mackenzie, Chairman, presented the Report which read as follows:

My Lord Bishop:

The Committee to respond to the Bishop's Charge has carefully considered the thoughtful and stimulating challenge which you set forth in your Charge to Synod on Tuesday morning.

At the outset, on behalf of Synod, we wish to express to you our deep appreciation for your continuing, effective and caring leadership of our Diocese. No one ever said that the life of a Bishop would be an easy one, and you certainly have had your share of challenges to this point of your Episcopate. But the manner in which you, with the encouragement and unselfish support of your wife, Yvonne, have carried out your difficult tasks, has been an inspiration to all of us. We trust that you and Yvonne are aware of the respect and affection which the people of Algoma have for you.

We thank you both for your continuing work on behalf of all the people of God, and we will continue to uphold you in prayer and action.

Bishop, we concur heartily with the major theme and thrust of your Charge, for an expanded and enhanced ministry for all the people of God in Algoma. The remarks in your Charge, so effectively emphasised and illustrated by Bishop Ray, should give all of us a new commitment to the baptismal ministry. The emphasis you have initiated for an expanded and shared ministry for all of God's people will require innovative change within Algoma. Training for New Ministries will become an essential part of the process, beginning with the use of the new Curriculum for the Whole People of God, and continuing with evaluation and effective planning. We believe this change of emphasis on ministry will be good for Algoma, and we urge you to be steadfast in your determination to bring it about in an expeditious manner.

Evaluation of ministry remains a delicate subject, and must be faced with caring and maturity. We feel it would be helpful for parishes to have some printed guidelines from the Human Resources Committee, particularly with regard to dealing with internal problems before they reach the crisis stage.

We note with approval your encouragement to all Christian people to seek Spiritual Directors, and to take disciplined action to study and maintain spirituality under guidance.

In keeping with the spirit of your Charge, we call upon every Parish in Algoma to develop and publish a Parish Mission Statement, and to work toward a Covenant with their leadership, that will facilitate the mutual fulfilment of this.

We concur as members of the family of Anglicans in Algoma we must keep before us the fact that we are called to Celebrate, Proclaim, and Demonstrate the Love of God. It is our sincere hope that Synod members have reflected on these words, and will continue to do so as they carry the deliberations and decisions of this Synod back to their local Parishes.

The new Synod Office facilities are a credit to the McMurray Building, and should relieve the congestion experienced by the hard-working Synod Office Staff. We wish to particularly express our appreciation to the Staff at the Diocesan Office. We recall

concerns raised in the 1989 Response to the Bishop's Charge, ensuring that Benefits and Compensation packages for Synod Office Staff are commensurate with Salaries paid to people working in the private sector. If this Study has not been completed we would urge you, Bishop, to treat it as a priority.

We are pleased that you and your wife were able to take a rest from your heavy duties, while on a short Sabbatical last year. We hope that plans can move forward in the foreseeable future so that Study Leaves and Sabbaticals can become a scheduled and budgeted event for all our clergy and others in full time service of the Diocese.

We are in complete agreement with your comments on creation. We are a people truly blessed. We live in a beautiful world overflowing with good things. We must get away from the thought that humanity is privileged and exempt from environmental responsibilities. In the traditional Native belief, one of the truths held is that life is a circle. All Nature has an equal place in this circle. If one part is broken you hurt all the others. We encourage the Church to actively pursue means of intervention so that this abuse will stop. Each of us, individually and collectively, must do what we can to preserve this precious Earth.

We are asked to demonstrate the Love of God. This love must extend to all people. There is so much hunger and so much injustice in this world, our Church cannot simply shrug its shoulders about these problems, but rather we must get involved to alleviate the conditions. In the Garden River First Nation's dispute with the Diocese, we believe that our Church must explain its position fairly so that justice can be done and be seen to be done for all concerned.

By continuing to make our people aware of the fragile nature of God's earth and encouraging us to listen to the cries of the needy - and to act on these issues, both through our prayers and resources, we can and will make a contribution to the well-being of this Planet.

We are particularly cognizant of the need which you expressed to encourage ongoing educational experiences at every level of Church life, and commend you, Bishop, for bringing this to the forefront again. We encourage the Diocesan Executive through its appropriate sub-Committees to establish guidelines to assist us in this task.

Specifically, we would encourage that definitive Episcopal direction for Early Communion Celebration and preparation, be communicated to Parishes throughout the Diocese, so that consistent application might assist the nurturing of all members of the Body of Christ.

Christ has called each one of us to be an Evangelist and to be ready to share our Faith. How we do this may largely depend on the inspiration and leadership we receive within our own Parish. A concerted program of Evangelism, with the training of Parish Team Workers from all age groups should receive priority in Parish planning.

We would encourage the Diocesan Executive to ask Deanery Councils to facilitate training experiences for the whole Laos in their Deaneries, so that we might be better equipped to fulfil the mission to which we were called by Christ, as identified there.

Those called to specialized ministry need help as well, so we commend to the Executive Committee the budgetary needs of our Theological Colleges.

With the increased emphasis on broadening the base of theological education, we acknowledge the real concern that many who are unable to become full-time students at a residential Theological College, still desire to have access to quality education. We hope that Colleges might be encouraged to adapt to this.

The Committee notes, Bishop, that you have urged Algoma Anglicans to consider the task of Christian Education in the context of publicly-funded education. Two recommendations were presented. The first was that in cooperation with local School Boards, a program of religious education might be developed within the guidelines suggested in

the Watson Report. Unfortunately, in light of recent Court cases, it is doubtful that the Watson Report remains viable, and therefore, this recommendation is likely not a possibility.

The second recommendation, that Anglican children be granted release time to attend religious Services remains a viable option. Parental-approved School withdrawal is legal. However, we strongly urge that the exercising of this option be tempered by the knowledge of the paralyzing juvenile fear of being branded "different".

There remains, we suggest, a third option which might meet your objectives. The Education Guideline which became effective January 1, 1991, offers Churches an opportunity to provide Christian Education within the Public School system. Specifically, Public Boards of Education were advised that they could continue to provide space outside the School Day, if parents request that their children be taught religion at School by clergy or their delegates. Thus, if an imaginative Parish wants to hold its Church School on any weekday at 8 a.m., or after 4 p.m., it may.

We await the result of the Provincial Synod's vote on the restoration of the Diaconate and its possible future implementation in our Diocese.

We note your request to Synod to authorize a Feasibility Study with regard to Bishophurst, to assess its importance to the Diocese, its cost of maintenance, and its future use. We fully support this proposal, and will present an enabling motion to Synod at the conclusion of this Response.

Your Response Committee shares your deep concern for the financial difficulties which our Diocese is currently experiencing. We also share your faith in the people of Algoma to respond to the needs of their Parish as they arise. We believe that while our financial difficulties should be taken very seriously, they should also be viewed as an important opportunity to look at new styles of ministry, and innovative planning for the work of the Church in Algoma.

We value the presence of our young people at the Synod, and trust that their enthusiasm will carry over to their various parochial youth organizations. With so much competition from outside the Church, we must never fail to encourage and stimulate, and be stimulated by our young people in their various endeavours in Parish life.

In conclusion, Bishop, on behalf of all members of Synod, we thank you for your thoughtful and provocative Charge which will in many ways, set the tone for Christian development in our Diocese during the next two years. We particularly appreciate the Statement of Faith that you have made to the whole Christian community, by inviting Bishop Elder, and your special guests from other Denominations, to participate in our Assessment of your Charge, and thereby influencing the activities of our Anglican Communion.

Their active participation in the preparation of our Response has been invaluable to the work of this Committee.

My Lord Bishop, Synod once again expresses its strong appreciation to you for your devoted leadership in the Diocese of Algoma, and in the wider Canadian Church. Please be assured of our continued prayers and support for your work.

32. Moved by Mr. H. Mackenzie, seconded by The Venerable E.B. Paterson -

"That a Task Force be appointed to conduct a Feasibility Study on Bishophurst; to assess its importance to the Diocese, its cost of maintenance and its future use, and to report to the Bishop and Executive Committee at an early opportunity." Carried.

NOTICE OF MOTION ARISING FROM REPORT

33. Moved by The Very Rev'd I.L. Robertson, seconded by Dr. M. Richardson -

"Whereas it is necessary that an Interim Ministry be provided to assist the healing/recovery process in parishes suffering from trauma due to sudden departure of the Incumbent; and further,

Whereas it is desirable that an Interim Ministry be provided to permit a review of parish ministry, mission, goals, and objectives, and community involvement, in parishes during a vacancy.

Therefore be it resolved that the Interim Ministry Program begun in 1989 be continued and expanded, that at the Bishop's discretion it take place whenever a vacancy occurs in a parish, and that funds as required be provided from Anglicans In Mission and Bishop's Appeal." Carried.

A Lay Delegate from Copper Cliff stated that as a first recipient of Interim Ministry in the Diocese, his Parish had nothing but praise for the program and for The Reverend P. Playfair who provided the ministry, nothing but praise; he brought with him great love, caring and many skills that were needed. As an aside, the Delegate said that Fr. Playfair had visited and blessed his home and family, but refused to bless the cat. Shortly after, the cat left home and had not been seen since. One Delegate said that it was an Interim cat!

The Bishop said that he appreciated what Fr. Playfair had been able to do.

NOTICES OF MOTION (No. 9)

34. Moved by The Reverend E. Swayze, seconded by The Reverend R. Elkin -

"That the Diocesan Budget be submitted to the Deanery Councils, prior to the Budget meeting of the Diocesan Executive Committee, for review, and that Deanery Officials bring comments and recommendations from their Deanery Council meeting to the Budget meeting of the Diocesan Executive Committee."

The Diocesan Treasurer, Mr. D. Oosterbaan was asked to speak concerning the motion. He commented that it should be kept in mind that the Deanery Officials are usually provided with the Diocesan detailed Budget well in advance of the Executive Committee meeting in October, and suggested that perhaps the Deanery Officials and Deanery Council should consider having a meeting just prior to the Executive Meeting for any input.

The Bishop recognized that it was a legitimate concern, but that perhaps there had been a breakdown in communication.

The Reverend E. Swayze recognizing that the information is available feels that the Parishes should be consulted. He said that his Parish was one of those in arrears and receives assistance from the Diocese. The Parish Budget had increased from \$39,000. to \$56,000. over 3 years representing a 44% increase, and that a number of Parishes were like this. Fr. Swayze said that the reality was that Parishes were going to have to share Clergy, "unless we can come up with the money. I feel we should have some say before decisions are made."

One Lay Delegate who has been a member of the Planning Committee, felt that the Budget should be submitted to the Deanery Council, which was asked for in the motion, rather than the Deanery Officials which is a small group of people to have to take the responsibility. She felt that since the Deanery Council was a much larger Body and represented the Parishes, that might be more appropriate. She said that the Planning Committee had been unable to get the Canonical change through, but she thought it very important that the Deanery Council be strengthened, then there would be input in the planning and action at the Deanery level. She strongly supported the motion.

The vote was then taken, and CARRIED. 2 Opposed.

The Chairman of the Agenda Committee then called back to the Floor a motion by Mr. Wm. Kidd also having to deal with Deanery Councils, which arose out the Report of the Planning Committee.

35. Moved by Mr. Wm. Kidd, seconded by The Reverend R. Elkin -

"Be it resolved that this Synod recommends to the Diocesan Executive Committee that it considers empowering the Deanery Councils to plan programs and implement the concerns pointed out in the Kosny Report (A Strategic Vision), and such other matters it deems necessary, and that the Deanery Council will report back to the Executive Committee, and will act under the supervision of the Bishop." Carried.

The Bishop commented this is empowering the Deanery Councils to take more action; Mr. Kidd replied in the affirmative and that the Executive Committee was being asked to consider it. He said that it was an opportunity for Synod and the Diocese to test the proposal on Deanery Councils put forth by the Planning Committee, for comments to be made so that it could be refined and brought back to the next Synod.

The Bishop said that he might empower his Executive Archdeacon to help with it.

NOTICE OF MOTION (No. 11)

36. Moved by Miss K. Cooper, seconded by Miss M. Douglas -

"Be it resolved that in the future, as concerned people, we ask the hosts of Synod to provide mugs for coffee and tea as opposed to styrofoam cups."

Miss Cooper spoke of the concern of the Youth Delegates regarding the environment, stating they felt that alternatives to styrofoam should be provided.

The Reverend G. Dobinson, Chairman of the Arrangements Committee, informed the Synod that the cups were biodegradable, and said that as far as using mugs was concerned, it was a logistical problem - he believed that the Hosts for the Synod were the Bishop and the Executive Committee, so he didn't know who would wash the mugs but if enough volunteers and mugs could be obtained, it would be an excellent idea!

One Clergy Delegate said that he would like to make an amendment to the motion.

37. Moved by Lieutenant, The Reverend B. Mayo, seconded by The Reverend G. Dobinson -

"That the Synod encourage the Delegates to bring their own mugs." Carried.
1 Opposed.

A Clergy Delegate said that Miss L. Grawbarger from Garden River, sitting at the same Table, had brought her own mug and taken care of it, so the idea was entirely feasible.

38. Moved by The Reverend H. Huskins, seconded by The Reverend P. Playfair -

"That the Firm of Doane Raymond Pannell be re-appointed as the Auditors for Synod." Carried.

OTHER BUSINESS

There being no other business, the Bishop turned to Agenda Item No. 46 - Diocesan Guests' comments. He invited The Right Reverend P. Elder to speak in this connection. Please see his remarks contained in Appendix 'B'.

The Reverend J. Garey, Zion Lutheran Church, who was an invited guest addressed the Synod, and his remarks are contained in Appendix 'C'.

Mrs. R. Hall, a guest from Montreal, was unable to stay for the last part of the Session and had left her comments. These are contained in Appendix 'D'.

39. Moved by The Venerable M.S. Conliffe, seconded by The Reverend Canon M. Wright -

"We, the Synod of the Diocese of Algoma, in the Province of Ontario in Canada, extend our warm greetings to The Most Reverend George Carey on the occasion of his Enthronement as the 103rd Archbishop of Canterbury, assuring him of our prayers, and anticipating the leadership he will give to the worldwide Anglican Communion, as we move together through the Decade of Evangelism." Carried.

VOTES OF THANKS

Mrs. L. Uzans, Chairman of the Votes of Thanks Committee, acknowledged the other members of the Committee, Mr. Jim Sutton and Mrs. Marie Kirchmeir. She said that unfortunately the other member, Dr. Winslow Case, had to leave as his Father-in-law had died the previous night, and arrangements had to be made.

Mrs. Uzans then presented their Report.

She said that during his Charge, Bishop Peterson said "It is good to see we are a co-operating family". We concur!

40. Moved by Mrs. L. Uzans, seconded by Mr. J. Sutton -

"That we extend warm and sincere thanks to all who have shared so freely of their gifts and time to ensure a thought-provoking, God-centered Synod:

- to all who worked essentially unseen...
- those who lovingly prepared the Eucharistic table for the Ordination and Synod
- those who copied papers, stuffed envelopes, and did all the small, but necessary clerical tasks
- the members of the Arrangements Committee
- the local ACWs who provided the excellent refreshments at Bishophurst and throughout Synod
- the Credentials Committee
- the Elections Committee and the Registrar
- all those who stocked and looked after the resource tables
- the many, many people who prayed for the success of Synod
- to all who assisted in the 'up front' work of Synod
- the Agenda Committee
- the Orientation Committee
- the Chancellor and Vice Chancellor
- The Bishop's Charge Response Committee
- the Canons and Resolutions Committee

- The Venerable R. Andrews, Executive Archdeacon; Mr. D. Oosterbaan, the Diocesan Treasurer; Jean McAlpine, Bishop's Secretary; Rosalie Goos, Parish Development Officer
- all who contributed to the creative and sometimes humorous presentations
- to all who laboured to provide us with opportunities for meaningful worship experiences
- to Canon Michael Wright for his sensitive and careful preparations
- to the officiants, assistants, readers, and mimes
- to Norman Wolske for his joy, dedication and, of course, his music, and to Bill Priestman and Richard Hansen for sharing their musical gifts
- to all who helped communicate, both internally and externally, our Synod happenings
- to Clerical and Lay Secretaries
- to the Communications Committee and the Press
- to Mark, Guy and Co. for their audio and videotaping

Finally, special thanks to

- Bishop Peterson for his cheerful and pastoral leading of us through the Agenda
- Yvonne Peterson for her quiet presence and attention, and her future wifely reminders of Synod issues discussed
- Bishop Elder for his clear understanding of the nature of Diocesan twinning, and his Synod reflections
- Bishop Ray for his dramatic challenge
- Canon McCausland for his presence and wisdom
- all Synod Delegates and observers who gave freely of their time and selves to do this important work of God
- The Reverend J. Garey for his reflections

But most of all, thanks be to God who, through the Holy Spirit, strengthened and guided our deliberations.

During the preparation for the Closing Service, the Bishop said that everyone would miss Norman Wolske, and it might be necessary to invite him back again. Norman responded that he would ask permission of the Bishop of the Diocese of Easton.

CLOSING EUCHARIST

Mrs. R. Goos said in response to the Bishop's Charge, it was mentioned that the circle is very significant in the Native tradition, and it is symbolic in the Christian tradition, and she asked everyone to form a circle. The Eucharist was celebrated by The Right Reverend L.E. Peterson.

PROROGATION OF SYNOD

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

APPENDIX 'A' The Right Reverend T. Ray

In his opening remarks, Bishop Ray said he had been told the Synod proceedings were well ahead of schedule, which he found to be truly mysterious, marvellous and wonderful. He said he was impressed and wondered how Bishop Peterson did it - he knew how he personally did it - he told people that as long as they were cooperative, amenable, congenial, affirming, he would retire at age 65! If difficult, contentious, disagreeable, he would retire at age 72!

He said in seeking a Companion Diocese, Algoma had just affirmed one, that money is not an issue - he knew that coming from one of the smallest Dioceses in the Church in the U.S., and said they had been looking for a companion relationship. We also know in Northern Michigan that Kuwait has perhaps the largest per capita income of any Country in the world so we have been in conversation with the Diocese of Keewatin! It stretches from Northern Minnesota for ever. He said he and four others would attend the Diocesan Synod in June.

The Bishop said he would present some material and would like the people in their Table groups to reflect for 10 minutes, do some brief questions concerning the material and then complete the evening with some material, and then some further interaction. He said "If you are agreeable with what I am saying then either I am not being very clear or you do not understand. If you question some of what I say, if you challenge and confront me, then you are probably glimpsing the fact that there is a baptismal revolution that is occurring, and we are drawn into so innocently, even having re-affirmed our own Baptismal Covenant here this day."

Bishop Ray said that he was supposed to preach on evangelism, but felt he could not do that because everything he would say would be antithetical to the evangelism motifs of which he was aware. He said "I know that we yearn for evangelism. There is a terrible and desperate need among us, it's often reflected in the fact that often we don't have a lot of money or people, and two out of every three that arrive leave within six months."

The Episcopal Church, the Anglican Church have a marvellous tradition in sacramental life and theology - marvellous for any congregation that has at least 200 people, and a Budget of \$80,000., and if you don't have that then maybe you will receive Communion once a month, twice if you are lucky, and we have areas of our Church that are living under great malnutrition." The Bishop asked what does it mean for 17 or 18 devoted, faithful people living in a small town; should we kiss them off for the Baptists? He said "That is at least some of what haunts me in a Diocese where we don't want to close any congregation, and we are seeking a pattern that will make it possible for us to open congregations in any crossroads where there are two or three faithful people that want to gather."

The Bishop said that the Episcopal Church is meeting in Phoenix, "and there is a lot that is distressing us as Christians; there is Institutional racism that saps the very strength of our life as a Body. I also know there is a great deal of economic inequity and exploitation that divides us and mutes our witness. I know that there is homophobia that divides us with paralysing misunderstanding. I also know that gender prejudices and antagonisms divide us and squander the talent that is among us. Yet I believe there is a deeper disease and malaise - until we address it, evangelism will often mean let's get some more people, to get some more money and pay the bills and keep us viable."

Let me label the symptom of the disease that distresses me. I will label it and then explore it - "Clericalism" and "Anti-clericalism". The disease infects many of us, and it is mutually destructive to Clergy and Laity alike. We in the U.S. just had a National Study; lots of bucks were spent, lots of people were gathered, lots of discussion, lots of information gathered. Let me summarize for you.

First, there appears to be considerable confusion about the role of Priests. Some Priests find it hard to balance being a person of God as described in the Ordination

Vows with heavy administrative and managerial responsibilities involved in running a Parish. Others have lost their sense of call and their grounding in faith. Still others feel lost. Personal and family crises are common.

2. Many clergy experience isolation from their Bishop, as well as from other Clergy and Lay people. Secrecy, fear, and distrust, all too often enter these relationships.

3. Working relationships between many Bishops, and their clergy and congregations are seriously flawed. The role and work of Bishop and Diocese needs strengthening and clarification. (That get's your attention - it gets mine.)

Let me try and look underneath this disease of Clericalism and Anti-clericalism. Listen to these words - for better, for worse, for richer, for poorer, in sickness and in health. I submit to you that for Christians the deep commitment and relationship focussed in marriage, symbolized and sacramentalized there, represents and reflects a prior commitment and relationship."

Bishop Ray said that the roots of this awesome commitment and relationship reach beyond marriage into the very depths of the mystery of baptism wherein we adopt a new sister or brother into our common life in Christ - adopt for better or worse, for richer, for poorer, in sickness and in health for life - life-giving. "Whatever the contentiousness is among us, I know that I am affirmed here for better, for worse, and that this awesome commitment and relationship has roots that reach beyond marriage, beyond baptism, they reach to the very foot of the Cross, and Jesus from that Cross reaches out to all humankind to accept, to affirm, to embrace us, for better, for worse, for richer, for poorer, and in sickness and in health. Christians, brothers and sisters embraced, affirmed, accepted, loved as we are, not as we want to be, yearn to be or intend to be, but as we are, however broken that may be.

We are loved and affirmed by God from the Cross as we are, so that means I can be myself among you, brothers and sisters, be myself here as nowhere else. Where can you really be yourself, not just pleasant and polite, but ornery and difficult, impatient, even carrying the prejudices that crawl around inside us. It is when we are surrounded here and loved for better, for worse, that I can be myself, see myself, come to know myself, and then move out in that life and love and friendship that we share in Jesus Christ. It is powerful, revolutionary, converting, lifechanging, energizing, and yet 2 out of every 3 persons who come into our congregations leave within six months."

Bishop Ray said that in Northern Michigan in 1980 during the last Census, going door by door they found that 60% of the people in most of the Counties in Northern Michigan and the Upper Peninsula gave no religious identification. In Eastern Oregon the Census in 1980 showed that 70% of the people gave no religious identification. He said that people who grew up in the 50s would probably have at least faked it, so the statistics are probably far more serious than imagined.

The Bishop said "Let us look at some of the symptoms that are paralysing this Gospel message, restricting our life changing faith, and see how you and I can, and are rediscovering and reconceptualising and revitalising the Good News in this generation. Let me give you a kind of synopsis of how it was. Those early days of the Christian community when they came out from behind locked doors, their fearfulness and apprehension, they found their lives touched, transformed, and opened far more than they ever dreamed possible, to be more courageous than they thought possible, more vulnerable loving and generous, and in those early days there were no church buildings and no Clergy in residence.

You and I as pagans, would sense someone among us whose life and lifestyle was just dramatic, compelling and exciting, and so I would come to you, Ernie, and say that something is going on here; I don't know what it is but there is clearly something that has happened here, and I want to know what it is. Ernie, a member of that early Christian community that was very threatened, very endangered, could easily be exposed by the authorities, would probably back off and downplay what I suggested, minimize it and would say he thought I was exaggerating, he didn't know what I was talking about

(good Anglican evangelistic style), but I would say no, you have got to tell me, I can see it in the way you interact, your life and lifestyle is something that is very dramatic, startling and compelling. Can you share it with me, and he would turn me over to a Catechist. The Catechist would determine that I was serious, and authentic and he would introduce me to the community.

Over two or three years would unfold an experience that would be very personal, highly communal, in which I would be helped to reflect on my life, how God even now has been focussing in, upon, and through my life, evidencing His presence as he has pressed in upon, and through the people of Israel in that early Christian community, and perhaps in this two or three years of exploration and reflection, I could well have to face a career change; if I were a teacher and had to pledge loyalty to Caesar you would help me change my career so that I had one that was compatible with this faith - so that there is only one ultimate loyalty and commitment, and that is to God. Or if I were a mercenary soldier, you would help me, surround and support me as I retrained for a new career that was compatible because in this state we respect the dignity of every human being, there will be no bloodshed!

As the preparation intensified during that last season of Lent, we would come to that Easter Vigil and there would be a three-hour elaborate Liturgy, and I would come up out of the water of Baptism, water everywhere with the scent of balsam, and I would receive a new name, Thomas, because I now have a new identity, family and community, and I would put on a new garment, and I would be so deeply revered and respected as a new, fresh evidence of God's pressing presence among us; a neophyte, exciting, dramatic, attractive - my life in and with you, and then out of this kind of background, preparation and involvement, among us if we needed Ordered Ministry to support our life, we would pick out 7 respected people, and we would Ordain them.

Let me reflect with you how it is now." Bishop Ray asked if any of the delegates had been parents, godparents, etc. of anyone recently baptised. Two or three years of deep personal and communal preparation? Two or three sessions? He had been to Baptisms where there had not even been a rehearsal! The neophyte, newly baptised, deeply revered and respected? Often underprivileged, and if an infant, often excluded from the family Table.

"Later in one's pilgrimage, as your life took its own route because you might be one of the 2 out of 3 that leave, if you cycle back into the community to look at the roots embedded in you, you might go to an Inquirers' class, and in 6-12 sessions your interest might be wetted, you might get a glimpse of what this Christian life is and can be, and if that interests and captivates you, brings you to a seriousness about your Christian life and faith, and you want to pursue this baptismal faith, what can we offer you. You mean you are serious, you really are serious! If you are that serious you have got to go to Seminary."

The Bishop said "Don't let this escape you, check the parallels. Two or three years of intensely personal and communal preparation and formation, seeing how God has in and through your life, pressed and evidenced Himself in relationship to how He has disclosed Himself and pressed in upon the Hebrew people in the early Christian Community, and there would be a career change. Then as the period intensified through the two or three years - the period which in the U.S. we call the GOEs - the General Ordination Exams, and there would be a three hour Liturgy, and you would come up out of that liturgy and would have a new name, Father, Mother, Reverend, Pastor, and would put on new garments - clericals, stole, and would have a new identity because you would be apart of a new family, the Clergy, by Letters Dimissory!"

Bishop Ray spoke of a recent Conference in his Diocese held in a Roman Catholic Retreat Centre, and on the wall there was a picture of Mark Smith, Bishop of the Diocese of Marquette, and all the clergy - family portrait, deeply respected that new Ordained person. In an Anglo-Catholic Diocese, people will come back in for a Blessing from the freshly blessed.

He said that we have successfully collapsed ministry in and upon the Minister, the Pastor, the Priest, or Deacon, and the results are overworked clergy and under-utilized laity. There is very little that is startling in our life or lifestyle to intrigue the non-Christian. We have turned things upside down. Ordination means everything and baptism means so very little...check the size of the Certificates. In our society you show me the size of your Diploma and Certificate, and I will tell you what our expectations are of you. If you want to see an impressive certificate, let me show you the Ordination document that I received as a Bishop, on genuine vellum, hand-lettered, multicolours, ribbons and Seals - it is impressive!

"Let me tell you where I first figured out that something was wrong. I had just been elected Bishop of Northern Michigan. In June of 1982, I left Chicago and arrived in Northern Michigan. Unknown to me I was carrying a virus, an ecclesiastical virus, or more accurately, an ecclesiological virus, and I call it deployment. At least how it evidenced itself for me, deployment meant that you get the right person in the right place and you do that all over Northern Michigan, and I am going to live happily ever after. I did not know that I was a disease carrier; in fact every experience that surrounded me reinforced the infection. The President of Northern Michigan University had just resigned, and people were saying this time we are going to get the right President. The Dean of Seabury Seminary had just resigned, and some were saying this time we are going to get the right Dean. I had just left St. Luke's Church, there was a Search Committee, and my guess is they were saying this time

I was going to say that some of you have been on a Search Committee and just now identified a new Executive Archdeacon, and some of you think this time...but then I found out there was no predecessor! What does the right person look like? I know what the right person looks like - I am the Bishop of a small Diocese - that means that I am the Deployment Officer, so when a clergy person leaves, what do we do? We say that congregation is vacant, and we ask for a vacancy consultation - the Minister, the Pastor, the Priest is gone, there's nobody home! The congregation is vacant, our words betray us.

Since I work with all these Search Committees I turn to them, and obviously some of you have been on a Search Committee, what does the right person look like? It is not difficult, the Search Committee will generally tell me they are looking for an attractive, self-motivated, energetic person, master of liturgy, skilled administrator, dynamic Preacher, persuasive teacher, sensitive pastor, genius in crisis intervention, relentless visitor in hospital and home, high visibility, and respect in the community, and brings in the youth. I ask when was the last time you had the right person - there is an awkward silence - side glances, often they can't remember. So I change the question and ask when was the last time you were excited, involved, and it is not uncommon for people to say "between Rectors because then we knew we had to pull together, had to take responsibility - we really counted."

Bishop Ray said that this was bizarre, absurd, and it cries out for something to change. He asked where did things get askew, when did Ordination replace Baptism. He said that in the Church in the U.S. there is extraordinary concern over who is or is not Ordained, while evidencing very little concern for the chronic, persistent neglect of Baptism.

He said that the closest he could come to where things were dramatically screwed up, was when we began asking the wrong questions, and he was sure we drifted into this because if you get hooked on the wrong question, you never get to the solution. Anyone who wants to go to Seminary will face a Rector/Bishop/Vestry Commission on Ministry Standing Committee, and in some of form or other the question will be asked "Why do you want to do this?" The aspirant will venture a halting, awkward response, and we reply but can't you do that now in Sudbury. The aspirant steps back, rephrases the answer trying not to perjure oneself; again the response - but can't you do that now as a responsible Christian in Thunder Bay?

The assumption is that an aspirant has to tell us something that he/she is called to do ordained that no-one else in the congregation can do. That's a very seductive

assumption, it is mutually seductive both for clergy and laity. What can someone do ordained that no-one else in the congregation can do? Then we draw the circle and the larger the circle the greater the dignity, importance and destructiveness; draw the circle, the Liturgist, Administrator, Preacher, Primary teacher, Crisis intervener, Visitor - you are not visited unless the Rector calls on you, you have not been apologized to unless the Rector apologizes, and we draw it larger so it includes all of this - and bring in the youth.

The question is if you have drawn a circle that big, what's left on the outside? Not much, but after all, those of us on the outside are only lay persons - inexperienced, untrained, low self-esteem, apologetic, less confident, second class. What about the person in the middle of the circle, isolated - unbelievably. This is a recipe for paralysis and impotence, this recipe guarantees for clergy that they will be isolated, overworked, unsupported and broken, and clergy families are in deep trouble. Is this our business - to break families? This recipe guarantees for laity they will be underutilized, undervalued, low esteem, apologetic, and they will eventually be disappointed in the clergy. Just be patient, and I guarantee that they will be disappointed and just a bit anti-clerical. In the collapse of ministry on the Minister, Pastor, Priest, there emerges a separation that is often adversarial, we-they, no longer brothers and sisters in Christ embracing friendship, but we-they. At a Clergy Conference it is not uncommon for me to hear laity referred to as "those people". At Vestry and Regional meetings, it is not uncommon for me to hear clergy referred to as "those people".

I don't know about you in Canada, but in the U.S. we have enshrined this separation, this disease in our Constitution and Canons. It is a systemic disease - clergy being responsible for spiritual things, Vestry responsible for temporal things. THAT'S BAD THEOLOGY! There is the suggestion that clergy are responsible for ministry in the Church and laity are responsible for ministry in the world. THAT'S BAD THEOLOGY!"

The Bishop referred to the Head of the National Diaconal group, saying that he had uncovered for him another systemic problem of the disease, reflected in the Canons.

If a Presbyter or Priest wants to relinquish his or her priestly ordination to pursue more intentionally the Diaconal order, that is not possible. A clergy person in any order can only renounce the ministry, and that is desperately BAD THEOLOGY. This disease has metastasized; it is epidemic, incapacitating, and constantly and unintentionally we reinfect ourselves.

Bishop Ray commented that he had read to the members of Synod from the Summary of the National Church and need not quote again the three incredibly indicting Summaries. He said that the U.S. National Church thinks the solution is better recruitment, getting competent people! He had been to seminaries and 10 years ago people had said "Don't send people from College, we need some life experience." He now hears them say "You send us those in their forties, and they are so set in their ways we can no longer manipulate them."

He supposed if we had the time and wanted to, we would say "Let's get the best and we will prepare and Ordain them", and watch them be broken! He suggested that the system is very unhealthy, and that it does not do any good to talk about resolution or solution until we agree on what the disease is, and it is still emerging.

Bishop Ray asked the delegates to spend ten minutes at their table reflecting; does this somehow touch nerves that need to be addressed. He stated that there would be questions after that, and then he would tell them of a new map that is being pieced together in Northern Michigan.

After the time for reflection, Bishop Ray asked if anyone had a pressing question to raise. One Delegate stated that on more than one occasion he had thought the Baptismal Service for a child during its infancy should merely be a Service of Reception into the Christian family, and that when the child reaches the age of discretion or understanding then we should start talking about Baptism. It seemed to him that the whole

matter of Baptism needs to be elevated. He had often wondered how meaningful Baptism is to a child, and felt that the Service of Baptism should leave a lasting impression.

He also did not like the expression "lay people" - why not "People of God"?

Bishop Ray responded that clearly we want Baptism to regain its seriousness and solemnity, and we can begin that with anyone at any age, because currently what we are generally doing is rather trivialising. The question of infant baptism has been a long discussion over time in the Christian Church, and there are segments of the Christian family that feel very strongly, as do you, that Baptism should be adult Baptism only. That has not been our tradition - our tradition is to bring as soon as we can someone into the full life, and Baptism can be as solemn and significant as the event of birth.

In our Society we have taken both birth and death away from ourselves, and we are only now recovering birth. "Brenda and I had four children and I never saw any of the four born; I can't believe that I had so infantilised myself that somehow I was to be an incompetent father wringing his hands in some waiting room." He said that Institutions infantilise people, the Medical world and the Church infantilise us. On a Sunday when he didn't have a place to go to, he would go to a neighbouring congregation, and would come back angry; why so angry - he had a whole litany of how when he stepped into that Church he was treated as if he had no brain. He said that no one is responsible enough to go to the Communion Rail until an Usher nudges them, they don't know how to get to the Table, or the Hymn will be in the Bulletin and on the Board, and someone announces it - what is the message?

With regard to Infant baptism, the Bishop commented that as soon as we know that a child has been conceived we have 9 months to work with the parents in preparation, so that if there is tragically a miscarriage, or a serious birth defect, we have a community surrounding to help and support them, and then there will be adult Baptisms when we can see what you are dramatising to us.

The Bishop agreed with the second point, saying that there are certain fetishes in Northern Michigan, one of which is to try not to use the words "lay person", "lay ministry" or "Ministry of the laity" because he is not sure what it is. He knows what Christ's ministry is, and what Adult Christian Ministry is, and they use that term. He referred to Laos - People of God, but thinks that the word has been so damaged that he feels he cannot clean it up and retrieve it responsibly in his lifetime, so is seeking to use other terms.

Bishop Ray said that once you lose a memory you cannot read a book and regain it - there is an amnesia here. We don't remember what a Catechumenal preparation for Baptism is, and are trying to relearn it. He cited an example: When some suburban women in Chicago area no longer believed Pediatricians that breast feeding was bad, and decided they wanted to retrieve breast feeding - thought it wouldn't be hard, so natural! They finally found a Pediatrician who took them seriously, and they developed a La Lèche organization. They found there are so many things to be worked on to retrieve the memory, and it doesn't come easily.

We are to try and recover the memory of catechetical preparation for Baptism, and those in the catechumenal process say - no curriculum and be careful that you don't turn to educators or clergy, but you want a Catechist - someone with a deeply centered and confident faith that will be present to people, and reflect on Scripture how God is pressing in, upon, and through us. Ten people from his Diocese went for six days for a catechumenal process with Lutherans. He didn't know what it will do in the Diocese, but it is part of the Baptismal revolution.

Bishop Ray spoke of a myth going around where it is thought that clergy live in the Church, but do not understand the world - that is a misperception, and said they face the same issues, joys, fears, as anyone else; to think that a lay person lives in the world and does not understand the Church is a deep misperception, and very bad Sacramental theology. He said that we are in this together for better, for worse..., all of us struggle to be responsible as husbands, wives, parents, neighbours, citizens,

friends; each having a home or workplace where we relate to and work with family or other employees, each with a mortgage payment of some kind, aging parents to care for, personal issues of health, have strengths that please us, and weaknesses that concern us. We struggle with prayer, faithfulness, belief and disbelief.

He said that he was a Card-carrying Professional, and that's dangerous; also a Christian, and his career can get his own way. He shared an experience where he had had a Commission on Ministry meeting one Saturday morning, and then the man arrived who brings the mail every day into the office. It was a bitter cold day and the Bishop asked him why he didn't 'phone in sick, and offered him a cup of coffee. Went to get the coffee, saw him sit down, and thought how long is he going to stay, I have a meeting on ministry!

The Bishop said that late one day he went upstairs from the Office to his apartment, and as he arrived the 'phone rang. His wife answered it, asking if he wanted to take the call. He said that he had been answering the 'phone downstairs all day, you answer it upstairs. She said "You mean that?" and he said "Yes", and she said "I think you had better think about that".

"I am a Baptized Christian - it is 24 hours a day, and 7 days, touching my home and workplace, my neighbourhood, even Church and Community. I am loved and seek to love for better, for worse....and I find my professional life can and does get in the way, and I become preoccupied with empty pews and budgets, and roofs. For the baptised I worry that my profession gets in your way, and you think that Tom Ray or Les Peterson or Tim Delaney, are the real Christians. Only a lay person - let's change that word because I don't know what that means, except that it means someone less important, less competent, less valuable, second-class, second-rate, their 24 hours - 7 days count less.

We need a new map that honours Jesus, that honours you, me and all the baptised." The Bishop commented that they were struggling with this dilemma in Northern Michigan - he had been struggling with the people over the issue for almost nine years. He said that if you think you have the answer, be wary. Often the material that comes through is very institutionally-oriented. If we are going to share ministry, and that means that some of you can be on a Worship Committee, or an Education or Administrative Committee, that's not what I am talking about.

To discover the new map, explore the Ordinal - those Services in our Prayer Book by which we Ordain Deacons, Priests and Bishops". Bishop Ray felt that it was marvellous to have Ordinations at a Diocesan Synod. He learned something last September - their Prayer Book states that if there is an Ordination, the Ordinand, whether to be Ordained Deacon, Priest, or Bishop, the Ordinand is in the Congregation wearing only an Alb - without any ecclesiastical or academic symbol of rank or distinction - but they are in an Alb which is so separating. It had never occurred to him before that the Alb is the Baptismal garment - if each person were to wear their Baptismal garment at Church the Ordinand would be one of them!

He said those are the secrets that we are picking up to recapture the memory because they have escaped us. Think of Baptism viewed through these three Ordination Services, overlapping dimensions, yes, but they help to fathom the mystery of Baptism. Think of the Ordination of a priest; that Priestly ministry explores the ministry of reconciliation, of unity and inclusion, to forgive, to be forgiven, to embrace. The ministry of reconciliation, Christ identifies that, and that is the priestly ministry - reconciliation, and where does most reconciliation, most priestly ministry occur? At home, in the kitchen, in the bedroom, family room - it was inappropriate, it was insensitive, forgive me - that priestly ministry is yours through the mystery of Baptism and there is much reconciliation that needs to be pursued at home, or at work with fellow employees, among your neighbours or in your community, or around this planet which is so deeply distressed - whether in the Middle East or Northern Ireland, or S. Africa.

Priestly ministry of reconciliation and unity is focussed around the Table in bread and wine and at the Font, but that priestly ministry is lived out 24 hrs - 7 days, it is Christ's ministry shared with us through the mystery of Baptism, to reach out, to break down artificial barriers that segregate and separate us, and draw the circle ever larger until it includes all God's people, even the stranger and the strange, seeking a unity that includes those who differ most from us. That's the priestly ministry and if you spend too much time in Church it's going to take away from it!

Diaconal ministry - do you know that this is the first year that we have genuine Deacons in the Diocese of Northern Michigan in ninety-five years - I am talking about real Deacons! We have seven of them - there are more on the way, but I am concerned that those Deacons are going to steal the Diaconal ministry away from responsible adult Christians, and the evidence for this is that I will sit down with a congregation and talk to them about their Baptismal ministry, and they can see immediately that there is a Diaconal ministry to serve and be served - there is a lot of serving that goes on. They see a Bishop rarely or infrequently, or at least not as frequently or more frequently than some would want. They can understand apostolic ministry in terms of oversight, teaching, learning, and sharing your story, but you get the priestly ministry and they can't figure out what that is because we have had Priests. If we have Deacons do the same thing and follow the same destructive pattern, we are going to damage ourselves."

The Bishop then reviewed the Diaconal ministry which explores the ministry of serving and being served, saying that this is Jesus' own self description "I am among you as one who serves", "and where does most serving occur? In Church, some, at home - much diaconal ministry occurs in every home. Diaconal serving originates at work, in political office, in volunteer organizations, wherever we seek peace and justice responding to human need. All this is diaconal ministry, it is Christ's ministry of servanthood shared with us through the mystery of Baptism and I'm looking for Deacons to constantly remind us and encourage us, but I don't want Deacons to do my diaconal ministry for me, they can't, nor can they do it for you, but to remind us that we have a diaconal ministry as adult Baptised Christians.

An apostolic ministry - it explores among other facets cooperative oversight. Do you think I oversee all of Northern Michigan? Where does most oversight in the Church occur - Vestries, Planning Committee, General Convention, Synod, Commission on Ministry, all of these overlapping apostolic oversight, and I want to keep reminding people about this responsibility of oversight. But apostolic oversight - let us not limit it to when we are housed in the Church; what of the oversight of our environment, the Department of Natural Resources or on the playground or in business, our Judicial system or parenting? This apostolic ministry includes teaching, education for adult responsibility, to understand one's own life experience - how God has pressed in, upon and through me, and to share and to tell one's personal story. That's evangelism, and only you can tell your story, and only I can tell my story, but our stories will reveal God's relentless and loving presence.

Teaching, learning, evangelism are pieces of apostolic ministry, flowing from the waters of Baptism, and I want to keep reminding people about it and encouraging and supporting them as the apostolic representative, joining common cause with brothers and sisters of other denominations and faith, to pursue our common mission - that's ecumenism, and that's apostolic ministry.

In our Ordinal for the Ordination of a Bishop there is something I will quote to you "To encourage and support all baptised people in their gifts and ministries" and that's the bedrock of stewardship in which all the baptised participate; so that priestly-diaconal-apostolic ministry doesn't belong to Priests, Deacons and Bishops - that's not something I can do that no-one else can do. When someone wants me to do something that no-one else will do I am very wary of that, but I will do a lot of crazy things as long as some others will do it with me.

Priests are to prompt, coach, prod, encourage and affirm the priestly ministry of reconciliation that lies before each of us every day; to remind us regularly,

persistently, even obnoxiously, and Deacons are to prompt, coach, prod, encourage, affirm and recognize the diaconal ministry of servanthood that lies before each of us every day, to remind us regularly, persistently, and even obnoxiously, and Bishops are to prompt, coach, prod, encourage and affirm the apostolic ministry of responsible oversight. Sensitive study and reflection; evangelism glimpsed through startling lives and startling lifestyles.

Ecumenical cooperation and stewardship - all of these lie before each of us every day, at home, at work and in our community and neighbourhood, and even at Church. Baptism adopts us into the life of Jesus, sisters and brothers, friends - for better, for worse, and baptism calls us to this ministry 24 hrs a day. What happens within the Church walls supports ministry, but ministry is 24 hrs a day. Christ's ministry seen through every adult Christian - Christ's ministry known through others, often through the unexpected, now always relentlessly drawing us in, possessing, converting and transforming our lives every day, open, exciting, vulnerable, confident, loving, forgiving and forgiven, irrepressible. I would wish it for everyone, I would wish it for me. God in Jesus offers it to you and to me and we've got it. Live it, enjoy it, celebrate it; never neglect, disparage it, and never ever give it away. Let no-one take it from you. It is a gift of Jesus through the mystery of Baptism.

We are a chosen race, a royal Priesthood, a holy nation, God's own people, that we may declare the wonderful deeds of Him who calls us out of darkness into His marvellous light, and He calls us friends, lovers, to share His reconciling ministry, serving ministry, apostolic ministry, for better, for worse, for richer, for poorer, in sickness and in health for life, lifegiving, and you had better believe it, life changing. Amen."

APPENDIX 'B' The Address by The Right Reverend P. Elder

My Lord Bishop, members of Synod and other Guests:

I noted that on the Agenda for today there was an opportunity given for guests to make a few comments, and I would like first of all to thank the Agenda Committee for making that possible. I have come as one of many guests of the Synod and I would like to say that I was here to participate, to see, to listen, to learn, and also to share in the widest possible way because I believe that the result of the sharing will ensue in perhaps my own growth. As an Anglican, I was particularly intrigued to follow as close as I could the way in which the Synod was run.

As you know as Anglicans, it is said that our feet are set in a large room so there is plenty of space to manoeuvre, and I have watched particularly the formal structure of this Synod. Suffice it to say, of course, it is very much unlike our Diocesan Synod, let alone our Provincial Synod, so that I hope I have looked as objectively as possible.

We who are of the Third World, let me be broad in saying that, usually comment that at such meetings there is an excess of paper work, in fact this is not new to me because I have been involved in this for years myself where we have a lot of paper distributed, and the question is often asked whether or not Delegates themselves read and come prepared to engage in the process. My comment at this point is that the issues which you address are similar to those which we wrestle with in our own part of the world. At the moment things like environmental concerns, and let me just interject to say that the motion moved just now by the Youth Delegate on the question of the environment has limited what I wanted to say about the accommodation. I was prepared to say quite rightly that I thought you were well provided for, well looked after, and so on. It didn't occur to me that the question of styrofoam cups was an issue, but I wanted to say I was particularly concerned about the structure and the form of the Synod.

I think it was heartening to see that how we sit and cooperate facilitates the process, and at the head of that process I think the Bishop in his Charge made it very clear that he was concerned that there be maximum participation by all concerned. There was, I think, very fair and open discussion, there was encouragement by the Bishop's manner himself, and I even overheard it being said more than once that the Bishop is very easy of access, he is one who inspires confidence, and so people I think were made very comfortable, including the Delegates, the observers. I myself was asked many times if I was comfortable in every sense of the word, and I think the very form and the way in which things were done contributed to that ease and perhaps dispatch of the business in which you engaged here during the last few days.

In the comments made in the Bishop's Charge with which my name was associated, I want again to say that I thought it very kind really, to be asked to at least contribute by way of comment to what was said. It does for me spell out the fact that the mission in which we engage is not that of the Diocese of Algoma, or the Diocese of the Windward Islands, but of God's Church as a whole, and that there are people who have concerns and who have expertise and who have something to say to our mission as a Church wherever we are.

I was privileged also to visit with some Parishes, to have met the Clergy, and in some cases the members of the Council and others, and to worship with them, to fellowship with them, and I feel that the Parishes were eager to learn about the Church at least in that part of the world from which I come, and that I think is a good sign because we are all so very close to each other by communication, and what happens perhaps in Washington or London or anywhere else affects us within seconds. The Church is the one Body, let me say, in which one can feel comfortable and at home wherever one goes, because of our purpose expressed in our Faith in Christ, and I felt that you here in this Diocese, in your Parishes that I visited, are eager and willing to be involved in learning about the Church somewhere else, and of course, as you know, that eagerness is expressed as your Bishop and I signed the Agreement, the Covenant here before you at the Synod.

APPENDIX 'B' (Cont'd.)

You have by your presence affirmed and put the stamp on what you have done, and you can only hope that what your affirmation has been put on will bear fruit in due season. I think that the Synod of any Diocese needs to be reminded that what you do as a Synod affects your whole Church, and as you go back to your respective Parishes, hopefully you carry to them the decisions, to share perhaps the aspirations, the ideals, the hurts, and whatever the experience has been which you share at a Synod like this.

I myself coming as an observer to Synod, carry back with me very, very happy experiences of the associations I have had, not only officially here, but in the homes of some of the clergy and people of this Diocese, and I want to show you that I myself, who at this point in time is the correspondent in this relationship between our Dioceses, will endeavour to inform and educate, in the best sense of the word, our people with regard to the Church as we see it and as we ought to come to know it.

We in the smaller Dioceses do not have the opportunity very often to be exposed to the working of the Church at this level, and certainly even at the National level, and so it is incumbent upon us who come out to be able to represent this as we go back to our various Dioceses, and what I have seen and heard and learned from my presence here over the last two weeks, I am sure will be able to help me as I myself am called to address issues in our part of the world.

I want, if I may, to say special thanks to Bishop Leslie and Mrs. Peterson for the hospitality of their home which I have enjoyed, and which I have shared, and for the genuine concern reflected in my welfare during the time I have been with you.

I leave you to go today to Wawa, and then return home, and I think I am expected when I leave you, also to apprise National Office of perhaps how well I spent my time, because National Office is very concerned, as I said before, in trying to establish this relationship. Even last night I had a call from a member of the Staff to ask me how things were going, and I said "Excellently", but I hope when I get back to put a report into them because I think they are very concerned that this sharing, this widening of knowledge, this fellowship among members of Christ's Body, that communion should develop along the right lines.

I would end by assuring you that as a Diocese as represented by various Parishes, and through you, your people, of my own prayers and thoughts for them, and I ask your prayers for us as we together witness to our faith in Our Lord Jesus Christ.

APPENDIX 'C' The Address by The Reverend J. Garey

My Lord Bishop, Synod Delegates and Guests:

It has been a joy for me to be here, both as an observer, and as a participant in your Synod. I want to express my thanks and my appreciation especially to you, Bishop, but to all of you for the invitation, and for making me feel welcome.

As I listened to Bishop Elder's comments, we have been sitting next to one another, and I wondered who was looking over whose shoulder as we jotted down what we intended to say, much of what he has said is what I also would say to you. It has indeed been a joy. I have been impressed by your dedication to the task that is set before you, by your love of your Church, by your warm humour, by your concern with the issues that have come before you, by your looking at such issues as evangelism, social action, your concern for the environment, and was very much impressed with the way in which you have welcomed and involved youth in your Synod.

I deeply appreciated the opportunity to take part with you in your rich worship experiences, and I am joyed to see the Covenant with a Companion Diocese into which you have entered. Having been blessed these last few days to sit with a Table group, with Bishop Elder, I can tell you only that I believe that this Companion Covenant will be for your whole Diocese, and for the Diocese of the Windward Islands, a very rich and a very fruitful relationship.

Your Synod has been very much like the Synods that I attend in my own Denomination, and so I felt very immediately very much at home, and your warm friendship has made me feel even more, not a guest, but very much a part of your Assembly.

I would pray God's blessings upon you, and upon your work that you have committed yourselves to. I think that I can say that I have learned these few days that we have spent together, that the walk from Augsburg to Canterbury is indeed a very short one.

APPENDIX 'D' Comments from Mrs. Rhoda Hall, Montreal

Because of a prior commitment in Montreal on Thursday evening (May 16th), it was necessary for me to leave your Synod before the closing session. I was sorry about that, and therefore I wish, in these few written comments, to express my appreciation to you, not only for your invitation to be an 'Ecumenical Guest', but to be a guest who was invited freely to share in all the deliberations of the Table group to which you assigned me. I learned a great deal during this experience, and in gratitude I would like to share with you, for what they may be worth, some of the observations that have come to me as I have reflected on my time among you.

Let me say first of all, that this was the first time I have ever participated in an assembly presided over by a Bishop, i.e., by one among you charged with the responsibilities of "apostolic oversight", and I was deeply impressed by the civility, the patience, and the respect that was accorded the wide spectrum of theological positions represented in the Synod as a whole. This was particularly evident during times of passionate exchange. It has been my personal experience in recent years that the Grace to encompass diversity is often in very short supply, especially in provinces of the Church polarized by competing and strongly held positions. Long centuries of experience in civility may have given Anglicanism a sorely needed gift to share today in the wider Christian community.

Secondly, I want to express my gratitude for the obvious efforts that you are making to keep alive in the Church something of the accumulated traditions of colour and beauty of sound that have come to us from the Christian past. I was particularly moved by the thought-full litanies of thanksgiving and intercessory prayer that punctuated our day-long sessions.

And lastly, I want to say that I was encouraged by the seriousness with which the charge to look again at the concept of shared ministry was received. The excitement at our Table group was at times obvious. It was, however, tempered by what I would consider a sober realism, which was wise enough to see that the idea of shared ministry was as old as the Christian Movement itself; that it predated the institutionalization of that Movement, and the rise of patriarchal structures within it, and, though often dormant, as an idea has existed deep within the Christian community since its inception, surfacing from time to time during great reforming periods in the life of the Church.

In the post-World War II generation, for example, there was a revival of interest in the concept of shared ministry, especially in Europe, when certain sectors of the European Church faced squarely the massive secularization of their society that had taken place during the first half of the 20th Century. As a result of this realization, the priest-worker movement came into being. The ministry of your Bishop, during the period of his own life when he continued his priestly duties while largely supporting his growing family through teaching school, was a significant contribution toward keeping the shared ministry idea alive in Canada. A few other Canadian clergy, several of them Anglicans, could tell similar stories. In recent, more affluent years, however, this particularly type of experiment seems largely to have waned.

Yet without it, it seems to me, it is going to be extremely difficult for those of us in the pews to begin to feel we are in this together, and to grasp the long-range implications of what shared ministry could mean. During the long synodal discussions on Clergy salaries, for example, I heard very little about the economic and other practical changes that would seem to be required if shared ministry were seriously to be undertaken. How might shared ministry affect the Office of the Clergy? For as was clearly expressed in our Table group, many of the faithful in our pews are, like those in the pulpit, persons holding full-time jobs 'in the world', and like them must also cope with 'burnout', with difficult and hurting personal relationships and limiting economic constraints. Some members of the Synod had had to use valuable holiday time from work in order to be present at the meetings that extended into weekdays. So there were those in our Table groups which were (wisely, I think) saying to us: "Yes, these

APPENDIX 'D' (cont'd.)

are great ideas! They are in fact of the very essence of the N.T. Church. But let's not get carried away. Let's 'slow down' [as one of our aboriginal colleagues put it] and begin calmly to face the concrete challenges that a re-awakening to our common calling places before the Church as a whole today."

Once, on the floor of Synod, one of the delegates told how many of the aboriginal young of her generation, in their quest to recover something of their no-longer-remembered past, were going to their elders, seeking from them help in reconstructing their immediate past history. In the process they were, she said, discovering that many of their ancient myths and foundational stories were "grounded in Creation".

Similar discoveries are being made today with the wider Christian community. Driven by an awareness of a fragile planet under seige, thinking people in all of our Churches are going back to their biblical roots and asking anew what new meanings can be found in our centuries-long confession that humankind is "the crowning work" of a Creator God. Among other things, they are searching for new ways of talking about the possibilities and limitations of creaturely existence, as well as new ways of living out their new visions of who they are; for they know that without dramatic changes in life style on the part of all of us within the Christian movement, what we have to say will be of little overall value or importance.

Hence it seems to me that without something of this kind of sober rethinking of who we are, and what is demanded of us as Christians today, the seeds of shared ministry renewal are not likely to become very deeply rooted in the soil of Algoma or anywhere else in the Church. That is why my closing observation is related to education. I hope every possible effort will be made throughout the Diocese to give all those who manifest a desire for deeper study of the Tradition, opportunities equal to those we have, in the past, given only to people offering themselves for full-time ordained ministry (e.g., correspondence courses, week-end seminars, etc.) Adult education as we have known it in the Church will not be sufficient for the kind of preparation required in a 'post-Christian' world.* Without this kind of preparation and grounding, the Christian movement, whatever its form in the Century ahead, will be ill-equipped to share the wisdom we believe it carries deep within its "earthen vessels", because it may not even know what lies hidden in these same vessels. For, as Bishop Ray reminded us, memories that have been lost (as has been the case with the rite of baptism) are not easily brought to life again!

* At a recent conference of Christian educators in Denver, Colorado, there was universal agreement that adult education is the greatest priority for preparing for the Church of the future. "Jesus played with the children and taught the adults", someone said; "we teach the children and play with the adults".

DIOCESE OF ALGOMA
BIBLE STUDIES - SYNOD 1991

GREETINGS FROM THE BISHOP



1 John 1: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life.

Read the First Chapter of 1 John (the epistle). You can see that the author is talking about someone who was able to communicate visually, orally, and physically.

They saw Jesus in action. They heard His wonderful stories. They felt His touch.

As the people of God gathered together to worship and serve, we see Christ in our brothers and sisters. We hear stories from the reading of Scripture, and from our own lips that tell how God is working in the world. We are touched as we taste the Sacraments, as we receive from one another the Prayer of Peace.

It is interesting to compare this Scripture passage to Dr. John Savage's statements at the diocesan Clergy School in September 1990, when he spoke about the three modes of communication - auditory - "I hear what you are saying"; visual - "I see the picture"; kinesthetic - "You moved me, I have had a rough day".

Before you come to Synod, please read carefully the First Chapter of 1 John, and pray that God will speak to our hearts and minds this Synod - that God's love will be seen in our community; that God will touch us, and that we work together to set our policy and guidelines for our diocese, that are pleasing to God and for the building up of the Kingdom.

TUESDAY, APRIL 14, 1991

"IF I BE LIFTED UP I WILL DRAW ALL PEOPLE UNTO ME." (John 12:30)

John 4:4-15 - The Samaritan Woman

But he had to go through Samaria. So he came to a Samaritan City called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me. (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.

John 3:1-12 - Nicodemus - a devout man

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is Spirit. Do not be astonished that I said to you, 'You must be born from above. The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.'" Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?

"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?"

TUESDAY, APRIL 14, 1991 (Cont'd.)

Luke 19:1-10 - Zacchaeus - a business man

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

These words of Jesus with their authority show how people are attracted by Him. Read the Scripture passages carefully, and use your resources to reflect upon the approaches Jesus used to invite others.

Secondly, consider in what way did the Church invite you?

Thirdly, how can your parish become more inviting?

WEDNESDAY, APRIL 15, 1991

"GOD LOVES A CHEERFUL GIVER." (2 Corinthians 9:7)

John 6:1-14 - Five loaves, two fishes

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Phillip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Phillip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost."

So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

When you read this passage, think of all that Jesus was able to do with one boy's willingness to give up his lunch.

I am amazed how God is able to work through ordinary people like you and me when we are willing to dedicate ourselves to His use.

Look at the people in the story and discuss -

How is Philip like us?
How is Andrew like us?
How is the boy like us?

What can happen when all these things come together in terms of our approach to Stewardship?

THURSDAY, APRIL 16, 1991

"THE SPIRIT OF THE LORD IS UPON ME" (LUKE 4:18)

Acts 2:41-47 - The Apostles' teaching and fellowship

So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the good will of all the people. And day by day the Lord added to their number those who were being saved.

Acts 4:32-37 - With great power...

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

As you read these two Scripture passages from the Book of Acts, think of yourself as an Advertising Agent -

What strengths or riches would you list in a brochure promoting this Church?

What would be included in a brochure promoting your Parish today.

What is missing?

Five years from now, what do you envision for your Parish?

M U S I C A L

S E L E C T I O N S

F O R

S Y N O D

M A Y 1 4 , 1 5 , 1 6 , 1 9 9 1

Algoma Diocesan Synod

(1) Abba Father

Abba, Abba Father
You are the potter
We are the clay
The work of Your hands

Mold us, mold us and fashion us
Into the image
Of Jesus Your Son
Of Jesus Your Son

Father, may we be one in You
May we be one in You
As He is in You
And You are in Him

Glory, glory and praise to You
Glory and praise to You
Forever, Amen
Forever, Amen

(2) Father I adore You

Father, I adore You
Lay my life before You
How I love You

Jesus, I adore You....

Spirit, I adore you....

Three in one, I adore you....

(3) God is so Good

God is so good
God is so good
God is so good
He's so good to me

He gave His life....

I love Him so....

He answers prayer....

Now I have life....eternally

(4) Alleluia

Alleluia, alleluia,
Alleluia, alleluia
Alleluia, alleluia,
Alleluia, alleluia

Thank you Jesus....

Jesus is Lord....

He is risen....

Alleluia....

(5) Amazing Grace

Amazing Grace, how sweet the sound
That saved a wretch like me
I once was lost, but now am found,
Was blind but now I see

'Twas grace that taught my heart to fear,
And grace my fears relieved,
How precious did that grace appear
The hour I first believed

Through many dangers, toils and snares,
I have already come
'Tis grace that brought me safe thus far,
And grace will lead me home

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun

Praise God, praise God....

(6) He is Lord

He is Lord, He is Lord,
He is risen from the dead and He is Lord,
Every knee shall bow,
Every tongue confess,
That Jesus Christ is Lord

(7) I am the Bread of Life

I am the bread of life
He who comes to Me shall not hunger,
He who believes in Me shall not thirst,
No one can come to Me unless the Father
draw him

And I will raise Him up
And I will raise Him up
And I will raise Him up on the last day

The bread that I will give
Is my flesh for the life of the world,
And he who eats of this bread
He shall live forever
He shall live forever

And I will raise Him up....

Unless you eat of the flesh
Of the Son of Man
And drink of His blood
And drink of His blood
You shall not have life within you

And I will raise Him up....

I am the Resurrection,
I am the Life,
He who believes in me,
Even if he die,
He shall live forever

And I will raise Him up....

Yes Lord I believe
That You are the Christ
The Son of God
Who has come
Into the world

And I will raise Him up....

(8) I've got Peace Like a River

I've got peace like a river
I've got peace like a river
I've got peace like a river in my soul
I've got peace like a river
I've got peace like a river
I've got peace like a river in my soul

I've got joy like a fountain....

I've got love like an ocean....

I've got Jesus within me....

Helps me love everybody....

(9) King of Kings

King of Kings and Lord of Lords
Glory, Hallelujah
King of Kings and Lord of Lords
Glory, Hallelujah

Jesus, Prince of Peace
Glory, Hallelujah
Jesus, Prince of Peace
Glory, Hallelujah

(10) Kumbayah

Kumbayah, my Lord, Kumbayah
Kumbayah, my Lord, Kumbayah
Kumbayah, my Lord, Kumbayah
O Lord, Kumbayah

Someone's crying, Lord, Kumbayah

Someone's praying, Lord, Kumbayah

Someone's singing, Lord, Kumbayah

Come by here, my Lord, Come by here

(11) His Name is Wonderful

His name is wonderful,
His name is wonderful,
His name is wonderful,
Jesus my Lord

He is the mighty King,
Master of everything,
His name is wonderful,
Jesus my Lord

He's the great shepherd,
The rock of all ages,
Almighty God is He

Bow down before Him,
Love and adore Him,
His name is wonderful,
Jesus my Lord

(12) Let us break bread together

Let us break bread together on our knees,
Let us break bread together on our knees,
When I fall down on my knees
With my face to the rising sun
Oh Lord have mercy on me

Let us drink wine together on our knees....

Let us praise God together on our knees....

(13) Peace is Flowing

Peace is flowing like a river
Flowing out through you and me
Flowing out into the desert
Setting all the captives free

Love is flowing like a river....

Joy is flowing like a river....

Alleluia, alleluia....

(14) Morning has broken

Morning has broken, like the first morning,
Blackbird has spoken, like the first bird,
Praise for the singing, praise for the morning,
Praise for them springing, fresh from the Word

Sweet the rains new fall, sunlit from heaven,
Like the first dew fall, on the first grass,
Praise for the sweetness, of the wet garden,
Sprung in completeness, where His feet pass

Mine is the sunlight, mine is the morning,
Born of that one light, Eden saw play,
Praise with elation, Praise every morning,
God's re-creation of the new day

(15) Lay Your Hands

Lay your hands gently upon us
Let their touch render your peace
Let them bring Your forgiveness and healing
Lay your hands, gently, lay your hands

You were sent to free the broken-hearted
You were sent to give sight to the blind
You desire to heal all our illnesses
Lay your hands, gently, lay your hands

Lord we come to you through one another
Lord we come to you in our need
Lord we come to you seeking wholeness
Lay your hands, gently, lay your hands

(16) Seek ye First

Seek ye first the kingdom of God,
And His righteousness,
And all these things shall be added unto you
Allelu, alleluia

Alleluia, alleluia, alleluia, allelu alleluia

Ask and it shall be given unto you,
Seek and ye shall find,
Knock and the door shall be opened unto you,
Allelu, alleluia

Man shall not live by bread alone,
But by every word,
That proceeds from the mouth of the Lord,
Allelu, alleluia

(17) Lord of the Dance

I danced in the morning when the
world was begun,
And I danced in the moon and the
stars and the sun,
I came down from heaven and I danced
on the earth,
At Bethlehem I had my birth

Dance, dance, wherever you may be
I am the Lord of the Dance said He
And I'll lead you all wherever you may be,
And I'll lead you all in the dance said He

I danced for the scribe and the pharisee,
But they would not dance and they
wouldn't follow me,
I danced for the fishermen, for James and John,
They followed me and the dance went on

I danced on the Sabbath and I cured the lame,
The holy people said it was a shame,
They whipped and they stripped and they
hung me high,
And left me there on a cross to die

I danced on a Friday when the sky turned black,
It's hard to dance with the devil on your back,
They buried my body and they thought I'd gone,
But I am the dance and I still go on

They cut me down and I leapt up high,
I am the life that will never never die,
I'll live in you if you'll live in me,
For I am the Lord of the Dance said He

(18) Spirit of the Living God

Spirit of the living God,
Fall afresh on me
Spirit of the living God,
Fall afresh on me
Break me, melt me,
Mould me, fill me
Spirit of the living God,
Fall afresh on me

(19) Prayer of St. Francis

Make me a channel of Your peace,
Where there is hatred let me bring your love,
Where there is injury your pardon Lord,
And where there's doubt, true faith in You

Make me a channel of Your peace,
Where there's despair in life let me bring
hope,
Where there is darkness, only light,
And where there's sadness, ever joy

Oh master grant that I may never cease,
So much to be consoled as to console,
To be understood, as to understand,
To be loved, as to love with all my soul

Make me a channel of your peace,
It is in pardoning that we are pardoned,
In giving to all men that we receive,
And in dying that we're born to eternal life

Oh master grant that I may never cease,
So much to be consoled as to console,
To be understood, as to understand,
To be loved, as to love with all my soul

Make me a channel of your peace.

(20) Sons of God

Sons of God, hear His holy word,
Gather round the table of the Lord,
This His body, this His blood,
And we'll sing a song of love,
Allelu, allelu, allelu, alleluia

Brothers, sisters, we are one,
And our life has just begun,
In the spirit we are young,
We can live forever.

Shout together to the Lord,
Who has promised our reward,
Happiness a hundred-fold,
And we'll live forever.

With the church we celebrate,
Jesus' coming we await,
So we'll make a holiday,
So we'll live forever.

(21) Thank You Lord

Thank you Lord, on this day,
For our many good blessings,
Thank you Lord, on this day,
For our many good friendships

Glory to God, may you hear our prayer,
Lead us on forever,
Thank you Lord, on this day,
For our blessings and friendships

Lord we pray, as we go,
Into all of life's promise,
That each day, we may know,
You are calling us onward

Glory to God may you hear our prayer,
Let our way be your way,
So each day, we may know,
You are calling us onward

(22) There's a Quiet Understanding

There's a quiet understanding,
When we're gathered in the Spirit,
It's a promise that He gives us,
When we gather in His name.
There's a love we feel in Jesus,
There's a manna that He feeds us,
It's a promise that He gives us,
When we gather in His name.

And we know when we're together,
Sharing love and understanding,
That our brothers and our sisters,
Feel the oneness that He brings.
Thank you, thank you, thank you Jesus,
For the way you love and feed us,
For the many ways you lead us,
Thank you, thank you Lord,
Thank you, thank you Lord.

(23) This is the Day

This is the day, this is the day
That the Lord has made,
That the Lord has made,
We will rejoice, we will rejoice,
And be glad in it, and be glad in it,
This is the day that the Lord has made,
We will rejoice and be glad in it,
This is the day, this is the day,
That the Lord has made.

(24) They'll Know We Are Christians

We are one in the Spirit, we are
one in the Lord,
We are one in the Spirit, we are
one in the Lord,
And we pray that all unity may one day
be restored,
And they'll know we are Christians,
By our love, by our love,
Yes they'll know we are Christians by our love.

We will walk with each other, we will
walk hand in hand,
We will walk with each other, we will
walk hand in hand,
And together we'll spread the news that
God is in our land,
And they'll know we are Christians,
By our love, by our love,
Yes they'll know we are Christians by our love.

We will work with each other, we will
work side by side,
We will work with each other, we will
work side by side,
And we'll guard each one's dignity, and save
each one's pride,
And they'll know we are Christians,
By our love, by our love,
Yes they'll know we are Christians by our love

(25) To God Be The Glory

To God be the glory, great things He hath done,
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life-gates that all may go in.

Praise the Lord, praise the Lord,
Let the earth hear His voice,
Praise the Lord, praise the Lord,
Let the people rejoice.
Oh come to the Father through Jesus the Son,
And give Him the glory, great things He has done

O perfect redemption, the purchase of blood,
To every believer, the promise of God,
The vilest offender who truly believes,
That moment from Jesus, a pardon receives.

Great things He has taught us, great things He
has done,
And great our rejoicing, through Jesus the Son,
But purer and higher and greater will be,
Our wonder, our transport, when Jesus we see.

(26) Trust And Obey

When we walk with the Lord, in the
light of His Word,
What a glory He sheds on our way.
While we do His good will, He abides
with us still,
And with all who will trust and obey.

Trust and obey, for there's no other way
To be happy in Jesus, than to trust and obey.

Not a burden we share, not a sorrow we bear,
But our toil he doth richly repay,
Not a grief nor a loss, not a frown
nor a cross,
But is blessed if we trust and obey.

But we never can prove, the delights
of His love,
Until all on the altar we lay,
For the favour He shows and the joy He bestows,
Are for them who will trust and obey.

(27) One Bread. One Body

One bread, one body, one Lord of all,
One cup of blessing which we bless.
And we, though many, throughout the earth
We are one body in this one Lord.

Gentile or Jew, servant or free,
Woman or man no more.

Chorus

Many the gifts, many the works,
One in the Lord of all.

Chorus

Grain for the fields, scattered and grown,
Gathered to one, for all.

(28) O Lord. Round This Table

O Lord, round this table
We come to celebrate,
The love you showed to us, upon the cross.

Lord with this bread and wine,
We remember all You gave,
Your body and your blood, that we might live.

O Lord, round this table....

Lord let us follow You,
Knowing in You we are strong,
Lord teach us, lead us, guide us, when we go
wrong.

O Lord, round this table....

So with Your body Lord,
And with this blood we go,
Into the world You died for, Your love to show.

O Lord, round this table....

(29) Open Our Eyes. Lord

Open our eyes, Lord, we want to see Jesus,
To reach out and touch Him,
And say that we love Him.
Open our ears, Lord, and help us to listen,
Open our eyes, Lord, we want to see Jesus.

(30) Great is the Lord

Great is the Lord, He is holy and just,
By His power we trust in His love.
Great is the Lord, He is holy and true,
By His mercy He proves He is love.

Great is the Lord and worthy of glory,
Great is the Lord and worthy of praise.
Great is the Lord, I lift up my voice,
I lift up my voice.
Great is the Lord,
Great is the Lord.

(Repeat)

(31) Here I Am, Lord

I the Lord of sea and sky,
I have heard my people cry,
All who dwell in dark and sin,
My hand will save.
I who made the stars of night,
I will make their darkness bright,
Who will bear my light to them,
Whom shall I send?

Here I am, Lord, Is it I, Lord,
I have heard You calling in the night.
I will go, Lord, If you lead me,
I will hold your people in my heart.

I the Lord of snow and rain,
I have borne my people's pain,
I have wept for love of them,
They turn away.
I will break their hearts of stone,
Give them hearts for love alone,
I will speak my word to them,
Whom shall I send?

I the Lord of wind and flame,
I will tend the poor and lame,
I will set a feast for them,
My hand will serve.
Finest bread I will provide,
Till their hearts be satisfied,
I will give my life to them,
Whom shall I send?

(32) O Lord, You're Beautiful

Oh Lord, you're beautiful,
Your face is all I seek,
And when Your eyes are on this child,
Your grace abounds in me.

Oh Lord, You're wonderful,
Your touch is all I need,
And when Your hand is on this child,
Your healing I receive.

Oh Lord, please light the fire,
That once burned bright and clear,
Replace the lamp of my first love,
That burns with Holy fear.

(33) Have Thine Own Way, Lord

Have thine own way, Lord, have thine own way,
You are the potter, we are the clay,
Mould me and make me, after Thy will,
While I am waiting, yielded and still.

Have thine own way, Lord, have thine own way,
Search me and try me, Master today,
Whiter than snow, Lord, wash me just now,
As in Thy presence, humbly I bow.

Have thine own way, Lord, have thine own way,
Wounded and weary, help me I pray,
Power, all power, surely is Thine,
Touch me and heal me, Saviour divine.

Have thine own way, Lord, have thine own way,
Hold o'er my being, absolute sway,
Fill with Thy Spirit, till all shall see,
Christ only, always, living in me!

(34) Sing A New Song

Sing a new song unto the Lord,
Let your song be sung, from mountains high,
Sing a new song unto the Lord,
Singing alleluia!

Yahweh's people dance for joy,
Oh come before the Lord,
And play for Him with glad tambourines,
And let your trumpets sound!

Sing a new song unto the Lord....

Rise, Oh children, from your sleep,
Your Saviour now has come,
He has turned your sorrow to joy,
And filled your soul with song!

Sing a new song unto the Lord....

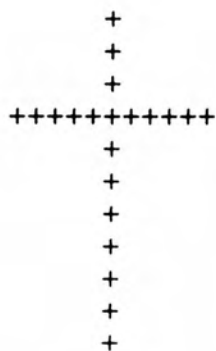
Glad my soul for I have seen,
The glory of the Lord,
The trumpet sounds, the dead shall be raised,
I know my Saviour lives!

Sing a new song unto the Lord....

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

by

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



TO THE THIRTY-FIFTH SYNOD
OF THE
DIOCESE OF ALGOMA

Anglican Church of Canada

Sault Ste. Marie, Ontario

May 14, 1991

THE BISHOP'S CHARGE

SYNOD - 1991

My brothers and Sisters in Christ - People of God!

As we gather together in worship and fellowship in this Synod, may we be clear in the light of our Primary Purpose which is as follows:

"Our primary purpose(s) as Anglicans in Algoma is/are to celebrate, proclaim, and demonstrate in our lifestyle the compassionate love of God for all creation, as revealed in Jesus Christ, and to challenge others to develop their full potential in personal response to that love."

that we are called to celebrate, proclaim, and demonstrate the love of God.

We have a unique opportunity to allow God the Holy Spirit to infuse all our actions. In a world today that is being fragmented by ideologies on all sides, it is my sincere hope that we would be a community of people, who touched by the power of the Resurrection of Jesus Christ, are able to listen carefully to one another with respect, and allow the love of God to override our personal preferences. Who knows, all of us might experience some new vision of Christ here during this session.

When the licenced clergy and the duly selected delegates to the Synod gather, we become a family within the greater family - not here to push some particular point, but an assembly of leaders who are given the sacred responsibility of making decisions for the Diocese that will be tested by time, if they prove to be wise.

As your Bishop, it is my privilege at this time to give some personal reflections upon our mission and ministry, and to suggest some directions that I hope you choose to follow.

WELCOME

Before starting this task, first let us welcome our special guests to this Synod. The Right Reverend Phillip Elder from St. Vincent, Bishop of the Diocese of the Windward Islands, our Companion Diocese; The Most Reverend Ted Scott, our former Primate, who

spoke to us at the Ordination last night; Mrs. Rhoda Hall, a member of the United Church of Canada. Rhoda and her husband, Dr. Douglas Hall, have been good friends of Yvonne and I for over thirty years. She spent some time in Japan during her student days, and is now living in Montreal; The Reverend James Garey, a member of the Evangelical Lutheran Church, Pastor of Zion Lutheran Church in Sault Ste. Marie; Dr. Peter Mason, Principal of Wycliffe College, Toronto, who is here today as we wrestle with the changing role of the ministry of the Church in our time; and The Right Reverend Tom Ray, Bishop of Northern Michigan, Episcopal Church of the United States of America. He will be speaking to us tonight on the subject of encouraging Parish Development and its connection with Evangelism, and his experiences in an area quite similar geographically to our own.

Since we last met as a Synod, we have seen tremendous strains in our Country, as regionalism and almost balkanization, are happening. Added to this, the economic strains that many communities are facing. As a Diocese, before the full effects of the political and economic realities set in, we were able to launch and run a very successful campaign - The Bishop's Appeal. Thanks to so many of you, we have nearly 3,000 names of people who contribute faithfully to this Fund.

One of the first things we were able to do was to establish a network of communications in the Diocese, which gets information out quickly. The Reverend Frank Doe and the members of the Communication Committee were quick to move into putting these resources in order. We are looking for reliable reporting and news coverage this Synod, and we are pleased that the Editor, Mr. Donald Smith, and the Associate Editor of the Algoma Anglican, Mr. Robert Boyer, are present with us. I welcome as well, Mr. Martin Chapman of the C.B.C.

DIOCESAN FAMILY CONCERNS

Synod Office Staff

We are indeed pleased with the new Synod Office facilities which the William McMurray Corporation was able to build with internal financing. We have a dedicated, hardworking Staff, and I am

indebted to them all for the work they so ably perform. We have arranged for a Staff Team Building Consultation with The Reverend Clarke Raymond later this month. I am hoping that we can all grow together with new enthusiasm and vision.

The Departed:

Bishop Frank Nock died Aug. 17, 1989, after a short illness. We will miss his good humour and solid support for the work of the Diocese. His wife, Beth lives in London, Ontario, and is visited regularly by friends from the Diocese.

Archbishop William Wright died Jan. 19, 1990 in the Hospital in Sault Ste. Marie. His long tenure and influence in the Diocese is well remembered by all of us.

The Rev'd Canon James Fletcher Hinchliffe	(Algoma)	1943-1975
The Ven. John George Meara Doolan	(Algoma)	1948-1982
The Rev'd Canon Arthur Lionel Chabot	(Algoma)	1948-1983
The Ven. Ernest Roy Haddon	(Algoma)	1950-1986
The Rev'd Canon David Nelson Mitchell	(Algoma)	1954-1983
The Rev'd Robert Desmond Russell	(Algoma)	1983-1990

Ronald Patrick Thibault

St. John's Church, Garden River

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

Human Resources

Since the last Synod five of our Clergy have retired, The Rev'd P.V. Atkinson, The Rev'd Canon J. Crouch, The Ven. R. Kreager, The Rev'd R. Lumley, and The Rev'd Canon G. Sutherland. Two clergy have left the Diocese for other appointments, and eight clergy are On Leave. I am pleased to introduce ten new Clergy who have been added to our Diocesan strength since last Synod, as well as Church Army Captains Warren and Dolores Joslin. Please restrain your enthusiastic welcome until the last name is announced.

The Ven. Rodney Andrews, Sault Ste. Marie
The Rev'd Douglas Baker, Sudbury
The Rev'd Michael Cottrell, Dorset
The Rev'd Dawn Henderson, Sault Ste. Marie
The Rev'd Harry Huskins, Onaping
The Rev'd Brent Neumann, Thessalon
The Rev'd Patrick Playfair, Huntsville
The Rev'd Jennifer Sisson, Copper Cliff
The Rev'd Canon Jerry Smith, North Bay
The Rev'd Geoffrey Woodcroft, Copper Cliff

and those Ordained to the Diaconate last night:

The Rev'd Margaret Lucas and The Rev'd John Atkins and Blair Haggart to be Ordained Deacon on June 22, 1991, in Victoria, B.C., for the Diocese of Algoma.

PERSONAL THOUGHTS

Yvonne and I have tried to put the work of the Church and the Kingdom on a first priority basis in our lives. It has called for sacrifices of time together, and with our children and grandchildren, which others are able to enjoy.

I greatly appreciate the quiet support that Yvonne gives to me as I struggle to balance the different agendas that are part of the ministry. We both believe strongly that the people of God of every denomination are being called in these turbulent times to new depths of spirituality and personal sacrifice. We are both impatient when petty concerns blind us from commitment to outreach issues of loving care, justice and peace in our world.

Having been members of the Student Christian Movement in our University days, our table talk has always been about the issues of our society. It is not unusual for Yvonne to point out to me something she has been reading, as we sit at the table for lunch, whenever I am home. Like so many of you of our vintage, we are happily enjoying our 11 grandchildren - usually over the telephone, however.

Last summer I was able to take four months of leave, one month on holiday, and three months of Sabbatical time, to rest and to study. It was a profitable time to read and reflect. After the time consuming promotion and leadership in the Bishop's Appeal, it was a good time to just rest.

I am thankful for the support that was given by Dean Larry Robertson and Archdeacon Eric Paterson during those months, as well as a number of Bishops in the Canadian Church. It is good to see that we are a cooperating family!

The Ven. Rod Andrews, who in the past six weeks has already proved his helpfulness, is scheduling meetings, writing letters etc. We welcome him and his wife, Jacqueline, to our Diocesan family. He

will be officially Inducted this morning during the Service of Holy Eucharist.

Ministry

This Synod we again look at the issue of evaluation of ministry in our diocese. I strongly support the need for ongoing, careful support of our clergy who are called to be leaders in the Parishes, or Institutional ministries. We fail them when a good evaluation system is not in place which corrects habits or practices that eventually could destroy their work. When the Bishop has to do crisis ministry, it is a sign that the support and care has not been delivered long ago. I believe that we all need affirmation that is honest and caring. Thank God for the people who with sincere care, are able to help us grow into maturity.

Please give this subject your full attention, so that quality care is built right into everything we do in this Diocese! I would like to think that every parish has a clear vision of their mission and ministry - that every parish has a written covenant that defines the expectations of the Priest and the people, and that every Parish would welcome an annual visit to check out how everything is going in the Parish.

I am encouraged that some of this is already happening.

Spiritual Direction

A number of our younger Priests are being encouraged by their Seminary Teachers to have a Spiritual Director, and are taking disciplined action to study and maintain spirituality under guidance. This is an encouraging development in the Diocese. I hope that we will see more people moving in this direction, as we all seek to develop deep roots to withstand the storms that are raging in our world today.

Creation

There is so much going on in this area - Scientists and Theologians are reminding us of the fragility of the ecosystems that we are using and destroying to fulfill our needs and our greed for profits.

I suspect that we will not respond adequately until we are forced to do so by the sheer weight of the destruction of nature. I

remember people saying a few decades ago - "We can dump garbage in the ocean, it will restore itself." Then whales began beaching and dying on the shore. The stories abound of how the technological societies have been dumping toxic wastes in Third World Countries - because it is cheaper! We need to join with the aboriginal people who are speaking out for the land, its animals, its plants - all its inhabitants who are being poisoned.

Honestly, I find it disappointing when so much energy is wasted arguing about the book we use in worship, when life itself around us is being systematically destroyed by our corporate greed. I know it is important to think theologically, but the subject, the content to me is life in God, in people, on our planet. The way Jesus put before us is sacrifice - if we are God's people we are called to follow His Son in proclaiming abundant life, not just with words, but with action. We as Christian leaders need to join the coalitions that are already working in society, to work for a wholesome, healthy planet.

It is a crying shame that right now in South American Countries, poor people are dying of cholera because of contaminated water supplies. The ability to stop this is known. The economic and political conditions are unstable. Every child who dies is a human tragedy because the resources are available to care for these children.

I know that Jesus didn't wave a magic wand and all problems were solved. I know He started small, but His vision was large - people able to love one another in spite of every barrier - sex, religion, class, culture and language. I believe we are called to maintain this broadening vision of one world under God, where all life, all creation is treated with respect.

It is a call for prayer, for God to come to our rescue, to sustain us, to open us to His vision. Let us all deepen our life in prayer, that God will open hearts and minds. Let us pray that His Church will be open minded, open hearted, full of love, able to nurture, and an inviting place to be so that searching people will be at home with a people who love to worship, but are also willing to serve in the world.

Theological Education

Even in the midst of a recession, I believe as a Church we need to give our full support to Theological Education. Our Ontario Colleges are asking the Dioceses in the Ecclesiastical Province of Ontario to put this as a priority in our thinking and budgets. I am asking every Anglican Family in Algoma to put \$10. aside each year for Theological Education - the source of our clergy training! I believe that 3,000 people will respond, and we will have \$30,000. a year set aside for Theological Education. With 200 Synod delegates, it comes to \$105. per person annually. Really, if we want excellence in ministry we need to put our money up front, and say we want the very best for our Students in Theology; \$20,000. for the Theological Colleges, \$10,000. for Thorneloe College, which is only a small part of the cost that these Institutions have in maintaining themselves. They say they need five years to turn around, and are asking us to join with them in developing the educational formation that will ensure excellence in the 21st century for our leaders.

Public Education

I call upon the people of Algoma to use some imagination in cooperation with local School Boards: (1) to develop programs of Religious Education with regard to the guidelines suggested by the Watson Report. (Respect for all religions in our culture at this time.) (2) to develop specific release time programs in the local community which allow Anglican children to celebrate a few of our major Festivals that fall in the midweek, e.g., Ash Wednesday, Maundy Thursday, Ascension Day, All Saints' Day. If we are careful to plan for a few days spaced throughout the year, we might find an excellent doorway for teaching that is within the Guidelines and Ontario Law. This could be a mandate for the next Parish Development Committee.

Sunday School Curriculum

I am commending The Whole People of God to the Diocese as an official curriculum. There will, no doubt, be situations where other materials are considered as well. Where there is a healthy educational Committee in place, where children's needs are

assessed, the Curriculum that keeps pace with the worship community, and connects them to their parents and friends, is in the long run going to build a worshipping, thinking community.

Early Communion

Baptized people are entitled to receive Holy Communion. Parents need to come for instruction with the children, and then the Priest can have them join with their parents at the Altar rail. I have not experienced any child yet who did not somehow know how important it is to be a part of the Eucharistic Communion. I have communicated children who just naturally held out their hands. I believe God speaks to their hearts and minds as we read the Scriptures, teach the Faith, and preach the Good News. I am pleased to see youngsters naturally joining their parents at the Altar rail.

Evangelism

We are in the Decade of Evangelism. I have enjoyed sharing the conviction with you throughout the Diocese, that God is active in peoples' hearts and minds in the world today. He is calling us to be ready to share our faith. He is calling us to be there to nurture the people who are hurt and asking questions.

Dr. John Savage spoke to our Clergy School about people who drop out because of a cluster of hurts in their lives. They are looking for someone to listen as they unpack their pain.

I am hoping that over the next five years, teams from every Parish will undertake the type of training he offers, to help people in our Parishes to become aware and sensitive to the needs of people who are searching for answers, who are looking for love and care, who will in time, become the new caregivers. Pray - expect - God to act; be willing to be His ambassador.

Missions to Seamen

This December (1991), The Rev'd David Bradford will have served The Missions to Seamen at the Lakehead for 12 years. His ministry has been outstanding.

We all pray that God will raise up a successor who will continue this excellent ministry.

A.C.W.

This past week, Anglican Women from all over our Diocese gathered at the A.C.W. Annual Meeting at the Church of the Epiphany, Sudbury. We welcome the new Executive from the Deanery of Temiskaming. The leadership has now gone full cycle in the years since A.C.W. was established.

In these changing times it is my sincere hope that the mission and outreach work that women in Canada have outstandingly supported, will be maintained, and that feminine issues which are at the forefront of our social issues, will be strengthened and supported by the Parishes.

While it is true that the basic community is the parish, there are other institutional and outreach ministries that are beyond, and need the support of faithful people. With approximately 85 Synod delegates being women, we cannot say that they are not involved in the Church. Our Anglican Church Women are integrated into the decision-making processes of the Church, and are prepared to join the rough and tumble of the Synod debates.

Young People

The presence of our Youth delegates in the Synod has always been a source of joy to me. Our young people are important in all our decisions. I want to say Thank you to Parishes and Deaneries who include and encourage them. I hope to see their page in the Algoma Anglican reinstated.

There are many facets of young people's work in the Parishes and in the Deaneries - Servers' Guilds, Choirs, Scouts, Guides, Juniors' and Girls' Auxiliary, Youth Groups, Deanery Units, Youth Synod.

I believe that God is at work amongst our Youth and we haven't seen anything yet!

Aboriginal People

Lana Grawbarger, one of our delegates to Synod, was chosen by her people and by the National Native Council, to journey to the World Council in Canberra, Australia, last February, along with other aboriginal people. I hope you will speak to Lana about her experiences.

We have a Native Council in place in the Diocese of Algoma, which is meeting regularly.

The Diaconate

The Ecclesiastical Province of Ontario will be presenting a motion to restore the Diaconate, at the Provincial Synod to be held in October. It is important that a Diaconal formation program be established that will be suitable to our geography and history, as well as meeting guidelines for training.

It is my hope that the Human Resources Committee will work with the Pastoral Chaplains to bring before us in the Deanery Councils, all the implications of a diaconal ministry in our Diocese.

Bishophurst

I am calling this Synod to authorize a Feasibility Study with regard to Bishophurst - its importance to the Diocese; its cost of maintenance; its future use.

This Committee should report to the next Synod - 1993.

Diocesan Finances

For the first time in my Episcopate, we are facing a financial crunch which is, of course, evident in the Province and Country. This has called for some serious, hard-nosed thinking and planning, so that our resources can be stewarded. It will mean some cutbacks in meetings, some alignments, some Parishes being encouraged to develop local ministry; others being encouraged to do more for the good of the whole ministry. It is always somewhat painful, but can also be seen as an opportunity for clear thinking and setting of priorities.

Conclusion

Thanks be to God for the opportunities we have in Algoma to enjoy nature; for the strength of the people; for the Churches where we gather to worship, for the Schools where people, young and old, are drawn into the search for truth; for the good Government we have known in Ontario for years, which maintains good public services. We have our flaws, but really we are a very fortunate people, and I think that this Synod will give us opportunities to renew the Church in our area, and give leadership in the communities where we live and work. I emphasize again, it is when we centre on God we

are given the wisdom and strength to fulfil His will for the Church and the world.

This present recession will challenge the ingenuity and character of the people who live here.

May we as a Diocese, do our part to build sound institutions based on honour, justice and the Gospel of Jesus Christ.

Yours in Christ,

A handwritten signature in cursive script that reads "Leslie".

Leslie E. Peterson,
Bishop of Algoma.

REPORT OF THE EXECUTIVE COMMITTEE

1) MEETINGS:

The present Executive Committee has held six meetings since the 34th Synod Meeting of April 1989 -

1. May 14, 1989 - Ramada Inn, Sault Ste. Marie
2. Oct. 12/13, 1989 - Villa Loyola, Sudbury
3. Feb. 21/22, 1990 - Christ Church, Lively
4. May 17, 1990 - Church of the Epiphany, Sudbury
5. Oct. 24/25, 1990 - Church of the Epiphany, Sudbury
6. Feb. 27/28, 1991 - Church of the Epiphany, Sudbury

2) ATTENDANCE:

<u>Meeting No.</u>	<u>Complement</u>	<u>Attendance</u>	<u>Absent</u>	<u>Resolutions Passed</u>
1	29	29	-	6
2	29	25	4	51
3	29	28	1	27
4	29	28	1	27
5	29	28	1	56
6	29	24	5	34
	—	—	—	—
	174	162	12	201
	—	—	—	—

- 3) Since the 1989 Synod your Committee passed a total of 201 resolutions.

4) PRIMARY PURPOSE -DIOCESE OF ALGOMA (OUR MISSION)

At the October 1989 meeting, extra time had been set aside for Team building of the new Committee, to get to know one another and to develop and struggle with the basic goals of the Diocese. The following statement reflects the Committee's efforts:

Our primary purpose(s) as Anglicans in Algoma is/are to celebrate, proclaim, and demonstrate in our lifestyle the compassionate love of God for all creation, as revealed in Jesus Christ, and to challenge others to develop their full potential in personal response to that love.

TO DO THIS, WE MUST:

Achieve wider comprehension of the real meaning of stewardship by:

- 1) Encouraging more accountable and responsible use of

all of our resources in the implementation of each of the diocesan goals; and

2) Encouraging every parish to develop its' own mission statement, goals and objectives.

GOALS

HUMAN RESOURCES

TO DO THAT, WE MUST:

1) Identify and call forth the Human Resources of the diocese so that Anglicans can more fully realize their baptismal potential, explore, and begin to implement the new forms of ministry required in our communities.

2) Develop and identify ongoing training programs which will:

- a) Ensure strong and effective leadership at all levels in the diocese.
- b) Affirm and support this leadership with the necessary resources.

EVANGELISM/CONGREGATIONAL DEVELOPMENT

TO DO THIS, WE MUST:

Bring people to a new/renewed vision of God's will by:

- 1) Developing a specific program of evangelism challenging people to follow Jesus Christ.
- 2) Fostering continued growth in our diocesan family,
- 3) Cultivating an awareness of God's continuing saving action in the Word.

OUTREACH

TO DO THIS, WE MUST:

- 1) Call upon the diocese, deaneries, and parishes to become more involved in community and world social justice issues.
- 2) Pioneer new forms of ministry in order to respond to specific needs in our communities.

COMMUNICATIONS

TO DO THAT, WE MUST:

Develop effective and sensitive means of transmitting and receiving information; and encouraging dialogue within the diocesan family and with the broader community.

FURTHER GOALS & OBJECTIVES IDENTIFIED BY THE EXECUTIVE TO WORK ON

Environmental
Ecumenical
Multicultural
Sabbaticals
Quality of Liturgy and Worship
Education
Continued support of Youth
Communication Plan to Implement Goal
Financial
Property Stewardship
Stewardship--Using Modern Technologies (Meetings, etc.)

OBJECTIVES:

Human Resources: Greater collegiality amongst clergy
Communications : Resource Library

5) BEQUESTS and BENEFACTIONS:

During the two-year period ending December 31, 1990, the undernoted bequests were received by the Diocese:

-\$40,007.14 AVERILL BEQUEST, MARGARET FRANCES

In December 1989, the Diocese received \$40,077.14 which represented a share of the estate of Margaret Averill of Thunder Bay. The bequest carries no restrictions. It was reported that the late Margaret Averill was a person who was concerned with the disabled and the marginalized persons of society. At a subsequent meeting a motion was passed that in allocating funds received from this Bequest, consideration be given to Mrs. Averill's life-long interest in education, communication and ministry among the disadvantaged. (Motion 7, May 17, 1990)

-\$12,540.00 BRIDEAUX MEMORIAL FUND, THE R & S

Since date of last Synod in May 1989, an additional \$5,000 was added to this Fund by the original donors. The Fund was established in August 1987 for the purpose of assisting in missionary projects overseas as approved by the Bishop and only the income can be

expended. The most recent grant from the Fund was to our companion diocese of the Windward Islands to assist with the support of a primary or secondary Church School within that Diocese and for the welfare of its students.

- \$ 1,000.00 HOMANN BURSARY FUND

This Fund was established in February 1989 with an initial deposit from St. James Church, Massey, in memory of the late Rev'd Johann Peter Homann. Only the income can be expended for the purpose of providing a small bursary for the purchase of (text) books by an Algoma Diocese Theology student. It is to be awarded annually at the discretion of the Bishop.

- \$20,000.00 JOY, FRANCIS W. MEMORIAL BURSARY FUND

During June 1989, an additional \$10,000 was received, increasing the Capital of this Fund to \$20,080. 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. Concerns were expressed at the October 1990 meeting as to what the Diocese should or should not accept regarding conditional stipulations in Bequests and guidelines will be developed with the assistance of the Chancellor.

- \$ 5,897.18 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 four other beneficiaries sharing in the income. Income may be expended at the discretion of the Bishop of Algoma:

1989.....	\$4,999.54
1990.....	<u>3,227.80</u>
	<u>\$8,227.34</u>

- \$12,948.17 MOORE, ESTATE OF THE LATE MRS. SADIE

In September 1989 and March 1990, the Diocese shared equally with the parish of St. Thomas, Bracebridge in the bequest left by the late Mrs. Sadie Eleanor Moore. It is an outright bequest without restrictions for the general benefit of the synod.

- \$ 1,881.00 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.

1989Individual donations - \$1,230.00

1990Individual donations - 651.00

\$1,881.00

6)

BISHOP'S APPEAL CAMPAIGN

As decided at the 1989 Synod, (motion #13) the Diocese committed itself to a fund-raising campaign to commence in the Fall of 1989 and to be concluded by April 1990. The total campaign objective was set at \$2,200,000 and as most of you have noted from the Bishop's Appeal Report appearing elsewhere in your (convening) Circular, total pledges at December 31, 1990, amounted to \$2,524,781. Total direct Fund-raising costs amounted to \$159,953 or 6.3% of pledged amounts which compares very favourably with the 7-7 1/2 cents per dollar quoted in Canon Hobbs presentation to Synod two years ago. Other and ongoing costs came to \$66,543 or 2.6% of pledges.

Total campaign and ongoing costs to December 31, 1990, amount to \$226,497 or 8.9% of pledges which it is felt is an enviable figure. The Bishop has already expressed the gratitude of the Diocese for the leadership demonstrated during the campaign by Mr. Hugh MacKenzie who so ably served as the Chairman of the Appeal Campaign Committee.

7)

INTERIM PASTORSHIP PROGRAM

At the October 13, 1989 meeting it was decided to undertake a two-year Pilot Project by the Spring of 1990, to provide Interim Pastors who may also provide assistance to the Bishop in support ministries. The costs of this program to come from A.I.M. or Bishop's Appeal Funds (up to \$50,000/since reduced to \$30,000). Further reference to this project may be found in the report from the Human Resources Committee (Motion 39, October 13, 1989).

8)

MEMORIAL GARDENS

After having appointed an Ad/Hoc Committee in February 1990, to report on specific recommendations for developing guidelines on the operation of memorial gardens, policy guidelines were adopted at the May 1990 meeting. Please see Appendix "A" attached to this Report on Page 107.

9)

MINIMUM CLERGY STIPENDS

Since date of last Synod the following increases in minimum stipend levels were authorized for 1990 and 1991.

1990

January 1st, 1990 - The basic equalized stipend was increased from \$19,000 to \$21,000 per annum. For all clergy whose stipend for 1989 was \$21,000 and above the increase was to be limited to \$1,000. (5% of 20,000).

1991

January 1st, 1991 - The basic equalized stipend was increased from 21,000 to \$23,000 per annum. For all clergy whose stipend for 1990 was \$23,000 and above the increase was to be limited to \$1,500. (5.6% of \$23,000).

10)

SERVICE GRANTS/LENGTH OF SERVICE ALLOWANCES

It is understood that the "Years of Service Allowance" is in addition to existing stipends and should be clearly identified in each clergy person's remuneration package. Increases since the 1989 Synod were as follows:

1990

No increase for this year and allowance to remain at \$100.00 per year of service - up to 20 years.

1991

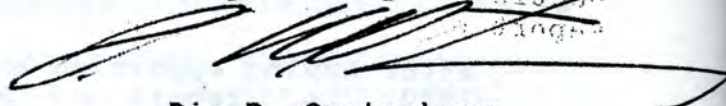
- From \$100.00 to \$125.00, per year of service, up to maximum of 20 years

11)

GENERAL RATIFICATION

Many other matters dealt with by your Executive Committee will appear in the Advisory Committee Reports. By acceptance of this Report your Executive Committee requests ratification of all actions taken by it on your behalf since the 1989 Synod.

Respectfully submitted,



Din P. Oosterbaan,
Treasurer.

March 21, 1991

APPENDIX "A"

EXECUTIVE COMMITTEE REPORT TO 1991 SYNOD

GUIDELINES FOR MEMORIAL GARDENS

1. A Memorial Garden may be established by a parish on Church property for the purpose of interring ashes (cremains). Approval for such a garden must be applied for by Vestry of the Parish and must be approved by the Bishop through the Deanery Officials.
2. The site chosen shall be clearly designated and marked - usually by a fence or wood or masonry border. It may be identified by a suitable marker, i.e., stone slab or cross or other suitable symbol. Its size shall be suitable to its purpose, i.e., 100 sq. ft. to 400 sq. ft.
3. The ashes are to be returned to the soil. They shall be buried in a disposable (biodegradable) container. They must be scattered or interred in such a way that they are not recoverable. This could include burying the ashes in a paper or cardboard container that would disintegrate easily.
4. The burial spots may not be identifiable or marked in any way. (Other than planting a suitable flower, i.e., rose bush, on the site.)
5. A suitable record book shall be kept in the church in which may be kept the names and dates of death and burial of those interred.
6. No fee shall be charged for the interment nor for perpetual care. However, a parish would be free to ask for a donation and to set a minimum amount, and are free to place that donation in a special fund for the upkeep of the Memorial Gardens - or the donation can be made to general funds and provision made for the upkeep of the Memorial Garden.
7. The Garden may be in grass or flowers, or a combination thereof.

THE ADMINISTRATION & FINANCE COMMITTEE

Subsequent to the May 1989 Synod, The Advisory Finance Committee became the Administration and Finance Committee with responsibility to deal with maintenance and Parish property, loan funds, investments, financial policy matters and to make recommendations to the Executive Committee. This Committee held three meetings and considered a number of related issues, as well as the Annual Budgets for 1990 and 1991.

The cash flow continues to be a major problem for the Diocese. When monthly payments covering stipend and travel allowances for the Central payroll together with the Unified Levy are not received on time - then the Diocese must finance these monthly payments with the accompanying interest costs - as no cash reserve is maintained for these purposes. We recommend either timely payments each and every month or the issuance of post-dated cheques from the Parishes concerned.

Recommended that a Long Term Disability Policy be instituted effective 1/1/90 through General Synod and that Parishes be responsible for the premium cost.

Recommended that a total budget of \$922,480 for 1990 be accepted and that the Unified Budget Levy for 1990 be set at \$685,780 representing an increase of 1.35% over the 1989 authorized budget.

Reviewed the referral from the Executive Committee relative to Property Procedures and changes in the application form relative to requests from Parishes concerning changes in structure, furnishings and ownership and concluded that the present document is satisfactory. However, Deanery approval can be given for projects up to \$25,000 - an increase from \$7,500. The responsibility for the completion of these forms and any requests that exceed \$25,000 remains with the Parish Wardens and Deanery officials for submission to the Diocese.

Approved extensive repairs to the rental property at 1561 Queen Street East, Sault Ste. Marie.

It was noted that the new assessment formula for determining the Unified Budget Levy had been well accepted by the parishes.

This committee recommended that it be provided with a summary of clergy stipend and benefits and that each Diocesan Committee present their financial requirements prior to the drafting of the 1992 budget.

Recommended that the Wm. McMurray Corp. be granted additional mortgage assistance of up to \$100,000 to enable them to proceed with the expansion plans for the Synod Office as presented by Gugula Smedley & Mezzomo, architects.

Recommended that the total budget of \$994,254 for 1991 be accepted and that the Unified Budget Levy be set at \$732,036 for 1991 representing an increase of 7.6%. Included in these budget approvals was a recommendation to the Executive Committee to reduce support to the assisted parishes by \$22,317 (from projected amount of \$182,400 to \$160,083.)

Subsequently, in February 1991, the Bishop formed an Ad Hoc Committee under the Chairmanship of the Rev. Len Shaw to review the requests for stipend and travel expense assistance from all assisted Parishes for 1991. This committee recommended certain Parish closures, re-alignments and reduction in the amount of assistance requested from certain parishes to reflect savings of some \$82,000.00 for the balance of 1991 to enable the Diocese to function under a minimum budget deficit for 1991.

March 1991

George E. Irvine,
Chairman.

**THE INCORPORATED SYNOD OF THE
DIOCESE OF ALGOMA**

FINANCIAL STATEMENTS

DECEMBER 31, 1990

AUDITORS' REPORT

To Bishop L.E. Peterson, B.A., L.Th., D.D., and
Members of The Incorporated Synod of the Diocese of Algoma

We have audited the balance sheet of The Incorporated Synod of the Diocese of Algoma as at December 31, 1990 and the statements of revenue and expenses, accumulated revenue over expenses, Clergy Moving Fund, Real Estate Fund, Car Loan Fund, Archbishop Wright Building Fund, Bishop's Appeal Fund and General Purpose Funds for the year then ended. These financial statements are the responsibility of the Synod's management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In our opinion, these financial statements present fairly, in all material respects, the financial position of the Synod as at December 31, 1990 and the results of its operations for the year then ended in accordance with generally accepted accounting principles.

Pannell Kerr MacGillivray

Sault Ste. Marie, Ontario
February 15, 1991

Chartered Accountants

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET

DECEMBER 31, 1990

1990

1989

ASSETS

GENERAL FUND

Cash and treasury bills	\$ 117,954	\$ 174,457
Accrued interest receivable	23,212	23,748
Accounts receivable	163,226	94,431
Receivable from other Funds	64,948	3,000
Loans receivable	5,205	6,849
Marketable securities (Note 2)	627,790	584,023
Mortgage receivable (Note 3)	250,121	250,121
Real Estate	<u>143,388</u>	<u>143,388</u>
	<u>1,395,844</u>	<u>1,280,017</u>

CAR LOAN FUND

Cash and treasury bills	186,905	134,439
Loans receivable	<u>115,199</u>	<u>122,679</u>
	<u>302,104</u>	<u>257,118</u>

ARCHBISHOP WRIGHT BUILDING FUND

Cash and treasury bills	124,651	155,241
Accrued interest receivable	1,126	1,639
Loans receivable	619,921	542,151
Mortgage receivable (Note 3)	49,760	50,570
Real estate held for future development, at cost	<u>12,845</u>	<u>12,305</u>
	<u>808,303</u>	<u>761,906</u>

BISHOP'S APPEAL FUND (Note 4)

Cash and treasury bills	274,961	23,971
Accounts receivable	12,579	-
Prepaid expenses	-	<u>80,016</u>
	<u>287,540</u>	<u>103,987</u>

SPECIAL PURPOSE FUNDS

Cash and treasury bills	389,858	273,657
Accrued interest receivable	17,275	18,309
Receivable from Bishop's Appeal Fund	-	100,000
Receivable from General Fund	-	500
Marketable securities (Note 2)	1,824,451	1,589,917
Mortgages receivable (Note 3)	<u>250,660</u>	<u>145,080</u>
	<u>2,482,244</u>	<u>2,127,463</u>

\$5,276,035

\$4,530,491

See accompanying notes to the financial statements

Approved by the Executive Committee

Member

Member

Leslie Peterson
[Signature]

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

BALANCE SHEET

DECEMBER 31, 1990

1990

1989

LIABILITIES AND FUND BALANCES

GENERAL FUND

Bank indebtedness	\$ 184,754	\$ -
Accounts payable and accrued liabilities	72,910	102,882
Payable to Special Purpose Funds	-	500
Clergy moving fund	16,918	16,918
Real estate fund	1,115,212	1,109,722
Accumulated revenue over expenses	6,050	49,995
	<u>1,395,844</u>	<u>1,280,017</u>

CAR LOAN FUND

Due to General Fund	31,903	-
Capital	270,201	257,118
	<u>302,104</u>	<u>257,118</u>

ARCHBISHOP WRIGHT BUILDING FUND

	<u>808,303</u>	<u>761,906</u>
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BISHOP'S APPEAL FUND (Note 4)

Accounts payable	11,321	3,987
Payable to Parishes	76,975	-
Payable to Special Purpose Fund	-	100,000
Payable to General Fund	1,595	-
Capital	197,649	-
	<u>287,540</u>	<u>103,987</u>

SPECIAL PURPOSE FUNDS

Local purposes	1,093,511	709,263
Cemetery purposes	271,754	246,140
Diocesan purposes	1,081,779	1,169,060
	<u>2,447,044</u>	<u>2,124,463</u>
Payable to General Fund	31,450	3,000
Accounts payable	3,750	-
	<u>2,482,244</u>	<u>2,127,463</u>

\$5,276,035

\$4,530,491

See accompanying notes to the financial statements

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF REVENUE AND EXPENSES

YEAR ENDED DECEMBER 31, 1990

	<u>1990</u>	<u>1989</u>
REVENUE		
Algoma Mission Fund		
Apportionments	\$ 176,313	\$ 183,187
Anglican Church Women	13,500	13,600
Interest on endowment investments	15,516	15,861
Other	<u>2,883</u>	<u>1,288</u>
	<u>208,212</u>	<u>213,936</u>
Diocesan Expense Fund		
Assessments	517,831	481,737
Grants - Anglicans-In-Mission	63,626	58,112
Interest on investments - endowments and trusts	70,932	67,884
- other	73,917	71,885
Other, including rentals	<u>23,151</u>	<u>24,693</u>
	<u>749,457</u>	<u>704,311</u>
	<u>957,669</u>	<u>918,247</u>
EXPENSES		
Algoma Mission Fund		
General Synod apportionment	221,530	199,776
Missions to Seamen	7,800	6,450
Bad debts	<u>30,794</u>	<u>24,295</u>
	<u>260,124</u>	<u>230,521</u>
Diocesan Expense Fund		
Stipends, grants and pensions	193,462	172,604
Salaries, wages and employee benefits	239,330	224,766
Property maintenance	49,098	24,151
Travel	34,371	22,177
Travel grants	25,883	24,512
Printing, stationery and office	31,510	34,573
Diocesan programmes and other	118,095	109,018
Synod costs	472	359
Algoma Anglican	14,506	15,087
Clergy moving	3,969	14,698
Bad debts	<u>30,794</u>	<u>24,295</u>
	<u>741,490</u>	<u>666,240</u>
	<u>1,001,614</u>	<u>896,761</u>
EXCESS OF REVENUE OVER EXPENSES		
(EXPENSES OVER REVENUE)	<u>\$ (43,945)</u>	<u>\$ 21,486</u>

See accompanying notes to the financial statements

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF ACCUMULATED REVENUE OVER EXPENSES
YEAR ENDED DECEMBER 31, 1990

	<u>1990</u>	<u>1989</u>
BALANCE, beginning of year	\$ 49,995	\$ 28,509
Excess of revenue over expenses (expenses over revenue)	<u>(43,945)</u>	<u>21,486</u>
BALANCE, end of year	<u>\$ 6,050</u>	<u>\$ 49,995</u>

CLERGY MOVING FUND STATEMENT

BALANCE, beginning and end of year	<u>\$ 16.918</u>	<u>\$ 16.918</u>
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REAL ESTATE FUND STATEMENT

BALANCE, beginning of year	\$1,109,722	\$1,109,722
Gain on disposal of investments	<u>5,490</u>	<u>-</u>
BALANCE, end of year	<u>\$1,115,212</u>	<u>\$1,109,722</u>
Comprising		
Property Sale Account - cash and investments	\$ 971,824	\$ 966,334
Equity in real estate	<u>143,388</u>	<u>143,388</u>
	<u>\$1,115,212</u>	<u>\$1,109,722</u>

See accompanying notes to the financial statements

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

CAR LOAN FUND STATEMENT

YEAR ENDED DECEMBER 31, 1990

	<u>1990</u>	<u>1989</u>
BALANCE, beginning of year	\$257,118	\$238,854
Interest - loans	6,471	8,633
- investments and other	<u>19,039</u>	<u>10,564</u>
	<u>282,628</u>	<u>258,051</u>
Administrative services	1,275	933
Bad debts	<u>11,152</u>	<u>-</u>
	<u>12,427</u>	<u>933</u>
BALANCE, end of year	<u>\$270,201</u>	<u>\$257,118</u>

ARCHBISHOP WRIGHT BUILDING FUND STATEMENT

BALANCE, beginning of year	\$761,906	\$660,231
Interest - loans	32,807	27,591
- mortgages	2,968	3,018
- investments and other	18,368	16,446
Donation	2,835	-
Sale of property	<u>-</u>	<u>66,534</u>
	<u>818,884</u>	<u>773,820</u>
Administrative services	8,684	9,219
Municipal taxes	<u>1,897</u>	<u>2,695</u>
	<u>10,581</u>	<u>11,914</u>
BALANCE, end of year	<u>\$808,303</u>	<u>\$761,906</u>

BISHOP'S APPEAL FUND STATEMENT

BALANCE, beginning of year	\$ -	\$ -
Donations	637,246	-
Interest - investments and other	<u>14,712</u>	<u>-</u>
	<u>651,958</u>	<u>-</u>
Funds distributable to Parishes	201,852	-
Grants	25,938	-
Campaign costs - consultant fees	159,953	-
- other	<u>66,566</u>	<u>-</u>
	<u>454,309</u>	<u>-</u>
BALANCE, end of year	<u>\$197,649</u>	<u>\$ -</u>

See accompanying notes to the financial statements

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

SPECIAL PURPOSE FUNDS STATEMENT

YEAR ENDED DECEMBER 31, 1990

	<u>Local Purposes</u>	<u>Cemetery Purposes</u>	<u>Diocesan Purposes</u>	<u>Total 1990</u>	<u>1989</u>
BALANCE, beginning of year	<u>\$ 709.263</u>	<u>\$246.140</u>	<u>\$1.169.060</u>	<u>\$2.124.463</u>	<u>\$2.092.151</u>
Interest - investments and other	82,521	26,800	71,787	181,108	186,786
Donations	-	17,744	18,198	35,942	81,102
Contributions	<u>364.750</u> <u>447.271</u>	<u>-</u> <u>44.544</u>	<u>-</u> <u>89.985</u>	<u>364.750</u> <u>581.800</u>	<u>-</u> <u>267.888</u>
Administrative services	10,406	1,875	8,475	20,756	29,707
Disbursements for designated purposes	<u>52.617</u> <u>63.023</u>	<u>17.055</u> <u>18.930</u>	<u>168.791</u> <u>177.266</u>	<u>238.463</u> <u>259.219</u>	<u>205.869</u> <u>235.576</u>
BALANCE, end of year	<u>\$1.093.511</u>	<u>\$271.754</u>	<u>\$1.081.779</u>	<u>\$2.447.044</u>	<u>\$2.124.463</u>

See accompanying notes to the financial statements

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 1990

1. SUMMARY OF SIGNIFICANT 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, except for real estate held for future development 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.

Marketable Securities

Marketable securities consist of investments expected to be held for more than one year. Fixed income securities are carried at par value and other marketable securities are carried at cost.

2. MARKETABLE SECURITIES

The quoted market value of securities is as follows:

	1990	1989
General Fund	\$ 653,704	\$ 619,163
Special Purpose Fund	1,798,349	1,573,389

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

NOTES TO THE FINANCIAL STATEMENTS

DECEMBER 31, 1990

3. MORTGAGES RECEIVABLE

	<u>1990</u>	<u>1989</u>
Mortgages receivable consist of the following:		
General Fund		
12.25% Mortgage to Algoma University Association which was due February 12, 1988, including interest to the due date	<u>\$250.121</u>	<u>\$250.121</u>
Archbishop Wright Building Fund		
6% Mortgage to William McMurray Corporation maturing August 1, 1991	<u>\$ 49.760</u>	<u>\$ 50.570</u>
Special Purpose Funds		
Mortgages to clergy at interest rates from 0% to 10% per annum	<u>\$250.660</u>	<u>\$145.080</u>

The mortgage receivable from Algoma University Association matured on February 12, 1988. The amount has not been repaid and accrued interest of approximately \$86,000 has not been accrued on the mortgage since the date of maturity.

The Diocese began legal proceedings during 1988 to collect the balance owed by the Association. The Association countered by seeking direction for the payment of the money owing. No determination of the final settlement of this matter can be made at this date.

4. BISHOP'S APPEAL FUND

This Fund was established in 1989 with a target of \$2.2 million in partnership with all the parishes. The pledges for the campaign totalled \$2,524,781 at December 31, 1990. The funds will be used, 50% for Diocesan concerns and 50% at the parish levels.

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
Mr. Henry Johnston
The Very Rev'd I.L. Robertson
Mr. D.P. Oosterbaan, Treasurer
- 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 several 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 and in December 1989, the "Pooled Funds" were consolidated with the Synod Trusts. 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.

December 31, 1990

Bookvalue of Portfolio	\$ 394,343
Balance Capital Account	<u>1,391</u>
	\$ 395,734
	=====

Market Value of Portfolio \$ 385,874
 Rate of gross annual income
 (approximate) \$ 34,500

An Asset Valuation Summary of this portfolio
 is listed on Page 123.

B SYNOD TRUST

	<u>Dec. 31/89</u>	<u>Dec. 31/90</u>
Book value of Investment Portfolio	\$874,487	\$890,961
Cash on hand	<u>25,081</u>	<u>17,648</u>
	<u>\$899,568</u>	<u>\$908,609</u>
Market Value of Portfolio	<u>\$909,730</u>	<u>\$900,322</u>
Rate of Gross Income	<u>\$ 95,894</u>	<u>\$ 90,475</u>

The Investments in this account are listed in detail on page 124 and a detailed list of the Trusts appear on pages 128 & 129.

C GENERAL PURPOSE FUNDS - PROCEEDS PROPERTY SALE ACCOUNT:

	<u>Dec. 31/89</u>	<u>Dec. 31/90</u>
Common Stocks	\$ 46,875	\$ 92,118
Fixed Income Bonds	537,148	535,673
Mortgage Receivable	250,121	250,121
Cash Funds on deposit	12,589	(871)
Short-term Deposit receipts	119,602	94,784
Total of Fund (at cost)	<u>\$966,335</u>	<u>\$971,825</u>
Market Value of Fund	<u>\$1,001,475</u>	<u>\$997,738</u>
Actual Net Income (After Custodial Fees)	<u>\$ 71,885</u>	<u>\$ 73,917</u>

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 125.

HELD IN TRUST FOR PARISHES:

D LOCAL TRUSTS:

	<u>Dec. 31/89</u>	<u>Dec. 31/90</u>
Total Book Value of Investments (Royal Trust)	\$483,636	\$662,917
Mortgages Receivable	<u>145,080</u>	<u>250,659</u>
Total	<u>\$628,716</u>	<u>\$913,576</u>
Market Value of Investments mortgages at par)	<u>\$489,804</u>	<u>\$851,877</u>

E CEMETERY TRUSTS:

Book Value of Investments	\$232,525	<u>\$270,594</u>
Market Vale of Investments	<u>\$227,786</u>	<u>\$263,865</u>

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 126.

The Cemetery Trusts mostly represent Perpetual Care Funds for the maintenance of graveyards operated by parishes and are maintained and administered by the Diocese in accordance with the provisions of Canon 20. Full details of the participating parishes may be found on page 127.

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, 1990

<u>Book Value</u>	<u>Bonds</u>	<u>Par Value</u>	<u>Rate of Int.</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 32,463	Gov't Canada	\$ 35,000	9.25 %	May 01/96	\$ 33,513
24,273	Can. T-Bill	25,000	-	Feb 22/91	24,593
34,860	Prov. Alberta	35,000	9.25 %	Feb 25/93	33,819
18,030	Ontario Hydro	18,000	10.25 %	Dec 16/93	17,618
12,500	Ontario Hydro	12,500	7.00 %	Apr 01/92	11,938
18,924	Ontario Hydro	20,000	7.50 %	Feb 04/96	17,325
20,000	Ontario Hydro	20,000	9.00 %	Apr 01/94	18,950
13,904	Quebec Hydro	14,000	6.00 %	Feb 01/91	13,930
20,000	General Trust	20,000	10.00 %	Jul 22/91	20,000
20,000	General Trust	20,000	10.00 %	Jul 22/92	20,000
27,000	National Trust	27,000	9.25 %	May 06/91	27,000
30,000	National Trust	30,000	10.00 %	Nov 09/92	30,000
40,000	Prov of Ontario	40,000	9.75 %	Aug 04/94	40,000
30,757	Common Tr. Fund-Bond	2951 Units			28,380
<u>\$342,711</u>	TOTAL BONDS				<u>\$337,066</u>
	<u>Stocks</u>				
\$ 51,632	Common Tr. Fund - Equities	3087 Units			\$ 48,808
<u>\$ 51,632</u>					<u>\$ 48,808</u>
	<u>Cash</u>				
\$ 1,391	CAPITAL ACCOUNT BALANCE				<u>\$ 1,391</u>
<u>\$395,734</u>	TOTAL PORTFOLIO				<u>\$387,265</u>

STATEMENT OF INVESTMENTS

as at December 31, 1990

SYNOD TRUSTS

<u>Amount (Book Value)</u>	<u>Bonds/Debs.</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 500.00	Canada Ser T15	3.75 %	15/03/98	\$ 354
9,000.00	Canada Ser F85	9.50 %	15/06/94	8,762
6,000.00	Canada Ser H47	11.50 %	15/12/91	6,027
34,000.00	Canada Ser H47	11.50 %	15/12/91	34,153
40,000.00	Canada Ser H61	10.25 %	01/06/92	39,680
35,000.00	Ontario Hydro	10.75 %	15/12/92	34,825
100,000.00	Ontario Hydro DEB	10.25 %	12/07/98	96,750
24,000.00	Ontario Hydro	11.85 %	16/06/95	24,600
10,000.00	Ontario Hydro Elec Pwr De	9.00 %	30/06/95	9,300
14,000.00	Ontario Hydro Elec Pwr Co	8.75 %	30/11/95	12,845
50,000.00	Ontario Hydro Elec Pwr	7.50 %	04/02/96	43,313
35,000.00	Ontario Hydro Elec Pwr Co	8.00 %	15/05/98	29,925
50,000.00	Alcan Aluminium Ltd	12.45 %	07/11/97	51,938
6,000.00	Bell Canada 1 Mtg Bd	8.125%	01/05/94	5,490
6,000.00	Calgary Power Ltd 1 Mtg	9.125%	01/04/94	5,640
50,000.00	Chrysler Cr CDA Ltd	11.625%	05/02/93	47,938
67,000.00	Dofasco Inc Sf Deb	10.375%	15/03/96	63,985
10,000.00	Falconbridge Ltd	7.75 %	24/02/91	9,938
20,000.00	Intl Nickel Co CDA Ltd De	8.625%	30/06/91	19,720
50,000.00	Royal Trco Ltd Fxd Fl/Rat	11.25 %	21/02/00	50,000
5,000.00	Transca Pipelines 1 Mtg A	9.25 %	02/07/92	4,838
8,000.00	Transca Pipelines Ltd Sf	9.00 %	20/12/93	7,530
50,000.00	Transalta Utils Corp M/T	11.00 %	20/01/94	49,438
4,000.00	Royal Trust Corp GIC/Annual	10.50 %	24/08/92	4,000
98,722.00	Can. T-Bill (yield)	11.25 %	08/02/91	98,722
<u>\$782,222.00</u>				<u>\$759,711</u>
<u>Stocks</u>				
\$ 13,504.00	Union Energy Inc.	1200 Shares		\$ 14,850
36,707.00	B.C.E. Inc.	1000 Shares		39,500
13,783.00	Bank Montreal	500 Shares		14,563
16,220.00	Royal Bank of Canada	1000 Shares		23,125
26,025.00	Royal Trust Co.	3000 Shares		28,500
2,500.00	Royal Bank of Cana Pref F	100 Shares		2,425
<u>\$108,739.00</u>				<u>\$122,963</u>
<u>Cash</u>				
\$ 17,648.00				\$ 17,648
<u>\$908,609.00</u>	<u>TOTAL PORTFOLIO</u>			<u>\$900,322</u>

STATEMENT OF INVESTMENTS

As at December 31, 1990

PROCEEDS PROPERTY SALE ACCOUNT

<u>Par Value</u>	<u>Bonds/Debs</u>	<u>Interest</u>	<u>Maturity</u>	<u>Book Value (Cost)</u>	<u>Market Value</u>
\$100,000	Canada	11.50 %	15/12/91	\$100,000	\$100,450
24,000	Saskatchewan Prov	9.50 %	15/01/91	23,760	23,976
10,000	Niagara Region	10.375%	16/07/95	9,938	9,613
200,000	Algoma Steel Corp Ltd SFD F	11.00 %	01/05/95	200,000	193,250
100,000	Bell Canada 1 Mtg AV	8.00 %	15/11/94	88,000	90,000
20,000	Canada	11.75 %	01/03/95	19,700	20,790
100,000	Simpsons Sears	9.25 %	15/03/94	94,275	93,375
<u>\$554,000</u>				<u>\$535,673</u>	<u>\$531,454</u>

Stocks

3,200 Shs.	Royal Bank of Canada	\$ 46,875	\$ 74,000
3,000 Shs.	Royal Trust Co. Ltd.	26,105	28,500
1,000 Shs.	Canadian Pacific Ltd.	19,138	19,750
		<u>\$ 92,118</u>	<u>\$122,250</u>
\$250,120	Mortgage Receivable	02/12/88	\$250,120
		<u>\$250,120</u>	<u>\$250,120</u>

Cash and Cash Equivalent

	Royal Trust - Balance Capital Account	\$ (871)	\$ (871)
\$100,000	Can. T-Bill	12.10 %	94,784
		<u>94,784</u>	<u>94,784</u>
		<u>\$ 93,913</u>	<u>93,913</u>
	TOTAL PORTFOLIO	<u><u>\$951,404</u></u>	<u><u>\$997,737</u></u>

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1990

LOCAL TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
ALLENSVILLE, St. Michael's	\$ 940.00	\$ 1,555.74	\$ 2,495.74
ALGOMA DEANERY - A.Y.P.A.	4.00	117.91	121.91
- B.A.C.	350.00	1,414.61	1,764.61
AZILDA, St. Michael & All Angels	63,551.60	68.21	63,619.81
BALA Endowment	50.00	286.30	336.30
BEARDMORE	3,000.00	1,105.09	4,105.09
BRACEBRIDGE, Evelyn A. Thomas Fund	2,025.00	-	2,025.00
CHARLTON, St. Faith's	2,000.00	-	2,000.00
CONISTON, All Saints	7,150.00	-	7,150.00
ESPANOLA, St. George's, Rectory Sale Acc't	98,428.78	1,047.75	99,476.53
GARDEN RIVER, St. John's, Blum Endowment	5,135.00	554.07	5,689.07
GREGORY, Christ Church, Norris Bequest	4,385.00	-	4,385.00
LATCHFORD, Christ Church	4,796.63	1,975.29	6,771.92
LITTLE CURRENT, Holy Trinity, Wilken Mem.	1,108.50	-	1,108.50
MACAULEY TWP., Holy Cross Church	232.66	191.13	423.79
MASSEY, St. James, Parsonage Proceeds	350.00	441.81	791.81
MUSKOKA PARRY SOUND, B.A.C.	400.00	92.94	492.94
NIPIGON ENDOWMENT	800.00	172.05	972.05
NORTH BAY, St. Brice's Rectory Proceeds	34,862.42	-	34,862.42
PALMER, Hessie R., Lake of Bays Settler	500.00	231.99	731.99
PARRY SOUND, Trinity, Rectory Proceeds	125,500.00	768.75	126,268.75
PHELPS, St. Francis Church	1,500.00	2,591.58	4,091.58
PORT CARLING, St. James	7,800.00	-	7,800.00
PORT SYDNEY, Endowment	2,110.00	-	2,110.00
PORT SYDNEY, Memorial Endowment Fund	13,878.71	899.25	14,777.96
PORT SYDNEY, Rectory Sale Account	125,500.00	(2.09)	125,497.91
PROVIDENCE BAY, St. Peter's	4,750.00	1,028.53	5,778.53
ROSSEAU, Endowment	7,796.00	68.00	7,864.00
SAULT STE. MARIE, St. Luke's Altar Guild	2,000.00	-	2,000.00
- St. Luke's Cathedral & I.S.D.A.	80,500.00	-	80,500.00
- St. Peter's, Crawford Estate	2,000.00	1,024.85	3,024.85
- St. Matthew's, Rectory Sale Acc't.	91,799.08	-	91,799.08
SHEGUIANDAH, St. Andrew's, Sims Memorial	150.00	251.14	401.14
- St. Peter's Endowment	3,110.00	-	3,110.00
SOUTH RIVER, Grace Church	10,000.00	-	10,000.00
SOUTHWOOD, Church of Our Lady	2,035.00	2,618.06	4,653.06
STURGEON FALLS, St. Mary Magdalene, Rect. Ac	4,291.75	-	4,291.75
SUDBURY, Church of the Epiphany, Rectory	47,500.00	-	47,500.00
- St. Georges	16,632.00	(7.00)	16,625.00
- St. James, Rectory Sale Account	90,727.49	-	90,727.49
SUNDRIDGE, St. Paul Endowment	8,392.50	-	8,392.50
TEMISKAMING, Que, Holy Trinity, Mission Sust.	62,455.00	200.00	62,655.00
- Holy Trinity, Endowment Fund	59,208.03	-	59,208.03
- Holy Trinity, Sale of Rectory	21,527.50	1,914.71	23,442.21
TORRANCE, Endowment	1,173.25	908.72	2,081.97
UFFINGTON, St. Paul's Endowment	4,812.50	-	4,812.50
WHITE RIVER, All Saints, Rectory Sale Acc't.	28,000.00	2,785.75	30,785.75
WHITEFISH FALLS, St. Augustine's	9,505.00	323.44	9,828.44
WINDERMERE, Christ Church Endowment	1,850.00	-	1,850.00
INTEREST	-	2,308.60	2,308.60
	<u>\$1,066,573.40</u>	<u>\$26,937.18</u>	<u>\$1,093,510.58</u>

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1990

CEMETERY TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
BAYSVILLE, St. Ambrose	\$ 2,215.00	\$ -	\$ 2,215.00
BRACEBRIDGE, St. Thomas	63,211.60	1,400.00	64,611.60
DUFFERIN BRIDGE, St. John's	5,125.00	2,623.29	7,748.29
EMSDALE, St. Mark's	4,422.00	-	4,422.00
GRASSMERE, St. Pauls	11,552.80	153.75	11,706.55
GRAVENHURST, St. James	1,805.00	-	1,805.00
GREGORY, Christ Church	13,397.30	9,587.03	22,984.33
HILTON BEACH, St. John's	5,470.40	11,071.56	16,541.96
HUNTSVILLE, All Saints	13,939.90	161.25	14,101.15
ILFRACOMBE, Christ Church	6,360.03	288.25	6,648.28
JOCELYN, Holy Trinity	20,919.40	19,181.83	40,101.23
LITTLE CURRENT, Holy Trinity	5,887.20	218.00	6,105.20
MILFORD BAY, St. Mark's	3,226.87	87.50	3,314.37
MISSINABIE, Slumberland Cemetery	70.00	130.72	200.72
MCGREGOR BAY, St. Christopher's	855.00	210.86	1,065.86
NORTH BAY, St. John's	31,816.00	415.00	32,231.00
PORT SYDNEY, Christ Church	1,916.90	7,044.62	8,961.52
RAVENSCLIFFE, St. John's	1,090.00	-	1,090.00
ROSSEAU, Redeemer	1,463.20	-	1,463.20
SAULT STE. MARIE, Shingwauk	3,265.00	2,711.49	5,976.49
SPRUCEDALE CEMETERY, St. Paul	1,487.75	2,134.98	3,622.73
SUDBURY, Epiphany	9,119.00	301.88	9,420.88
ULLSWATER CEMETERY, St. Thomas	3,887.00	1,467.99	5,354.99
INTEREST	-	61.42	61.42
	<u>\$212,502.35</u>	<u>\$59,251.42</u>	<u>\$271,753.77</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1990

SYNOD TRUSTS

<u>NAME</u>	<u>PURPOSE/INCOME TO</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL AT CREDIT</u>
ABP Thorneloe Memorial Fund, D.E.F. re: Episcopal Stipend		\$ 197,614.13	\$ -	\$ 197,614.13
Averill Bequest, Margaret Frances, (Undesignated)		40,237.66	2,488.05	42,925.71
Balfour Bequest, C.W. "A" - Diocesan Missions to A.M.F.		6,541.09	-	6,541.09
Balfour Bequest, C.W. "B" - Any Diocesan need, Bishop's Discretion		4,189.58	(78.24)	4,111.34
Benner Estate, James King - Women Full-time Missionary Work		8,032.04	4,973.63	13,005.67
Bishophurst Endowment - Income to D.E.F.		13,086.05	-	13,086.05
Bishop Sullivan Memorial Fund - Income to AMF #518-103		177,176.36	-	177,176.36
Brideaux Memorial Fund, The R & S - assist Missionary Projects		12,540.05	492.15	13,032.20
Bull, Arthur A. (Estate) - Bishop's Disc.(children's camping)		20,642.35	7,607.45	28,249.80
Clergy Retirement		4,573.82	3,948.59	8,522.41
Continuing Education		9,208.52	2,226.36	11,434.88
Curacy Training Fund		18,630.18	13,538.47	32,168.65
Dawson, Julia Estate - Bishophurst Maintenance		2,008.01	-	2,008.01
Dawson Bequest, PHB Income - Clergy school		22,202.19	4,505.03	26,707.22
Divinity Student Fund		20,985.27	202.63	21,187.90
Edgar Bequest, Miss Annie - Bishop's Discretion		16,775.52	(564.05)	16,211.47
Edgar, Mary Susanne - Children's Camping Suggested		2,008.01	828.42	2,836.43
Educational Trust For Children of Clergy		1,029.11	256.10	1,285.21
Episcopal Endowment - Income to D.E.F. (Episcopal Stipend)		80,035.68	-	80,035.68
Fauquier Chapel Fund, Bishop		2,008.01	-	2,008.01
Garbutt Fund, Harry and Darwyn - Inc. Emsdale Parishes		10,040.05	-	10,040.05
General Purposes - Undesignated Bequests		13,754.87	753.31	14,508.18

General Synod Travel - Appropriation from D.E.F.	\$,	\$ 3,460.24	\$ 3,460.24
Green Memorial, Eda - Income to A.M.F.	3,949.76	-	3,949.76
Gurney Memorial - Orig. for up-keep Tres. Res., Income to DEF	18,925.50	-	18,925.50
Heritage Centre Committee	-	1,219.54	1,219.54
Higgins Bequest, Belgrave F. - Income to A.M.F.	828.35	-	828.35
Homanin Bursary Fund	1,004.01	89.91	1,093.92
Homann Legacy, Peter J. - Indian Work	50,200.26	7,878.22	58,078.48
Hooey, Lawrence & Tilley Scholarship Fund	5,032.58	56.46	5,089.04
Irons Fund, Frederick G. Income to D.E.F. re: Stipends	10,178.10	-	10,178.10
Joy Memorial Bursary Fund, Francis W. - Male Divinity Student	20,080.10	3,016.20	23,096.30
Lambeth Travel - Appropriation for D.E.F.	-	1,981.19	1,981.19
Layreader's Fund, Diocesan	-	740.84	740.84
McPhail Estate, John A. - Sundry at Bishop's Discretion	-	7,326.86	7,326.86
Moore Bequest, Mrs. Sadie	12,999.29	1,927.11	14,926.40
Nock Canterbury Fund, Cantess Summer School in U.K.	4,418.96	3,462.75	7,881.71
Palmer, Ernest Blanshard Bequest - Undesignated	15,060.08	1,167.22	16,227.30
Provincial Synod Travel	-	1,123.91	1,123.91
Richards Bequest, Benjamin	1,004.01	1,826.54	2,830.55
Simmons, Charles L. Estate - Undesignated	-	691.85	691.85
Sydney-Smith, Maria Legacy - Inc. distributed by Bishop annually	4,320.23	223.06	4,543.29
U.S.P.G. (Bishop's Discretion) - Five purposes	6,278.85	9,679.22	15,958.07
Woodward Memorial, Leslie - Nursing Scholarship	3,012.02	1,354.87	4,366.89
Yeomans, Sidney & Isobel - Divinity Student Trust	8,097.31	-	8,097.31
Interest Distribution Account	-	345.00	345.00
TOTALS	<u>\$848,707.96</u>	<u>\$ 88,948.89</u>	<u>\$ 937,656.85</u>

ARCHBISHOP WRIGHT BUILDING FUND

STATEMENT OF LOANS RECEIVABLE as at December 31

<u>PARISH</u>	<u>1989</u>	<u>1990</u>
Azilda, St. Michael & All Angels	\$ 1,000.34	\$ 674.99
Cache Bay, St. Barnabas	1,199.86	766.31
Camp Gitchegomee	3,284.63	-
Camp Manitou	2,185.34	-
Capreol, St. Alban's	43,982.66	41,838.58
Echo Bay, St. Joseph Island	19,136.19	14,821.46
Garson, St. Mark's	-	2,265.64
Lively, Christ Church	76,350.49	64,371.29
Massey, St. James	347.15	16,198.26
Milford Bay, St. Mark's	1,538.79	-
Nipigon Parish Council	14,596.82	11,182.76
North Bay, St. John's	52,525.54	124,460.63
Orrville, St. Thomas	58.06	-
Restoule, St. Alban	-	3,690.68
Sault Ste. Marie, Holy Trinity	63,717.00	28,743.00
Sault Ste. Marie, St. Luke's	8,789.16	-
Sault Ste. Marie, St. Matthew's	-	10,699.89
Sault Ste. Marie, St. Peter's	48,167.34	44,319.72
Sucker Creek, St. Lukes	551.59	585.61
Thessalon, Redeemer	44,207.26	30,321.00
Thunder Bay, St. Michael & All Angels	117,030.71	106,122.60
Thunder Bay, St. Stephen's	46,187.85	45,920.01
Thunder Bay, St. Thomas	-	35,834.39
William McMurray Corporation	-	40,157.81 *
	<u>\$ 544,856.78</u>	<u>\$ 622,974.63</u>

MORTGAGE LOAN RECEIVABLE

William McMurray Corporation	<u>\$ 50,569.90</u>	<u>\$ 49,759.68</u>
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* Covering contruction in progress. To be combined with Mortgage Loan upon completion of McMurray Corporation expansion project.


D. Oosterbaan, Treasurer.

CAR LOAN FUND REPORT

As at December 31, 1990, total car loans outstanding amounted to \$114,083. represented by 23 individual borrowers. During the past few years the following loans were granted and processed. In Dec. 1990, it was deemed necessary to write-off the car loan balance of one borrower who declared bankruptcy as there was no hope of recovery on the unsecured loan balance.

Year	Number of Loans Made	Total Amount	Year	Number of Loans Made	Total Amount
1981	22	\$ 99,654	1986	24	\$158,043
1982	10	34,022	1987	13	92,032
1983	19	93,057	1988	18	117,297
1984	21	93,193	1989	11	76,381
1985	15	85,498	1990	13	91,816

STATEMENT OF CAR LOAN FUND CAPITAL - as at December 31st

	1986	1987	1988	1989	1990
Balance at beginning of year	\$169,028	\$213,684	\$225,384	\$238,853	\$257,118
Capital Addition: from AWBF	35,000				
Interest earned: Loans	9,165	9,940	9,667	8,634	6,471
Deposit Accts	1,010	2,384	4,492	10,564	19,040
5% Admin. Levy/Lien Fees	(519)	(624)	(690)	(933)	(1,276)
Loan write-off					(11,152)
	<u>\$213,684</u>	<u>\$225,384</u>	<u>\$238,853</u>	<u>\$257,118</u>	<u>\$270,201</u>

As directed at an earlier Executive Committee meeting, we indicate below, sources of the Capital since the inception of the Fund.

SOURCE OF CAR FUND CAPITAL TO DECEMBER 31, 1990

DONATIONS: (1954..\$50.00/1968..\$300.00/1982..\$200.00) =	550.00
Apportionments 1954	1,200.00
L.C. Irwin Bequest 1967	2,900.00
Parker Island Bequest (1971 & 1974)	18,500.00
Balance of Cars for Clergy Fund	7,832.00

\$30,982.00 11%

TRANSFER FROM ABP WRIGHT BUILDING FUND

1975 - 5,000	1980 - 15,000
1976 - 5,000	1981 - 23,000
1977 - 18,000	1986 - 35,000

101,000.00 37%

INTEREST EARNED

Bank Deposits since 1968	55,248
Car Loans since 1981	<u>99,555</u>

154,803.00 58%

Levy for Administration Services	(5,432.00)	(2%)
Bad Debts	(11,152.00)	(4%)

\$270,201.00 100%

SOCIAL CONCERNS COMMITTEE

The committee first met in December 1989 and after much discussion as to the direction and the parameters within which the committee was to work, a decision was made to research the situation in Temagami between the "loggers" and the Teme-Augami Anishnabai.

The committee met with the Rev'd Len Shaw, Regional Dean of Temiskaming and heard his thoughts on the situation. We then met with Mrs. Rita O'Sullivan from Bear Island and she presented the native perspective on the situation.

The Rev'd L. Shaw and Mrs. O'Sullivan with others from Temagami and Bear Island were invited to participate in the Muskoka Deanery Christian Development Committee workshop held in June 1990 with Archbishop Ted Scott. This proved to be a successful time of sharing and listening. The Temagami and Bear Island participants returned to their area with a will to continue the dialogue that had been started by the event.

The committee were asked to identify any personal (lay person) project to which money from the estate of Audrey Frances Graham (Montreal) might be used. The committee felt the estate money would be most beneficial left intact and used in Montreal.

In the fall of 1990 the committee viewed the video 'A Fine Line' which tells the story of three women living below the poverty line and their struggle to improve their standard of living and get out of the 'welfare trap'. Linda Brown from Social Services spoke on the difficulties experienced by low income families and the almost impossible task of finding affordable housing. She also briefed us on the ways welfare is handled in our immediate area and how programmes such as STEP (Supports to Employment Program) are trying to meet the needs of the present recession. She also spoke about the psychological trauma suffered by many who are unemployed.

A list of questions related to the above were formulated and sent to MPs and MPPs with a covering letter. The governments response will be published in the Algoma Anglican.

Letters were sent to the Toronto Star and Ernie Eves MPP, Parry Sound, about the closing of Vita-Way Farm, Powassan, a live-in drug rehabilitation centre. If this centre is closed there will only be 43 long-term treatment beds in Ontario.

A Citizen's Forum event will be held, to which Social Concerns Committee members will invite interested people to discuss Canada and its constitutional needs. The results will be forwarded to the Special Commission.

Staff from the Social Action Ministries of the National Church met with the committee and provided an overview of the issues being worked at in the National Church and across Canada. They pointed to work being done in analysis, education and action that dioceses and their parishes could be part of. They have an extensive resource centre from which parishes may have material on loan.

A petition was signed by the committee members and sent to the Minister of Justice re the proliferation of pornography.

A committee member attended the Third National Consultation on Refugee Concerns in the fall of 1990. Most dioceses were represented. An overview of the World refugee situation reported an estimated 15 million refugees. It is projected that 3 million Soviets will become refugees in the next 3 years, plus those from the Gulf area and the Baltic States.

Julio Castro, a refugee from El Salvador spoke about the situation in El Salvador. Julio was released from prison following letters of protest to his government and much prayer. He asked people to continue praying for others still in prison.

Hereity Hagdu gave a moving account of why she and her husband fled from Ethiopia and the difficult circumstances many are living in.

Each diocesan representative gave a report on their diocesan involvement with refugees. These varied from no involvement to being very involved. Those who are involved said their parishes had been greatly blessed. Each diocese was encouraged to become actively involved with refugees.

The committee would like to make the following recommendations:

- 1) Committees be given a clear mandate and modus operandi for this diocese.
- 2) One or two members of the present committee be included on the succeeding committee to provide continuity.
- 3) The minimum on the committee be ten persons.
- 4) Monies be made available so that one or more committee members may attend deanery meetings in the Diocese to share what the committee is doing and encourage parishes to become involved.

Muriel Kreager
Chairperson
March 1991

ADVISORY PLANNING COMMITTEE

REPORT TO DIOCESAN SYNOD, MAY 1991

The Diocesan Advisory Planning & Organization Committee was formed after the last Synod. It is composed primarily of representatives from The Deanery of Thunder Bay with The Dean The Rev'd I.L. Robertson representing the Diocesan Executive Committee, Mrs. Rosalie Goos as Staff Representatives and myself as Chairman from Sault Ste. Marie. The original members of the Committee were The Rev'd Jack Bays, The Rev'd Peter Williams, Mrs. Shirley Koza, and Mrs. Susan Simonson along with the three mentioned above. Subsequently The Rev'd Bob Elkin and Mrs. Elizabeth Mackay from Schrieber and Terrace Bay were appointed so we could have representation from smaller and more rural centres. The Rev'd Tim Delaney was also seconded to the committee as was Mr. Scott McCormack from Thunder Bay. The committee then represented a wider constituency in the Diocese and so took on a more Diocesan flavour.

Four meetings have been held by the Committee. Three were held in Thunder Bay and one in White River. The latter meeting was an 'in-residence' meeting which, those who attended felt, was most successful. It also gave to the people of White River a feeling of belonging by having a Diocesan Meeting in their Parish.

In order to have the Committee function effectively a sense of community had to be developed. We did not have the luxury of time but the format of the meetings with opportunity to bring our concerns out in a free and non-threatening manner helped clear the way for this. Then being able to express our concerns on the progress of the Committee added to the building of community. We felt that the 'in-residence' meeting in White River did much to promote this. In fact it is suggested that future Diocesan Planning Committees begin their work with such a meeting.

The work of the Committee developed along three (3) specific lines:

- A. Its purpose;
- B. Diocesan Structures;
- C. Leadership Development.

A. The Committee realized that to meet its responsibilities it was necessary to continually keep in mind the Mission Statement adopted by the Diocese. The Mission Statement reads:

"The primary purpose as Anglicans in Algoma is to celebrate, proclaim and demonstrate in

our lifestyle the compassionate Love of God for all Creation, as revealed in Jesus Christ, and to challenge others to develop their full potential in personal response to that Love."

It was necessary that we apprise ourselves of the Terms of Reference for the Planning and Organization Committee (from The Ligertwood Report) and assume it as our Mandate. It is:

- "The Planning and Organization Committee shall be appointed by The Bishop with the assistance of the Human Resources Committee; it shall consist of six (6) members, one of whom shall be The Dean, and shall have the following duties and responsibilities:
- (a) to review and make recommendations to the Diocesan Council (Diocesan Executive Committee) on the organization, structure and procedures of the Diocese;
 - (b) to prepare and/or approve revisions and amendments to the Constitution and Canons of the Diocese, for consideration by the Diocesan Council;
 - (c) to consider and make recommendations on any necessary changes to parish and deanery boundaries;
 - (d) to advise the Diocesan Council on matters referred to the committee;
 - (e) to be responsible for matters pertaining to long range planning, and to recommend such plans to the Diocesan Council.

The Committee developed the following Mission Statement:

"Our primary purpose as Anglicans in Algoma is to celebrate, proclaim and demonstrate in our lifestyle the compassionate Love of God for all Creation, as revealed in Jesus Christ, and to challenge others to develop their full potential in response to that Love.

To do this we must:

- (a) ENVISION plans for the future in a creative and deliberate way, working together with the people of the Diocese;
- (b) REVIEW the organization of the Diocese to ascertain its effectiveness;
- (c) DEVELOP a system of addressing particular matters recognized by the Committee."

Having determined that many people in the Diocese are having difficulty remembering the Diocesan Mission Statement we advised the Bishop of this concern. We wrote to him saying:

"In studying the Purpose (Mission) Statement we felt four (4) words represent the essence of it. These are: Celebrate, Proclaim, Demonstrate and Challenge. (We understand that the latter word has been changed to "invite".) Some of the other wording should really form part of the Goals and Objectives required to reach the stated purpose.

Our Committee recommends that the Diocesan Executive Committee reconsider the Statement of Purpose or Mission taking into consideration the following:

"In the light of the love of God in Jesus Christ the Mission of the Diocese of Algoma is Celebration, Proclamation, Demonstration and Invitation".

B. The Planning Committee then took an in-depth look at our Diocese. The study took into consideration the history of planning in the Diocese and the studies which have been conducted (i.e. M. Kosny and J. Ligertwood). These discussions revolved around issues of leadership and structures in our Diocese. Several things sparked our concern. As a Diocese we have developed several good strategies and guides for its direction in the Diocese (The Kosny Report, The Ligertwood Report). We must now seek ways to implement them. As a Diocese we are blessed with high quality leaders but these people are hopelessly overworked, even to the point of being in danger of burnout. Long standing problems have not been resolved and complaints about poor communications, isolation, lack of youth, etc. continue with little or no united effort by the Diocese to find solutions to them. We operate, as The Kosny Report states "in the light of an Anglican Church with falling membership and participation rates, an inability to attract youth, a declining resource base, and challenges from shifting demographics and communities with different needs and wants." (The Kosny Report. pp 4-5)

The Committee then asked: "What is our problem in the implementation of the Kosny Report recommendations?"

It is not lack of awareness. The Kosny Report succinctly states what it is that Anglicans in Diocese feel we need to do. Four major areas of concern are identified. They are:

1. Corporate Planning.
2. Communications.
3. Outreach and Church Growth.
4. Human Resources.

The Kosny Report proposes a system to bring about improvement in these areas but, as yet, little has been done as the report suggest. We believe there are several reasons for this. They include our inability to finance and staff Diocesan Committees that the report recommends and, perhaps a fear of creating what might become a large, centralized management by committee structure.

This was the challenge faced by this Diocesan Advisory Planning Committee. We know the problems, we know the existing structures of the Diocese and so we asked ourselves "Where do we start?".

Recognizing what was stated above, the Diocesan Advisory Committee recommends that our Diocese work towards achieving the aims and objectives as stated in the Kosny Report through the use of existing structures, most notably the Deanery Councils.

We believed some of the benefits of this would be:

1. It would allow for local differences. The Deanery Councils operate close to the parish level and are knowledgeable about the local situation. This would enable them to plan things that suit these conditions.
2. Our Diocese has five Deaneries with five Deanery Councils. Many people are going to be involved in the work of the Councils and this will result in greater ownership by Algoma Anglicans of decisions made and actions taken.
3. New financial costs would be modest. The Deanery Councils already exist, and although new Deanery Council responsibilities would require some new funding, it would not be extensive.
4. Work could begin almost immediately since the set up time for the establishment of committees would be nil.
5. This would decentralize rather than centralize the management and decision making processes of the Diocese. Much current research (i.e. IN SEARCH OF EXCELLENCE, IN PRAISE OF EXCELLENCE) suggests that this highly beneficial.

We are aware that such a system might seem to create some problems of its own. We have never done things this way and NEWNESS often cause suspicion and mistrust; but education and

success can go a long way towards relieving the fear. Canonical changes are required to enable the Deanery Councils to take on such duties or to enable the Diocesan Executive Committee to empower them to do so. With this in mind we propose the following:

1. Deanery Councils be empowered and mandated to proceed in finding and implementing solutions to problems in the concerns identified in the Kosny Report. That they do this by forming task forces from among their Deanery members to work on the various identified concerns and they report their findings and make recommendations with a proposed programme of implementation to the Deanery Councils at regularly held meetings. It will then be the Deanery's responsibility to decide on actions and implement them with the approval of the Deanery Council.
2. Deanery Council decisions will be reported at the Diocesan Executive Committee meetings. When agreement to such decisions is not given by the Diocesan Executive Committee, the reasons for disagreement will be stated and a compromise solution shall be sought. This process will work in both directions with the Diocesan Executive Committee members taking the concerns of the Diocese to the Deanery Councils for consideration.
3. The Diocesan Executive Committee is responsible for the uniform introduction of the Diocesan Vision to the separate Deanery Councils and will give guidance and direction to the Councils when requested. All issues identified by the Kosny Report are Diocesan issues and it is the duty of the Diocesan Executive Committee to address those concerns from a Diocesan perspective.
4. The Bishop will continue to be the spokesperson and interpreter of our Diocesan Vision. In response to this he will continue visiting throughout the Diocese, giving direction and encouragement and supporting the work in every possible way.

Our recommendations presuppose several things. We presuppose that our Diocesan well-being is a reflection of our Deanery well-being. It is our conviction that Diocesan interests will be safe-guarded. We know from the Kosny Report that people are willing and ready to exercise their ministry. We believe that the Kosny Report has correctly identified major areas of concern that we need to work on. We expect that more of such concerns

will surface as we go along. This is as it should be. When has the Church been without challenges? Your Diocesan Advisory Planning Committee is confident that our Diocese has the ability and the resolve to meet the challenges.

C. The Planning Committee was asked by the Bishop to look into a plan for Leadership Development. Specifically we were asked to study the programme developed by L.E.A.D. Consultants Incorporated. The services of this organization had been used at the last Early Ministries Conference with great success.

Dr. John Savage, President of this company, was invited to our March, 1990 meeting. At that time Dr. Savage lead us through a very careful and detailed process in leadership development. Subsequently, Dr. Savage lead the Diocesan Clergy, their spouses and a few of the laity in a similar exercise.

The programme to which we were introduced was very enlightening and constructive. It was the opinion of the Committee that such a programme should be implemented in the Diocese. There were several concerns raised. Our primary concern was the costs. At this time of restraint and deficit budgeting, the question of affording such a programme was raised.

The Committee recommends that a programme be developed to promote specialized leadership skills in the Diocese. This programme should consider these elements:

1. There are a variety of skills in our Diocese. A search should be conducted to determine and identify these resources.
2. A programme to develop a programme for Listening Skills should be implemented immediately.
3. The next Planning & Organization Committee be instructed as a top priority function to:
 - a. analyze the needs and resources of the Diocese. This study should include both clergy and laity;
 - b. Consider a programme to upgrade Pastoral Skills for both Clergy and Laity.
 - c. develop a Leadership Training programme for the Diocese which would include:
 - i. A training team by a professional organization,
 - ii. A professional organization to set up training for the Diocese,
 - iii. Financing: totally paid by the

Diocese, shared costing by
Diocese, Parish Participant or
other alternatives.

This is the report of the Diocesan Advisory Planning and Organization Committee. I wish to thank The Bishop, who entrusted this important function to us, and to the members of the Committee who have been most willing to share their thoughts and their support to me. It has been a very rewarding experience for me as Chairman.

Respectfully submitted
Wm. B. Kidd, Chairman.

REPORT OF ANGLICAN CHURCH WOMEN

1989 & 1990

Since the report to Synod in 1989 the A.C.W. has had two very successful annual meetings. The first held immediately before Synod was hosted by Muskoka Deanery and held at St. Thomas Church Bracebridge. The theme was "Building God's Community" and the motto from Jude, "Build yourself up in your Most Holy Faith", and it proved to be an inspiring two days. Guest speaker the Rev. Dana Johnston of Bolton guided us through our own "Faith Journey", and as one lady summed it up...she felt that the Holy Spirit was with us every minute of our meeting. Lyn Uzans and Rosalie Goos presented a skit on all the wrong reasons for wanting a child baptized, and Bishop Peterson and The Rev. Muriel Hornby led us through the Baptismal service from the B.A.S.

In 1990 we journeyed to the Lakehead, with Thunder Bay Deanery being the hosts and the meetings being held at the Church of St. Michael and All Angels. The theme was "Stewards of the Earth" and motto "Who then is the faithful and wise steward?" Luke 12.42. The theme speaker was the Rt. Hon. Lyn McLeod, Minister for the environment, and her talk was followed by a choice of workshops all dealing with pressing environmental concerns.

We were all saddened by the passing of Archbishop William L. Wright and Bishop Frank Nock. Both gave very strong support to the A.C.W. and always showed a great interest in all that we did, and of course we continue the Margaret Wright Memorial Fund with good success. The money received goes to St. Hilda's girls' school in India, with contributions also being made to St. Paul's school for boys. We thank Bishop Peterson for his continued interest and his wise counselling, and we always look forward to the few days that we spend with him and with Yvonne at our annual meeting. We greatly appreciate the fact that they can take time out from a very busy schedule to be with us.

We had both good news and bad news over the past two years. The good news being that more and more of our ladies are becoming involved in all aspects of Church life. They are Lay Readers, Wardens, Cub and Guide Leaders, G.A./J.A. leaders, and sit on committees for Stewardship, Outreach, Christian Education, and Liturgical (to name just a few) and many are actively into all aspects of environmental concern. The bad news is that because of over-involvement we are losing some of them from A.C.W., and at several Churches the A.C.W. has had to disband. .

We are still helping our Youth Camps, our G.A. and Juniors as well as needing to honour our commitment to Synod and Bishop's special needs, therefore we urge Advisory Boards from Churches with no organized A.C.W. to try very hard to make up their apportionments because, organized or not, every lady who attends an Anglican Church belongs automatically to the A.C.W. and needs to encourage our young people with their support. Not only are young people a strong part of our Church today...They are the Church of tomorrow.

Respectfully submitted,

March 1991

Marjorie Maltby,
Recording Secretary, A.C.W.

ALGOMA DIOCESE ANGLICAN CHURCH WOMEN TREASURER'S REPORT

YEAR ENDING DECEMBER 31, 1989

Balance in Bank January 1, 1989

\$ 16,549.17

RECEIPTS

ACW Groups Appt.	\$ 20,056.49	
Bishop's S.D.N.	1,335.13	
Bishop's Discretionary	1,922.00	
Undesignated	852.43	
Miscellaneous	975.00	
Youth Travel	665.00	
M.Wright Memorial Fnd.	531.75	
PWRDF	<u>1,645.00</u>	\$ 27,982.80

ACW Life Members	146.00	
Annual Offering	1,080.00	
Annual Refund	200.00	
Interest	2,141.20	
Sale of Typewriter	25.00	
o/s cheque retn.to Acct.	100.00	
Girl's Auxiliary	332.03	
St.Paul's, Haileybury G.A.	50.00	
Refund Muskoka Deanery Camp	<u>150.00</u>	<u>4,224.23</u>
		\$ 32,207.03
		\$ 48,756.20
		=====

DISBURSEMENTS

Diocese of Algoma	\$ 13,600.00	
Bishop's Appeals	<u>3,436.50</u>	\$ 17,036.50

DIOCESAN & NATIONAL APPEALS

Youth Travel for G.A.	1,213.33	
National President's Conf.	<u>550.00</u>	1,763.33

GENERAL

Office Supplies	\$ 404.14	
Annual Reports	249.10	
Annual Registration	425.00	
Annual Conference	2,630.25	
Fall Executive Meeting	1,243.14	
Pakistan - M.Elliot	49.60	
Honorarium Treasurer	150.00	
Landmark Hotel:1990 Annual	<u>200.00</u>	5,351.23

MISCELLANEOUS

Bank Charges	\$ 18.00	
Flowers	<u>54.27</u>	<u>72.27</u>
		\$ 24,223.33

Balance in Bank - December 31, 1989

24,532.87

\$ 48,756.20

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Sheila Brideaux, Treasurer
Rita Allen, Assistant Treasurer

ALGOMA DIOCESE ANGLICAN CHURCH WOMEN TREASURER'S REPORT
YEAR ENDING DECEMBER 31, 1990

Balance in Bank January 1, 1990

\$ 24,532.87

RECEIPTS

ACW Groups Appt.	\$ 20,364.12		
Bishop's S.D.N.	1,160.13		
Bishop's Discretionary	3,185.00		
Undesignated	1,220.81		
Miscellaneous	2,089.50		
Youth Travel	1,636.00		
PWRDF	2,740.00	\$ 32,395.56	
ACW Life Members	112.00		
Annual Offering	449.43		
Annual Refund	200.00		
Interest	2,339.16		
Return of Travel Money	20.00		
Craft Table at Annual	271.00	3,391.59	35,787.15
			\$ 60,320.02
			=====

DISBURSEMENTS

Diocese of Algoma	\$ 13,500.00		
Bishop's Appeals	1,600.00		
Bishop's Discretionary	4,485.89	\$ 19,585.89	

DIOCESAN & NATIONAL APPEALS

Youth Travel for G.A.	580.00		
Junior Workshop/Travel etc.	657.60		
National President's Conf.	1,180.80		
National Appeals	11,878.92		
Algoma Newsletter	236.40		
G.A. Workshop/Travel	150.00	14,683.72	

GENERAL

Office Supplies	\$ 284.09		
Annual Reports	412.30		
Annual Registration	510.00		
Annual Conference	1,931.10		
Fall Executive Meeting	860.25		
Honorarium Treasurer	150.00		
L. Moote Dep.re:1991 Annual	200.00	4,347.74	

MISCELLANEOUS

Bank Charges & Cheques	\$ 38.03		
Flowers	56.50		
Memorial	25.00	119.53	\$ 38,736.88

Balance in Bank - December 31, 1990

\$ 21,583.14

\$ 60,320.02

=====

Sheila Brideaux, Treasurer
 Rita Allen, Assistant Treasurer

BALANCE SHEET AS OF JANUARY 1, 1990

General Purpose Fund	\$ 5,951.34
Undesignated	5,780.36
Bishop's Special Dioc. Needs	(646.48)
Bishop's Discretionary	3,982.37
Miscellaneous	3,763.78
Diocesan Youth Travel	730.57
Primate's World Relief & Dev.	4,304.64
President's Memorial	636.84
Life Members	29.45
	<hr/>
	\$ 24,532.87

S U M M A R Y

Bank Balance 1988	\$ 16,549.17
Receipts 1989	<u>32,207.03</u>
Total	\$ 48,756.20
Disbursements 1989	<u>24,223.33</u>
	\$ 24,532.87

Bank Balance January 1, 1990

\$ 24,532.87

All of which is respectfully submitted

Sheila Brideaux, Treasurer

Rita Allen, Assistant Treasurer

BALANCE SHEET AS OF JANUARY 1, 1991

General Purpose Fund	\$ 9,575.15	
Undesignated	4,868.57	
Bishop's Special Dioc. Needs	660.13	
Bishop's Discretionary	2,035.00	
Miscellaneous	746.43	
Diocesan Youth Travel	1,786.57	
Primate's World Relief & Dev.	1,245.00	
President's Memorial	636.84	
Life Members	29.45	
		\$ 21,583.14

S U M M A R Y

Bank Balance 1989	\$ 24,532.87	
Receipts 1990	<u>35,787.15</u>	
Total	\$ 60,320.02	
Disbursements 1990	<u>38,736.88</u>	
	\$ 21,583.14	
Bank Balance January 1, 1990	\$ 19,969.73	
Plus o/s deposits	<u>1,729.06</u>	
	\$ 21,698.79	
Less o/s Cheques	<u>115.65</u>	\$ 21,583.14

All of which is respectfully submitted

Sheila Brideaux, Treasurer
Rita Allen, Assistant Treasurer

TO WHOM IT MAY CONCERN

I have examined the records and accompanying statements of the Algoma Diocese Anglican Church Women's Board and made such tests as deemed adequate. As with organizations of this nature the records are maintained on a cash basis.

In my opinion the Treasurer's Report for the Diocese of Algoma Anglican Church Women's Board fairly presents the financial position of this organization as of December 31, 1990.

Bruce Campbell

PROPOSED BUDGET FOR 1992

General Synod - - - - -	\$ 7,000.00
Pledge - Algoma Mission Fund - - - - -	6,500.00
Bishop's Special Diocesan Needs - - - - -	1,600.00
National President's Conference - - - - -	700.00
Youth Camps - - - - -	600.00
	<u>\$ 16,400.00</u>
A.C.W. General Expense - - - - -	6,300.00
	<u>\$ 22,700.00</u>

1991 BUDGET

General Synod - - - - -	\$ 7,000.00
Pledge - Algoma Mission Fund - - - - -	6,500.00
Bishop's Special Diocesan Needs - - - - -	1,600.00
National President's Conference - - - - -	700.00
Youth Camps - - - - -	600.00
	<u>\$ 16,400.00</u>
A.C.W. General Expense - - - - -	6,300.00
	<u>\$ 22,700.00</u>

BISHOP'S SPECIAL DIOCESAN NEEDS - 1991

Seed money for a Clergy Wives Conference	\$ 500.00
Support for Children's Education in the Windward Islands	500.00
Education for children of Clergy	600.00
	<u>\$1,600.00</u>

CAMP MANITOU REPORT

Camp Manitou is a family- a group of people- a part 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 large number of volunteers such as counselors, directors, cooks, medical people, lifeguards, building maintenance people, and committee members, all of whom have an interest, a vision of Camp Manitou. Since our last report to Synod in 1989 our vision of Camp Manitou has not changes dramatically. Some plans for the future are coming into focus as we attempt to serve God's will in this setting.

Through my involvements over the past few years it has become very evident to me, that Camp Manitou has a wonderful opportunity for outreach in the Diocese. The way for this to be accomplished is by encouraging more people to become active in the running of the various camps, or by becoming campers at one of the Camps. In July Camp Manitou runs week long camps for the children of the Diocese, starting at age 8. During the month of August, we run family camps for anyone who wishes to experience the camp in a family setting. Part of my personal vision for Camp Manitou is to have each of the camps at full capacity. Only then will we be making full use of this facility.

For the Past two years Camp Manitou has acted as host to the Diocesan Youth Synod, and will do the same this year.

On June 30th of this year we are having a camp reunion at Manitou for all old campers and anyone who is interested in seeing the Camp. This years marks the fiftieth anniversary of camping in the Diocese of Algoma. Camp Manitou is part of this heritage which we pass on to our children.

Camp Manitou is the same as any other piece of property that is owned by the Diocese of Algoma or any one of us. Camp Manitou is in constant need of repairs and renovations, to ensure that it is here for future generations to enjoy. With this in mind a committee has been put in place to obtain funding for maintenance on the cabins. This committee will also see to the task of finding worker who are willing to spend some time at Manitou to complete the renovations. The idea is to make the cabins durable and bring them up to health standards.

The camp is always in need of interested people who are willing to donate their time, talents or resources to aid in the continuation of this ministry of recreation.

In our income structure, just over 50% of our income comes from campers fees and of the remaining 50%, 30% comes from the Diocese and 20% from donations from individuals and groups. On the expense side, 42% of our expenses go for food, 16% for boat transportation (we use a commercial water taxi), 9% for gasoline and propane, and 8% for honoraria. Through the Government S.E.E.D. grant program we have been able to hire some summer staff. This is especially helpful for hiring waterfront staff, as qualified lifeguards are often hard to find, we have applied for these grants again this year.

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 commitments to providing a Christian camping experience.

Yours in Christ



Rev'd Wayne Putman, Chairman,
Central Camp Committee

March 20 1991

HERITAGE CENTRE COMMITTEE

The Heritage Committee has met twelve times under the chairmanship of Edith Morrow.

A work meeting to sort and re-organize artifacts under the direction of Harry Huskins included attaching Ascension Numbers to each artifact and cards with matching Ascension numbers included descriptions, measurements, origins and histories of each artifact.

Under the supervision of Christina Tossell and Bobbi Barber, the preservation of the E. F. Wilson paintings were wrapped in acid-free tissue, then in active plastic to prevent further deterioration before being placed in the vault. This work was done in Heritage Centre, the hangings were measured, described, recorded and photographed. The cost of the material was absorbed by the Art Gallery.

Members also visited the Synod Office and were given an interesting introduction to the ledgers and records of Birth, Confirmation, Marriages and Death - of the extensive Diocese of Algoma.

During the past summer the Heritage Storage Room was renovated, insulated and made into a very fine workroom as well as storage.

We now have in our possession a copy of the Catalogue produced by the Ecclesiastical Province of Ontario from the work of the Archivists in the summer of 1989. This is a very valuable document for Algoma Diocese.

Edith Morrow is representing Heritage Centre on the Committee of "Friends of Fauquier Chapel". This is a concern of all our members.

We are grateful for the support of our Bishop and Mrs. Peterson, and are fortunate in having the Rev'd Harry Huskins as our Archivist for the Diocese of Algoma.

Respectfully submitted,

Edith Morrow
Chairperson.

March 1991



David H. Gould

B.R. M.D.E.M. PROP(C), F.E.R., R.T.L.

Warden Of Layreaders

Diocese of Rigoma

REPORT OF THE WARDEN OF LAYREADERS

The number of Layreaders and Layreaders-in-training as of the time of this report stands at 128. This represents a very similar number to that reported at last synod, but none the less a goodly number of new Layreaders have taken their places in parish worship. They have unfortunately been balanced by those who went into retirement, died, or moved out of the parish.

For the 1991 year, the annual reapplication process was extensively changed in order to make it much easier for parish authorities to complete. This has proved to be very effective, as evidenced by the large number of Layreaders who are up to date (see the list published with this Synod Journal). In such a large Diocese however, a number of errors are bound to occur, and if anyone notices any, please bring them to my attention during Synod.

At a Layreader Conference in the Sudbury Deanery in October 1989, it was pointed out that the new guidelines for conduct of services issued by our Chief Liturgical Officer (the Bishop) required that a homily be preached at all services. This raised concerns for both the training and retraining of Layreaders, as Parochial layreaders in the past had not been expected to preach. A revision was necessary in the Layreaders' Manual to permit this, and new courses of training for Parochial Layreaders had to be developed in Homiletics and in Basic Christian Doctrines. This has been done and course outlines for those conducting these courses are now available from myself.

The necessary changes to the Layreaders' Manual have been sent out. In addition some updating of the application form for new Layreaders and for the annual reapplication were also required and were produced. If anyone has not received these, please let me know at synod, and I will see that they are sent to you. Those who have mislaid (or never received) their Layreader's Manual can also request one of me.

It is expected that an announcement will be made at Synod as to the date for a Diocesan Layreader Conference to be held in the fall of 1991. I hope to get input from layreaders who are delegates at synod as to topics which might be discussed and the format to be followed at the conference.

Finally, Jean McAlpine has rendered sterling service to the layreaders of this Diocese, and the unfailing support of Din Oosterban has also been most appreciated. They deserve thanks not only from myself, but from all layreaders. The Bishop has invariably been most supportive myself and appreciative of the efforts of all layreaders. He deserves our thanks most of all.

Respectfully submitted,

David H. Gould M.D., A.Th.

ANGLICANS IN MISSION ADVISORY COMMITTEE

The first meeting of the AIM Advisory Committee was held on November 19, 1981 and have been held regularly since that time, usually on a quarterly basis. Some changes have occurred in Committee personnel, but by and large the membership has consisted of the same loyal and dedicated persons from all deaneries of the diocese.

Now, almost 10 years later, we have recorded receipts in excess of \$1,532,505., with half of the contributions going to the national fund and half meeting diocesan needs. At present there is a balance of just over \$8,000., and since this amount can be expected to be utilized for purposes already established, the work of the Advisory Committee is completed.

The accompanying financial statement shows how the receipts have been disbursed, largely within the estimates established at the beginning of the campaign. Care has been exercised throughout the campaign to ensure this use, and to this end the committee membership is to be complimented.

In marking the completion of the Committee's mandate, I wish to record my sincere thanks for the dedication of the members to the task delegated to them; Bishop Peterson, Harry Norrow, Eric Paterson, William Kidd, Din Oosterbaan, W.J. Gigg, Roy Haddon, Peggy Hern, Jack Crouch, George Sutherland, Mark Conliffe, Cyril Varney, R. Hutcheson and Rosalie Goos. Many hours have been devoted to ensuring that the wishes of the members of the diocese have been followed throughout, and to this end I extend my sincere thanks and admiration to the Committee members for their dedicated service. I know you will agree that the whole Diocese owes them a vote of thanks.

Respectfully submitted.

Norman E. Greene,
Chairman.

ANGLICANS-IN-MISSION

Balance Sheet as at Dec. 31, 1990

	<u>ASSETS</u>	<u>LIABILITIES + CAPITAL</u>
Funds on Deposit - Sudbury Office	\$ 200.00	\$ 12,150.00
Other Deposit Funds - Savings	20,581.17	
Investments (Note 1 at cost)	126,422.40	
Accounts Receivable	-	
Accrued Interest Earnings	668.31	
Accounts Payable		3,750.00
Capital Account		144,121.88
	<u>\$147,871.88</u>	<u>\$147,871.88</u>

STATEMENT OF REVENUE + EXPENDITURES FOR THE PERIOD ENDED DEC. 31, 1990

REVENUE:

Gift Shares - National Office	\$ 2,510.50
Interest Earned this year to date	21,496.85
	<u>\$ 24,007.35</u>

EXPENDITURES:

Postage/Express	\$ 75.00	
Stationery	100.00	
Travel/Accommodation Costs	440.33	
Collection/Follow-up Costs	-	
Telephone/Tel.	100.00	
Promotional Material	-	
	<u>\$ 715.33</u>	
Authorized Grants Disbursed	124,666.88	<u>\$125,382.21</u>
EXCESS EXPENDITURES OVER REVENUE THIS YEAR		<u>\$101,374.86</u>

Note 1: Investments are comprised of 'Canada Treasury Bills' only as follows:

<u>Date Purchased</u>	<u>Face Value</u>	<u>Maturity Date</u>	<u>Yield</u>	<u>Purchase Price</u>
Dec. 18/90	\$ 130,000.00	Mar. 15/91	11.35%	\$126,422.40

ANGLICANS-IN-MISSIONS

ACCUMULATIVE STATEMENT OF INCOME/EXPENSES/DISBURSEMENTS TO DEC. 31/90

<u>INCOME</u>	<u>ACCUMULATIVE TOTALS</u>
Gift Shares - National Office	\$ 655,844.79
Cost Shares - National Office	5,346.57
	<hr/>
	\$ 661,191.36
Interest Earned	210,133.20
Diocesan Loan Advance (\$35,000 In/out Contra)	-
Miscellaneous	9.68
	<hr/>
	<u>\$871,334.24</u>

EXPENSES/DISBURSEMENTS

Community Counselling - Fees	\$ 24,640.00
Community Counselling - Travel, etc.	8,693.70
	<hr/>
	\$ 33,333.70
Trav/Meeting/Accommodation	27,153.93
Dio Algoma (Pre 82 Travel/Mtg)	3,845.90
Promotional Material	16,520.54
Repayment Dio Loan Advance (\$35,000 In/out Contra)	-
Interest Paid	2,898.73
Collection/Follow-up	12,420.95
Telephone/Tel.	3,755.51
Stationery	1,130.28
Postage/Express/Courier	2,309.85
Bank Service Charges	107.30

	<hr/>
	\$ 103,476.69
Grants Disbursed (page 5)	623,735.67
	<hr/>
	\$ 727,212.36
Excess Income over Expenses	144,121.88
	<hr/>
	<u>\$ 871,334.24</u>

Total Capital on hand as Jan. 1st 1990	\$ 245,496.74
<u>Less:</u> Net Expenditures this year (page 1)	(125,382.21)
Total outstanding Commitments (page 5)	111,337.00 *

Unallocated Funds available

\$ 8,777.53

* Subject to adjustments

CATEGORIESSPIRITUAL GROWTH

- Literature Distributed
- Special Grants by Bishop (5)
- National Renewal Conference
- Deanery Prayer Workshops
- Youth Unit - Crossroads Cont.
- Terry Fullam Ministry
- Thunder Bay Clericus Retreat
- Lay Fellowship Retreat (Algoma Deanery)
- Team Building Weekend
- Youth Del. Exp. Evangelism Workshop
- PWRDF Development Education Seminar
- O.P.E.N. Grant
- Baptismal Resources Preparation
- Clergy Spouse's Conference
- Conf. Personal/Ch. Renewal (St. Luke Or)
- Youth Retreat
- Young Adult Conference

DIOCESAN
CASE
ALLOCATION
\$ 80,000.

ACTUALLY
SPENT TO
DEC 31 /90
\$

OUTSTANDING
COMMITMENTS
\$

TOTAL SPENT
+ ALLOCATED
FUNDS
\$

REMARKS

\$ 80,000.00

\$ 34,264.25

\$ 2,643

\$ 36,909.

LAY MINISTRY

- Youth Ministry Work 1990
- Muskoka Education Committee
- Lay Ministry Training Committee
- Th. Bay Palliative Care Workshop
- Youth Development Training
- Youth Synods
- 1985 Summer Program 'Living Fire'
- Girl's Aux. Leader's Workshop
- Diocesan Youth Ministry Consultation
- A. Th. Program
- Thorneloe University
- Thorneloe University Building Fund

\$ 30,000.00

\$ 27,408.20

\$ 12,700.

\$ 40,109.

OUTREACH WITHIN THE DIOCESE

- Parish Realignment

\$100,000.00

\$101,800.00

14,000.

\$115,800.

ANGLICANS-IN-MISSION


SUPPORT OF ORDAINED CLERGY	DIOCESAN CASE ALLOCATION	ACTUALLY SPENT TO DEC. 31/90	OUTSTANDING COMMITMENTS	TOTAL SPENT + ALLOCATED FUNDS	REMARKS
	\$	\$	\$	\$	
- Clergy Retirement Assistance (Early)		44,000.00		44,000.	
- Clergy Retirement Assistance	70,000.	15,000.00	10,000.	25,000.	
- Clergy Retirement Seminar		10,854.11	94.	10,948.	
- Clergy Supplementary Pension Scheme		13,858.00		13,858.	
- Continuing Education for Clergy	10,000.				
....Clergy School		13,788.78		13,789.	
- Years Service Allowance - Ass.Parishes		4,150.00		4,150.	
- Clergy School - Cost Spousal Attendance		3,113.04		3,113.	
- Employee Assistance Program - Pino			1,000.	1,000	
	<u>\$ 80,000.</u>	<u>\$ 104,763.93</u>	<u>\$ 11,094.</u>	<u>\$ 115,858</u>	
PARISH SERVICES					
- Travel/Mtg Cost-Comm + Conf., Add'l	\$	\$ 5,000.00	\$	\$ 5,000.	
- Social Concerns Committee					
- Adm. Assistance for Bishop	25,000. revised	493.04		493.	
- Envoy 100 Modems		3,836.26		3,836.	
- Teleconferencing Technology & Hdware			3,000.	3,000.	
- Advisory Communications Comm.					
- Curacy Training	130,000.				
- Summer Students		62,704.18	10,000.	72,704.	
- Post Ordination/Early Ministry Conf.		15,699.63		15,700.	
- Human Resources Committee		3,000.00	-	3,000.	
- Clergy Moving and Relocation	25,000.	35,822.12	-	35,822.	
- Stewardship Committee		5,267.14		5,267.	
- Stewardship Workshop		4,308.19		4,308.	
- Supervisory Training Event-Clergy		9,497.83	1,100. est.	10,598.	
- Parish Internship Program		3,420.04		3,420.	
- Parish Development Officer	75,000. Rev'd	70,106.81	25,000.	95,107.	
- Planning Committee		2,500.00	-	2,500.	
- Marriage Preparation Course		300.00		300.	
- Interim Pastorship Training Program		19,592.20	30,000.	49,592.	
- Relief Pastor		3,750.00	-	3,750.	
	<u>\$255,000.00</u>	<u>\$ 245,297.44</u>	<u>\$ 69,100.</u>	<u>\$ 314,397.</u>	

ANGLICANS-IN-MISSION

<u>EMERGING OPPORTUNITIES</u>	<u>DIOCESAN CASE ALLOCATION</u>	<u>ACTUALLY SPENT TO DEC. 31/90</u>	<u>OUTSTANDING COMMITMENTS</u>	<u>TOTAL SPENT + ALLOCATED FUNDS</u>	<u>REMARKS</u>
	\$74,000.	\$	\$	\$	
- Alban Inst. (Re-Alignment/Planning Studies)		3,080.58		3,081	
- Pastoral Inst. of Northern Ontario		8,000.00		8,000.	
- Diocesan Planning Co-ordinator		50,530.33		50,530.	
- Diocesan Facilitator		6,501.25	1,800.	8,301.	(Budget)
- Boat Visitation Project (Whitefish Falls)		1,561.88		1,562.	
- Special Planning Project		15,820.52		15,821.	
	<u>\$74,000.</u>	<u>\$85,494.56</u>	<u>\$ 1,800.</u>	<u>\$ 87,295.</u>	
- OTHER PROJECTS					
-					
- Exploration for New Ministries	\$10,000.				
- Divinity Student Bursaries	15,000.				
- South Muskoka Lay Ministry Pro		15,824.81		\$ 15,825.	
- Funding Feasibility Study		8,882.48		8,882.	
	<u>\$25,000.</u>	<u>\$24,707.29</u>	<u>\$ -</u>	<u>\$ 24,707.</u>	
TOTALS:	<u>\$644,000.</u>	<u>\$623,733.67</u>	<u>\$ 111,337. *</u>	<u>\$735,075.</u>	

* SUBJECT TO ADJUSTMENT

(Jan. 14/91)


 Din P. Oosterbaan
 Treasurer.

Parish Development and Education Committee Report to Synod

The Parish Development and Education Committee was formed at the request of the Bishop November 1989 and held its first meeting December 14, 1989. The membership includes Barbara Bolton, Shirley Brown, Rosalie Goos, Flora Renaud, Lynn Uzans, Ray Porth, Terry Bennett and Margaret Johnston (chair).

The committee met four weekends over the period of two years at Sister Mary Cartright's retreat home, Maison Dieu, and furthered conducted two 2-hour teleconferences. Also one meeting with the Bishop was held in December 1990.

The members spent some time clarifying the terms of reference for the committee and defining their mandate before arriving at a work plan. The committee members felt it was necessary to understand where the Parish Development and Education Committee fit in relationship to other Diocesan committees and expressed a need to clarify avenues of communication before its terms of reference could be approved and mandate undertaken. Consequently a recommendation was taken to Planning Committee with some suggestions for a revised organizational chart which in turn was taken to Executive Committee and approved in principle. Further work with the overall chart was left with Planning Committee.

Each member of the Parish Development and Education Committee accepted a task to research what current resources on Parish Development and Education were already available and being used in the Diocese. Further research was done on resources of the National Church and other Dioceses. After reviewing many resources and programs a decision was reached to focus on promotion of already developed programs rather than placing energy on developing new materials. The Committee decided to specifically promote the following resources:

The Stewards for Life Kit
The Congregational Development Kit (National Church)
CLEW
Church Army Decade for Evangelism material
SSJD's Spirituality material
The Whole People of God Church School Curriculum

The National Church Resource Centre has a wealth of information and resources available to diocese and parishes. We recognize that there are many other fine offerings and welcome samples for review at a future date.

Other items of interest; two committee members attended Towards a Whole People Conference and returned with relevant information for our committee.

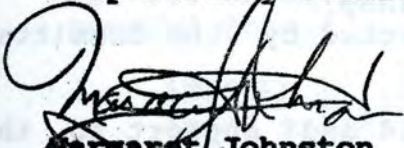
A survey on study resources used by ACW branches was conducted and the results indicated a high interest in an educational component for meetings and information on resource speakers and material.

Current energy of the committee is going into Synod preparation. It is hoped that all delegates to Synod will leave with both knowledge of and enthusiasm for resources that would help their parish or deanery move into the Decade for Evangelism.

Other areas that the committee looked at but has not dealt with in depth are Marriage Preparation and Enrichment programs and the expressed need for Spiritual Directors and Spiritual Mentors.

The committee acknowledges the importance of Parish Development and Education matters in the Diocese and realizes that the work has just begun in fulfilling the mandate. Much is still to be accomplished by the incoming committee members.

Respectfully submitted



Margaret Johnston
Bala, Ontario

March 27, 1991.

NOTICES OF MOTION

- 1) Moved by Dr. D.H. Gould, seconded by The Ven E.B. Paterson

"That Canon 38, special note: Eucharistic Assistants be amended by removing the words "in the administration of the Chalice: from line 2."

(So that the paragraph would read: "Eucharistic Assistant requires a special licence for this purpose from the Bishop. They need not be Lay Readers, etc.)

- 2) Moved by The Rev'd H. Huskins, seconded by Mrs. E. Morrow

CANON ON ARCHIVES

1. The Synod shall provide a secure place of deposit for the archival records of the diocese.
2. The archives shall be administered by the archivist under the direction of the Heritage Committee, said Committee to be subject to the authority of the Executive Committee. The Heritage Committee shall consist of:
 - a) The Bishop
 - b) The Secretary-Treasurer of Synod;
 - c) The archivist;
 - d) such members as may be appointed by the Bishop, and who shall remain in office during the pleasure of the Bishop;
 - e) a Chairman to be elected by the Committee from among its members.
3. The Archivist shall provide aid and support to the Heritage Committee in stimulating and sustaining an interest in, and appreciation of, the history of the diocese.
4. The Archivist shall be appointed by the Bishop and remain in office during the pleasure of the Bishop. It shall be the duty of the Archivist to preserve all diocesan archival materials of historical value, and to arrange and describe them according to standard archival principles.
5. The archives shall be the place of deposit of all non-current diocesan and parochial records which have been determined by the Archivist to be of significant archival value, unless the Heritage Committee is satisfied that the records are held in a secure manner and in a place in which they will not deteriorate or be damaged by the environment.

6. The Archivist and the Chairman of the Heritage Committee shall provide access to the archives, assist researchers in the use of the archives, answer mail, telephone and personal enquiries, and conduct research as requested by the diocese, its officers, and parishes.

Adopted by the Heritage Committee, October 14, 1988.

- 3) Moved by Mrs. S. Gagnon, St. Paul's Manitowaning, seconded by Mr. Frank Boland, St. John's, North Bay.

"This Synod of the Diocese of Algoma petitions the General Synod of the Anglican Church of Canada to authorize one Prayer Book for the Anglican Church of Canada, by maintaining the present Book of Common Prayer, with inserts and additions from the B.A.S. as the General Synod or a Committee appointed by it deem appropriate and necessary, (The Algoma Synod recommends the inserts suggested by the Thorneloe Report) as the Constitutional Book of Worship, Doctrine and Mission of the Anglican Church of Canada.

- 4) Moved by the Rev Canon Don Landon, seconded by Mr. O.K. Lawson

"LAY STEWARDS -- PROVIDING FOR THEIR ELECTION WITH GREATER CLARITY

(The following amendments were proposed by Judge John Wright, then the Chancellor of the Diocese, in 1987. They are now being brought forward for consideration in slightly amended form.)

1. ARTICLE 16 (1) (c)

Amend Article 16 by revoking sub-section (1) (c) and substituting:

"(c) Two Lay Stewards from each Deanery to be elected in the manner provided in Canon 32."

2. CANON 32

Amend Canon 32 by revoking sections 1, 2, 3, and 4 and substituting the following:

Office of Lay
Steward created.

- "(1) (a) There shall be an office of Lay Steward within the Diocese.
(b) Two Lay Stewards shall hold Office in each Deanery.

Duties of Lay
Stewards

- (2) (a) The Lay Stewards shall serve as members of the Executive Committee of the Synod. (See Canon 4)

Once elected, each Lay Steward continues as a member of the Executive Committee during his or her term of office.

- (b) Within their Deaneries, the Lay Stewards shall serve in conjunction with the Regional Dean, and with the Regional Dean they shall be jointly responsible to the Bishop through the Archdeacon, for the duties laid upon them by Canon 31, section 3.

Qualifications of Lay Stewards

(3) A Lay Steward shall:

- (a) be a communicant of at least one year's standing.
- (b) be of the full age of eighteen years
- (c) shall reside in the Deanery being served.
- (d) shall not hold the Bishop's licence as a deacon or a priest.
- (e) shall, at the time of election, be an elected Lay Delegate to the forthcoming Diocesan Synod.

Election of Lay Stewards to the office

- (4) (a)** In each Deanery the Lay Stewards shall be chosen at the electoral meeting of the clergy and Lay Delegates to Synod held within the month prior to the convening of the Synod. (See Canon 31, section 1).

- (b) The election of Lay Stewards shall be by a combined ballot of the clergy and Lay Delegates present.
- (c) The election of Lay Stewards in each Deanery shall be staggered so that one such appointment expires every two years.

Term of office

- (5) (a)** A Lay Steward's term of office shall be four years.

- (b) In the event that a Lay Steward
- (i) dies
 - (ii) is unwilling or unable to act
 - (iii) ceases to be a communicant
 - (iv) accepts the Bishop's licence as a deacon or a priest
 - (v) ceases to reside within 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 the four-year term:

(a) The Archdeacon shall notify the Bishop of the vacancy.

(b) Within eight weeks of notifying the Bishop of the vacancy the Archdeacon shall convene a meeting of the clergy and the Lay Delegates to Synod of the Deanery for the purpose of electing a person to serve the unexpired term of office."1

ADVISORY PROPERTY COMMITTEE REPORT

Members: Mr. N.J. Howson Mr. G. Smedley
 Mr. D.P. Oosterbaan Mr. C. Rous
 The Ven. W.R. Stadnyk Mr. H. Johnston

This committee meets on an Ad Hoc basis, as events and circumstances warrant. The committee deals with property matters that are outside those handled by the respective Deanery Officials and reports to the Finance and Administrative Committee. Since our last Synod report, this Committee has dealt with the following matters:

1. Explored and considered all solutions to providing adequate office space for the present and future needs of the Synod Office. As a result of these deliberations, we recommended that the Wm. McMurray Corporation be asked to expand the existing office, and worked closely with this group during the planning and construction of these facilities. The new office expansion was opened and dedicated on march 6, 1991 by Bishop Peterson.
2. Assisted the heritage Centre Committee to renovate an unused room, adjacent to the Heritage Board room, to provide a storage and work area. This is a pleasant addition to this area of Bishophurst.
3. The residence at 1561 Queen St. East has been completely refurbished. This property had long been neglected and it was determined that the Diocese should maintain a residential presence on this property at this time. The house is now suitable for clergy use, or other Church related occupancy. Should it not be needed for such use, it is capable of attracting a market value rental fee. We are currently exploring the requirements of the Diocese in view of leasing such property.
4. We inspected the damage to the foundation of Bishop Fauquier Chapel. The foundation along the north side of the building has deteriorated to a point that the building is now unsafe for public use. Engineering reports were obtained to determine if the repairs could be made and the recommended procedures to follow in making such repairs. It is estimated that the cost of immediate remedial work will be around \$51,000.00 and reference is made to the Report to Synod by the Friends of the Bishop Fauquier Chapel Committee which appears on page 200 of this publication.

5. Minor repairs to the entranceway and driveway at Bishophurst are needed and should be considered early in the summer of 1991.

6. The attached list, Appendix "A", of real estate sales, purchases, leases, and miscellaneous agreements have been executed since the date last Synod and are now officially reported. Transactions in progress are not included.

Respectfully submitted

Mr. Harry Johnston
Chairman

Mr. Din P. Oosterbaan
Treasurer

APPENDIX "A" - PROPERTY TRANSACTIONS

ADVISORY PROPERTY COMMITTEE REPORT

A) SALE OF LAND

- (Pointe au Baril) - Sale of Parcel 8581, Pt. of Lot 30, Conc. 4, to Verona Teskey for \$76,205. dated Sept. 7, 1989. Transaction completed Sept. 18, 1989. Proceeds of Sale credited to Capital of the Archbishop Wright Building Fund.
- (Azilda) - Sale of Part of Parcel 13216, Sudbury West Section lots 1, 2, 3, Plan M-326 Twp. of Rayside, District of Sudbury (Azilda), to Whitewater Senior's Residence (Legion 553) Incorporated, dated March 27, 1990 for \$63,500.
- (Gravenhurst) - Sale of Part of Lot 11 East side of John St., Plan 8, Town of Gravenhurst designated as part 1, Plan 35R-13430, District Municipality of Muskoka, to Chester G. and Sandra L. Morrison for \$1,500., dated June 22, 1990.

B) SALE OF RECTORIES

- (St. Matthew's Sault Ste. Marie) - Sale of 183 Mark Street, Sault Ste. Marie to Mr. & Mrs. Eric Herndon, \$91,450. (net proceeds) May 14, 1990, held in local Trusts Acc. for Parish.
- (Espanola) - Sale of Espanola Rectory, municipally known as 193 Tudhope Street, Espanola, Parcel 20045, Sudbury West Section Lot 588, Plan M-273, Town of Espanola, District of Sudbury. Consideration: \$105,000. to Ruth Ina Black, Nov. 15, 1990. Net proceeds held in local Trusts Acc. for Parish.

C) EASEMENTS

- (Walford) - Grant of Easement dated May 30, 1989 to Ontario Hydro covering part of S.E. Quarter of Section 27, parcel 27-4-9, Twp. of Victoria, District of Sudbury (Town of Walford) Consideration \$80.06.

D) MISCELLANEOUS

(St. Michael & All Angels, Thunder Bay) - Mortgage by CIBC Mortgage Corporation on lot 79, Plan 838 and part of lot 3A, Conc. A Twp. of McIntyre, City of Thunder Bay, in the amount of \$375,000. dated Jan. 25, 1990.

(St. Michael & All Angels, Thunder Bay) - General assignment of Rents in connection with Mortgage described in Document No.P 5-11 in favour of CIBC Mortgage Corporation dated Jan. 25, 1990, and registered as No. 314556 at the Registry Office, City of Thunder Bay.

(St. Michael & All Angels, Thunder Bay) - Chattel Mortgage dated Jan. 18, 1990 to CIBC Mortgage Corporation in connection with mortgage mentioned in Document P 5-11, to provide additional security bearing guarantee by the Rector and Wardens of St. Michael and All Angels' Church.

(St. Peter's, Sault Ste. Marie - Plan of Survey of Lots 216, 217 and 218, Registered Plan M-30, City of Sault Ste. Marie, Douglas Street property of St. Peter's Anglican Church, dated Sept. 15, 1988, bearing O.L.S. Legal Seal.

(Gregory) - Order approving Cemetery by the Ontario Ministry of Consumer and Commercial Relations, Cemeteries Branch, dated Oct. 11, 1988; Cert. No. 88-2-26 re Cemetery enlargement to be know as Christ Church Greater Cemetery, on Part of Lot No. 18, Conc. 9, Municipality of the Twp. of Muskoka Lakes, and District Municipality of Muskoka.

(Gregory) - Copy of Plan 35R, plan of Survey re part of lot 18, Conc. 9, Twp. of Medora now in the Twp. of Muskoka lakes by Coote, Jackson & Hiley Ltd., O.L.S.'s Land Surveyors, May 11, 1987, received and deposited Oct. 14, 1987 by the Deputy Land Registrar for the Registry Division of Muskoka.
Plot Plan re addition to Anglican Church Cemetery at Gregory, part of lot 18, Conc. 9, dated Oct. 2, 1987, and Registered as No. 223264 Oct. 27, 1988.

- (Espanola) - Copy of Notice of Decision by the Espanola and Area Planning Board dated Aug. 22, 1990 approving a lot Adjustment to correct minor encroachment.
- (Espanola) - Copy of Plan of Survey No. 53R-13036 by W.J. Keatley, Ontario Land Surveyor, for Lot No. 117, Registered Plan M-77, Town of Espanola, Township of Merritt, District of Sudbury.
- (Espanola) - Charge/Mortgage by Stanley Wayne and Patricia Ann Putman for \$80,000. on Parcel 14481, Sudbury West Section, Lot 66, Plan M-77, Town of Espanola, Twp. of Merritt, District of Sudbury. Held on behalf of St. George's, Espanola. Registered as No. 693059 on Nov. 15, 1990, at the Land Titles Office, Sudbury, Ontario.
- (St. John's, Sault Ste. Marie) - Letter of Acknowledgement between Carlo Richard Longarini and Gabriella Longarini, joint owners of 176 Central Park Avenue, and St. John the Evangelist Anglican Church, Sault Ste. Marie, for use of part of Church property per Property Survey dated June 7, 1988.
- (St. Brice's, North Bay) - Mortgage between the Incorporated Synod of the Diocese of Algoma for St. Brice's, North Bay, and Jerry and Marjorie Smith - \$30,000 on Lot 71, Plan 38, City of North Bay, District of Nipissing. Due Sept. 14, 1995. Mortgage is a Second Charge and will only bear interest if in default, and then at the Prime Rate of Canadian Imperial Bank of Commerce, plus 3%. Also Memorandum of Agreement between St. Brice's Anglican Church and The Rev'd Jerry Smith.

BISHOP'S APPEAL MONITORING COMMITTEE

As of December 31, 1990, a total of \$2,524,781. in pledges had been reported on a minimum target of \$2,200,000. Following a successful campaign, Bishop Peterson invited representatives from each deanery to form a committee to monitor the spending of the money that was raised.

This group includes: Algoma Deanery, the Rev'd. Wm. B. Neuman, Mrs. E. Woods; Muskoka, The Rev'd. Canon J.M.A. Wright, Mr. G. Irvine; Sudbury, The Ven. E.B. Paterson, Mr. R. Mulholland (attended first meeting and later found it necessary to resign); Temiskaming, the Ven. L. Shaw, Mrs. L. Landers; Thunder Bay, The Rev'd Canon F.G. Roberts, Mr. Wm. Kosny.

An organizing meeting was held at the Church of the Epiphany, Sudbury, on October 24, 1990. Also present at this meeting were Bishop L.E. Peterson, Mr. D. Oosterbaan and Mr. N. Greene. Regrets: Canon Wright and Wm. Kosny.

A Chairman was elected (Canon F.G. Roberts), and the mandate of the Committee was discussed.

Meetings of this Committee will be convened as required to fulfill the following terms of reference:

1. To consider requests for funding and make recommendations to the Executive Committee.
2. Monitor status of pledge redemption and campaign progress.
3. Approve action plan for delinquent accounts.
4. Communicate with Parishes, as required, relative to the status of the fund.
5. The Committee comprises of representatives from the five Deaneries,

Detailed Financial reports as at the fiscal year-end of December 31, 1990 are attached hereto.

Respectfully submitted

F.G. Roberts,
Chairman

DIOCESE OF ALGOMA

BISHOP'S APPEAL CAMPAIGN FUND

BALANCE SHEET AS AT DEC. 31st, 1990

ASSETS

180	Petty Cash	\$ -
181	Canada Trust - Dica	142,622.02
182	Investments	-
183	Accounts Receivable (Note 1)	11,327.06
184	Accrued Interest	-
185	Pledged Amounts (Contra)	2,524,780.69

\$2,678,729.77

LIABILITIES

186	Accounts Payable	\$ -
187	Clearing Account (Contra)	2,524,780.69
188	Control Account (See Page 2)	153,949.08

\$2,678,729.77

NOTE 1) Reflects total of negative balances owing by parishes at time of the 2nd Gift Share Distribution.


Din Oosterbaan
Diocesan Treasurer

(Jan. 23/91)

DIOCESE OF ALGOMA

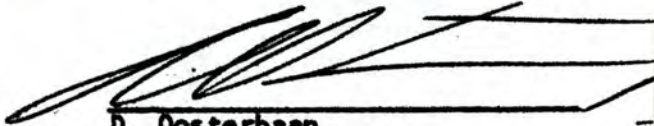
BISHOP'S APPEAL CAMPAIGN FUND

ACCUMULATIVE STATEMENT OF INCOME/EXPENSES/DISBURSEMENTS

<u>INCOME</u>		<u>TO</u> <u>SEP. 30/90</u>	<u>OCT. 1, 90</u> <u>TO DEC. 31/90</u>	<u>TO</u> <u>DEC. 31/90</u>
188-001	Gift Shares Received	\$483,297.35	\$153,949.08	\$637,246.43
188-002	Interest Earned	6,307.25	1,593.24	7,900.49
188-003	Adm. Costs Dio. Share	-	5,191.89	5,191.89
		<u>\$489,604.60</u>	<u>\$160,734.21</u>	<u>\$650,338.81</u>

<u>EXPENSES/DISBURSEMENTS</u>				
188-021	Navion - Fees	\$143,000.00	\$ -	\$143,000.00
188-027	Navion - Travel	16,952.59	-	16,952.59
188-022	Travel/Accomm/Mtg. Costs	12,411.55	975.58	13,387.13
188-023	Postage/Express	3,253.33	1,349.40	4,602.73
188-024	Telephone/Fax/Envoy 100	4,710.57	584.61	5,295.18
188-025	Stationery/Printing	5,943.19	323.32	6,266.51
188-026	Rent, Sudbury Office	1,732.50	116.00	1,848.50
188-028	Computer Hdw/Software	11,538.46	-	11,538.46
188-029	Promotional Material (Including Parish Bulletins)	8,050.69	2,180.42	10,231.11
188-030	Salaries/Benefits	12,118.50	1,255.80	13,374.30
		<u>\$219,711.38</u>	<u>\$ 6,785.13</u>	<u>\$226,496.51</u>
188-050	B.A.C. Funds Distr.	199,461.84	153,949.08	353,410.92
	Excess Exp/Disb. over Inc.	70,431.38	-	70,431.38
		<u>\$489,604.60</u>	<u>\$160,734.21</u>	<u>\$650,338.81</u>

(Jan. 23/91)


D. Oosterbaan,
Diocesan Treasurer

BISHOP'S APPEAL ALLOCATION

(Diocesan Share Account)

TRIAL BALANCE SHEET AS AT DECEMBER 31, 1990

ASSETS

190	BAF - Deposit Funds	\$ 6,883.48
192	BAF - Investments (Note 1)	125,455.36
193	BAF - Accounts Rec/Accrued Int.	1,252.13

\$133,590.97
=====

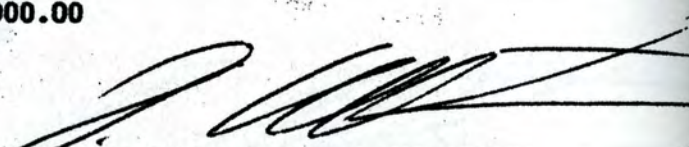
LIABILITIES

195	BAF - Accounts Payable	\$ 12,915.60
198	BAF - Expense Fund - Excess Revenue over expense year-to-date	120,675.37
199	BAF - Capital Account	

\$133,590.97
=====

NOTES

1) Can.T-Bill - FEB. 1/91 11.75% - \$128,000.00


Din P. Oosterbaan,
Treasurer

BISHOP'S APPEAL ALLOCATION

(Diocesan Share Account)

OPERATING STATEMENT FOR PERIOD ENDING DECEMBER 31, 1990

INCOME

198-001	BAF - Diocesan Shares	\$145,016.16
198-002	BAF - Interest Earned	6,811.29
		=====
		\$151,827.45
		=====

EXPENDITURES

198-100	BAF - Travel Accomodation	\$
198-101	BAF - Postage/Express	\$
198-102	BAF - Tel/Fax	\$
198-103	BAF - Print/Stationery	\$ 22.30
198-104	BAF - Miscellaneous	\$
198-105	BAF - Auth'd Grants Disbursed	\$ 25,937.89
198-106	BAF - BAC Adm. Costs paid	\$ 5,191.89
		=====
		\$ 31,152.08
198-000	Excess Receipts over Disbursements	\$120,675.37
		=====
		\$151,827.45
		=====

BISHOP'S APPEAL ALLOCATION

(Diocesan Share Account)

EXPENDITURES BY CASE CATEGORY TO DEC. 31/90

HUMAN RESOURCES

- a) **Executive Archdeacon**
Cost of search for, travel, accom.etc. \$ 3,525.29
- b) **Development and Training of Lay Ministry**
- c) **Curacy Development and Training**
- d) **Support Services for Clergy**

COMMUNICATIONS

- a) **Training**
- b) **Hardware**
 - 6 Fax Machines \$ 9,625.00
 - Teleconferencing Equipment \$ 9,497.00
 - \$ 19,122.00**
- c) **Alcorno Anglican**
Christmas 1990-Radio/Newspaper Adv. \$ 3,290.60

COMMUNITY OUTREACH

- a) **Development of Special Ministries**
- b) **Christian Education and Evangelism**

\$ 25,937.89

WILLIAM McMURRAY CORPORATION

On March 7, 1991 our Bishop, the Rt. Rev'd Leslie E. Peterson, and the Board of Directors of Wm. McMurray Corporation conducted a ribbon-cutting ceremony and dedication service to officially open the new expanded office facilities for the Diocese of Algoma.

This was the culmination of months of planning and discussions as to how best meet the needs of the Diocesan Synod offices currently and well into the 21st century. We are proud of the addition to the building and are confident that it will handle current and future needs. We trust that our new Executive Archdeacon and support staff will be comfortable in these new surroundings.

The residential sector of our building continues to have full occupancy. We are presently using all government subsidy monies available to us, however we have yet to require financial support from our sponsors, the Diocese of Algoma and St. Luke's Cathedral. Our tenant mix continues to maintain the community spirit that our building has enjoyed from its beginning. At the present time we have the fourth retired member of the clergy with us, thus fulfilling some of the terms of reference set out in our charter.

We extend a warm invitation to all Lay and Clergy Delegates to Synod, to visit our building and inspect our recent addition to the Diocesan Office. Once again we invite all Synod delegates to forward to us names and addresses of anyone known to them who may wish to apply for accommodations in our building. Our continued success depends on having a meaningful waiting list of desirable future tenants.

Appended hereto are financial reports for the Corporation.

Respectfully submitted.

H. Johnston
Chairman

Din P. Oosterbaan
Secretary Treasurer

Audited Financial Statements of

WILLIAM McMURRAY CORPORATION

July 31, 1980



Peat Marwick Thorne

Chartered Accountants

452 Albert Street E.
Suite 200
P.O. Box 578
Sault Ste. Marie, Ontario
P6A 5M6

Telephone (705) 949-5811
Telefax (705) 949-0911

AUDITORS' REPORT

To the Board of Directors of
William McMurray Corporation

We have examined the balance sheet of William McMurray Corporation as at July 31, 1990 and the statements of revenue and expenses, accumulated surplus, replacement reserve fund, subsidy surplus fund and changes in financial position 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 Corporation as at July 31, 1990 and the results of its operations and the changes in its funds and financial position for the year then ended in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Peat Marwick Thorne

September 24, 1990

WILLIAM McMURRAY CORPORATION

Balance Sheet

July 31, 1990

	1990	1989
Assets		
Current assets:		
Cash	\$ 10,071	6,232
Prepaid expenses	2,652	2,539
	<u>12,723</u>	<u>8,771</u>
Restricted funds:		
Replacement Reserve Fund cash	37,349	30,563
Replacement Reserve Fund interest receivable	-	714
Subsidy Surplus Fund cash	6,941	5,877
	<u>44,290</u>	<u>37,154</u>
Fixed assets (note 1):		
Land, building, equipment and furniture	785,305	785,305
Accumulated depreciation	43,697	38,331
	<u>741,608</u>	<u>746,974</u>
	<u>\$ 798,621</u>	<u>792,899</u>

Liabilities and Fund Balances

Current liabilities:		
Accounts payable and accrued liabilities	\$ 13,407	9,455
Principal due within one year on long-term debt	5,933	5,400
	<u>19,340</u>	<u>14,855</u>
Long-term debt (note 2):		
11% First mortgage payable	690,820	695,396
6% Second mortgage payable	50,104	50,894
	<u>740,924</u>	<u>746,290</u>
Principal included in current liabilities	5,933	5,400
	<u>734,991</u>	<u>740,890</u>
Fund balances:		
Replacement Reserve Fund	37,349	31,277
Subsidy Surplus Fund	6,941	5,877
	<u>44,290</u>	<u>37,154</u>
	<u>\$ 798,621</u>	<u>792,899</u>

Approved by the Board:

Director

Director

WILLIAM McMURRAY CORPORATION

Statement of Revenue and Expenses

Year ended July 31, 1990

	Residential	1990 Commercial	Total	1989 Total
Revenue:				
Rental income	\$ 81,715	10,188	91,903	89,216
Interest and other income	1,803	—	1,803	1,470
Federal 56.1 Assistance (C.M.H.C. Subsidy)	50,433	—	50,433	50,433
	133,951	10,188	144,139	141,119
Expenses:				
Municipal taxes	14,981	931	15,912	14,661
Insurance	2,715	302	3,017	3,026
Repairs and maintenance	5,981	—	5,981	7,223
Janitorial services	5,046	—	5,046	4,951
Utilities	12,298	1,366	13,664	12,320
Administration	6,195	—	6,195	5,900
Professional fees	2,516	280	2,796	2,550
Office and general	5,091	—	5,091	4,539
Depreciation	5,366	—	5,366	4,857
Interest on long-term debt	73,119	4,408	77,527	78,041
	133,308	7,287	140,595	138,068
Excess of revenue over expenses	\$ 643	2,901	3,544	3,051

WILLIAM McMURRAY CORPORATION

Statement of Accumulated Surplus

Year ended July 31, 1990

	1990	1989
Balance at beginning of year	\$ -	-
Excess of revenue over expenses:		
Residential space	643	69
Commercial space	2,901	2,982
	3,544	3,051
Contribution to Replacement Reserve Fund	3,000	3,000
Contribution to Subsidy Surplus Fund	544	51
	3,544	3,051
Balance at end of year	\$ -	-

Statement of Replacement Reserve Fund

Year ended July 31, 1990

	1990	1989
Balance at beginning of year	\$ 31,277	28,140
Interest earned	3,072	2,137
Contribution from Operating Fund	3,000	3,000
Balance at end of year	\$ 37,349	31,277

Statement of Subsidy Surplus Fund

Year ended July 31, 1990

	1990	1989
Balance at beginning of year	\$ 5,877	5,430
Interest earned	520	396
Contribution from operations	544	51
Balance at end of year	\$ 6,941	5,877

WILLIAM McMURRAY CORPORATION

Statement of Changes in Financial Position

Year ended July 31, 1990

	1990	1989
UNRESTRICTED CASH PROVIDED BY (USED FOR):		
Operations:		
Excess of revenue over expenses	\$ 3,544	3,051
Depreciation which does not involve cash	5,366	4,857
	8,910	7,908
Changes in non-cash operating working capital	3,839	1,149
Contribution to Subsidy Surplus Fund	(544)	(51)
	12,205	9,006
Financing:		
Reduction of long-term debt	(5,366)	(4,856)
Contribution to Replacement Reserve Fund	(3,000)	(3,000)
	(8,366)	(7,856)
Increase in unrestricted cash	3,839	1,150
Unrestricted cash at beginning of year	6,232	5,082
Unrestricted cash at end of year	\$ 10,071	6,232

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1990

General:

The Corporation is incorporated without share capital under the laws of Ontario and its principal activity is to provide rental accommodation for the elderly and others in need.

Summary of significant accounting policies:

Fixed assets:

Fixed assets are stated at cost. Depreciation is provided on the building at an amount equal to the principal repayment of the mortgages which are amortized over 35 years.

No depreciation is provided on equipment and furniture as a provision for replacement is made in the Replacement Reserve Fund.

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 Canada 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 on an accrual basis.

1. Fixed assets:

	1990			1989
	Cost	Accumulated depreciation	Net	Net
Land	\$ 87,366	—	87,366	87,366
Building	675,783	43,697	632,086	637,452
Equipment and furniture	22,156	—	22,156	22,156
	\$ 785,305	43,697	741,608	746,974

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1990

2. Long-term debt:

11% First mortgage, payable \$7,798 monthly including interest and taxes, matures August 1, 2016 and is secured by the land, building and equipment located at 619 Wellington Street East, Sault Ste. Marie.

6% Second mortgage, payable \$315 monthly including interest, matures August 1, 2016 and is secured by the land and building at 619 Wellington Street East, Sault Ste. Marie.

Principal due within each of the next five years is approximately as follows:

1991	\$ 5,933
1992	6,600
1993	7,300
1994	8,000
1995	8,900

3. Related party transactions:

The Corporation's commercial rental space is leased to the Incorporated Synod of The Diocese of Algoma. The Diocese administers the operations of the Corporation and both entities have some common directors.

The 6% second mortgage is held by the Diocese.

4. Government assistance:

The Corporation receives assistance from Canada Mortgage and Housing Corporation (C.M.H.C.) to a maximum of \$50,435 per year to reduce project cost and rentals. The Corporation is required to charge lessees rent based on a rent-to-income scale. The Corporation is also required to appropriate a specified amount to a Subsidy Surplus Fund and a Replacement Reserve Fund.

REPORT OF THE DIOCESAN COMMUNICATIONS COMMITTEE

MAY, 1991

In the fall of 1989, Bishop Peterson appointed Mrs. Ruth Loukidelis, Mrs. Allison Cline, The Reverend Mark Moote, Mr. John Anderson, and Mr. Martin Chapman to a committee that would assist the Communications Officer in his work. These creative and energetic members of our Diocesan family, encouraged by the Bishop, supported by the Diocesan Executive Committee and with the full cooperation of Mr. Don Smith and Mr. Robert Boyer of the Algoma Anglican, have completed a very productive first year and are off to an even more impressive start in 1991.

These members can list among their accomplishments over the past year and one-half, the following:

A) Approval by the Diocesan Executive Committee of the following six goals to form the basis of a Communications Policy for the Diocese:

1. To ensure that the work and views of the Diocese and its parishes can be made public through the media when required, to encourage understanding, commitment and action;
2. To provide ways for members of the church community to meet together, to get to know one another better and to give expression to the life of the church.
3. To act on behalf of the Diocese of Algoma in developing compatible communications systems within the Church and beyond and to encourage training in their use.
4. To act on referrals from the Bishop or the Executive Committee and review with recommendations any requests received for Diocesan support in materials in print, television, and radio.
5. To support the work of the our Diocesan newspaper, and to promote its use as a communications vehicle by all people in our diocesan family.
6. To develop a yearly Diocesan Communications plan and to encourage and support each parish and deanery to do the same.

These goals may appear lofty, but the Committee believes that they represent a workable program. In an effort to begin working towards them, a set of objectives and an action plan for our first goal, working with the media, has already been developed, approved by the Diocesan Executive Committee and is being implemented. A second set of objectives and an action plan has been developed for our fifth goal dealing with the Algoma Anglican. These have been approved in principle by the Diocesan Executive, published in the April issue of the Algoma Anglican, and after further review, will be presented to the Diocesan Executive for final approval in the fall of 1991. Objectives and actions plans will be developed for each of the remaining goals.

B) The purchase of a computer and laser printer for the Bishop's secretary

Our Bishop's secretary is an important link in the communications chain within our Diocese. For example, she takes and types the minutes of every Diocesan Executive meeting, where many important decisions are made. These minutes must be edited and retyped before they can be mailed out. The Communications Committee hopes that this new equipment will reduce the amount of time it will now take to get this important material out to those who need to know about it.

C) The purchase of equipment for eight teleconferencing stations across the Diocese

This equipment is now based in Thunder Bay, Marathon, Sault Ste. Marie, Little Current, Sudbury, Parry Sound, North Bay, and Haileybury. To the best of our knowledge, this equipment has already been used by the Human Resources Committee, the Parish Development and Education Committee, the Communications Committee, the Algoma Anglican, Camp Manitou, the Church of the Resurrection (Sudbury), and the Muskoka Deanery Clericus.

D) The purchase and installation of six facsimile machines

These machines now provide for almost instantaneous, 24 hour a day, transmission of printed documents between the following points within our Diocese: The Archdeacons of Thunder Bay, Algoma, Sudbury/Manitoulin, Parry Sound/Muskoka, Temiskaming, the Communications Officer and the offices of the Algoma Anglican. A further possibility may be to expand the network to include all of the Regional Deans. This system also connects the Communications Officer to 38 newsrooms across our Diocese.

E) A decision by the Diocesan Executive not to proceed with Anglican Video but instead to develop our own information campaigns

To this end, the Communications Committee produced its own radio commercials which were carried across the Diocese during the 1990 Christmas season. As a committee, we learned much from this experience and were pleased that our first effort was so well received.

As we are now well into the Decade of Evangelism, the Communications Committee is investigating the possibility of a major media campaign to increase the profile of the Anglican Church across our Diocese. This campaign would be held in conjunction with the workshops designed to train our parishes on how to welcome new members and integrate them into our parish families. Both components of this campaign would be based upon a very successful model developed for the Diocese of New Westminster.

F) The Communications Committee has also been instrumental in securing additional resources for our Diocesan newspaper

This support should be helpful to our paper in two ways. First, it will allow our Editor to become a member of the Canadian Association of Anglican Diocesan Newspaper Editors. This association seeks to improve

the quality of diocesan papers through the sharing of experiences, workshops, seminars, judges critiques, and competitions. Secondly, additional financial resources have been made available to the newspaper through the Bishop's Appeal. This will allow the paper to expand to twelve or sixteen pages in length where required and thus, reduce the length of time between when an article is submitted and when it is published. In addition, it will help to enable the paper to take a more pro-active stance in covering the news within the Diocese.

The Communications Committee hopes to explore in the near future the possibility of having assistant regional editors. These individuals would directly receive and solicit news from local parishes and report on events within each Deanery. Each Deanery would then be allotted so much space within the paper and that section would be called: News from Thunder Bay Deanery, or News from Muskoka Deanery, etc. From time to time, a Deanery might approach the Communications Committee about using their space in a particular issue of the Algoma Anglican for a special report on the strengths and gifts which they contribute to our Diocesan family, as well as the struggles and challenges which they face.

G) Communications Committee and the Deanery of Sudbury bring to the Diocese of Algoma \$40,000.00 to \$50,000.00 worth of audio recording equipment

Through the Bishop, the Communications Committee was made aware that the Diocese of Fredericton was abandoning its production of radio programs and selling off its production equipment valued at between \$40,000.00 and \$50,000.00. The Committee worked with the Sudbury Deanery Clericus and the churches in the Sudbury Deanery and purchased the equipment for \$100.00 plus shipping costs. During the March Break, The Reverend Mark Moote and his wife, Leona, journeyed to Fredericton and returned pulling a trailer filled with audio recording equipment. We are now in the initial stages of implementing a plan for a full scale facility for production of radio commercials, which complements the theme "Decade of Evangelism".

H) Plans to Provide Coverage for Synod

With the cooperation of Mr. Don Smith, Editor of the Algoma Anglican, the Committee has arranged for a reporter from Muskoka Publications to cover Synod for our Diocesan paper. In addition, Mr. Martin Chapman from the C.B.C., and a member of the Communications Committee will be preparing press releases on our behalf for the outside media.

Other members of the Communications Committee will be producing a daily summary of Synod Highlights. These will be available to delegates every morning.

Another member of the Communications Committee will be video-taping Synod events. We hope to produce a 15 minute video of Synod Highlights, a copy of which will be sent to each parish before Sunday, June 9, 1991.

Communications Committee
May, 1991

As you can see, the members of this Committee have been very busy and as Chairman, it has been a privilege to work with such dedicated and creative people. We would like to thank the Bishop and the members of the Executive Committee for their encouragement and support. We would also like to thank you, the clergy and people of Algoma. Without your suggestions and financial support of the Bishop's Appeal, many of these initiatives could not have taken place.

Respectfully submitted,

Franklin A. Doe

The Reverend Franklin A. Doe
Communications Officer

Report of the STEWARDSHIP & PARISH DEVELOPMENT OFFICER

As the Diocese of Algoma enters the Decade of Evangelism, Stewardship becomes no less important. As stewards responsible for sharing the Good News of Christ, our use of all that God has entrusted to us becomes a response of our faith -- a response to that same Gospel of Christ! It is through the wise and effective use of our time, gifts and abilities, lives, treasures, and of creation, that we become faithful stewards in all we do.

One of the major resources the Stewardship department has to offer the parishes as they help their people become aware of the tasks ahead, and how they can be achieved, is the Resource Kit:

Stewards For Life

This excellent package of resources can be integrated into the total life of the parish -- Bible study, worship, Sunday School and youth groups, advisory boards, ACW groups, study groups, visitation, financial planning, personal growth, etc. The Stewards For Life kit has been introduced to the Algoma and Thunder Bay Deanery Councils, and several parishes in those deaneries have taken advantage of the Manual and Videos which are available from the Stewardship Officer (\$50). I have been invited to the fall Temiskaming Deanery Council, and hope to get to the Sudbury and Muskoka Councils as well. At the invitation of parishes or area churches, workshops are provided to enable the stewardship representatives of each parish to effectively use the materials. More information about the Stewards For Life program can be obtained from the Stewardship Officer or from the Stewardship Committee Representatives:

ALGOMA	- Mrs. Carol Peterson (Thessalon)
MUSKOKA	- Mrs. Audrey Westover (Bala)
SUDBURY	- Mr. Bob McLatchie (Capreol)
TEMISKAMING	- Mr. Buck Byerlay (Englehart)
THUNDER BAY	- Mrs. Barbara McGill (Marathon)

In 1990, Mr. Kenneth Kerr, Planned Giving Officer from the National Church visited each deanery in our diocese to present very informative Planned Giving Workshops. Representatives from 26 parishes had the opportunity to hear from professionals the advantages of "planning" for the eventual distribution of accumulated assets -- through wills, bequests, annuities or life insurance. What an excellent way to remember the church without depriving oneself of the necessities of life! Planned Giving brochures will be available to you at Synod. Parishes who were represented at the workshops already have additional copies.

Many congregations of the Diocese continue to have Parish Life Conferences with a number of emphasis:

- forming a Mission Statement
- setting priorities
- working on goals and objectives (or reviewing them)
- highlighting a particular program or concept
- promoting educational events
- encouraging fellowship and Body (of Christ) Building

I am pleased to have been invited into about 75% of the parishes in my three and one half years with the diocese. I enjoy meeting and working with the people, and hope to get to a few more parishes before my term of employment comes to an end at the end of 1991.

As Lay Reader-in-charge of St. John's, Garden River, I have been privileged to work and share with the native peoples across the diocese. In the past year, a Diocesan Native Council has been formed and now has representation on the National Native Council (Lana Grawbarger). A major achievement of this group was the successful Native Convocation held in July 1990. A second conference is scheduled for this summer at Camp Wakonda, Echo Bay, for July 19-21, 1991. Brochures and registration forms will be available at Synod. Please see that native people throughout the diocese are made aware of this meaningful experience available to them.

In my position as Parish Assistant (Program) Officer, I

- attend and report to the Executive Committee
- am a member of the Planning Committee and the Parish Development and Education Committee
- provide leadership training through the Christian Leadership Effectiveness Workshops
- assist in planning the diocesan "Keep This Weekend O.P.E.N"
- am resource person for parish events (e.g. Mission Statements)

I have also been privileged to take part in events outside the diocese:

- Province of Ontario Stewardship Conference, Toronto
- Assessor on A.C.P.O. team
- National Planning Committee for Program Officer's Consultation
- Program Officer's Consultation, Niagara Falls
- I.S.A.R.C. (Interfaith Social Assistance Review Comm)
- Interview team for new National Director of Stewardship/Financial Development

The years ahead promise to be ones of decision, promise, and challenge for our Diocese. Hopefully, Stewardship and Parish Development will share in those programs and the dreams.

Respectfully submitted,
Rosalie Goos

REPORT OF THE HUMAN RESOURCES COMMITTEE

This committee, whose primary function is to provide assistance and support for the Bishop in the sensitive area of Human Relations consists of the following persons:

The Right Rev'd L.E. Peterson	Mr. C. Vaillancourt (Resigned: Dec.90)
The Very Rev'd I.L. Robertson	Mr. O. K. Lawson (Appointed: Feb.91)
The Ven. W.R. Stadnyk	Dr. M. Richardson
The Ven. E.B. Paterson	Mr. T. C. Luck
The Ven. M.S. Conliffe	Mr. K. Goos
The Ven. N. Goater	Mrs. E. Noble
The Ven. L. Shaw (Appointed: Nov.90)	Mr. D.P. Oosterbaan
The Ven. R. Kreager (Retired: Aug.90)	Mr. W.M. Kosny
The Rev'd Canon J.S. Crouch	The Rev'd J. McRae
The Ven. Rodney Andrews (Appointed: Apr.91)	Mrs. J. McAlpine, Recorder

The first meeting for the 1989-1991 tenure of this committee was held in Holy Trinity Church, Sault Ste. Marie, Ontario on June 28/29/1989, followed by others at the same location on:

August 16/17/1989
November 1/2/1989
April 18/19/1990
June 13/14/1990

August 15/16/1990
November 12/13/1990
February 6/1991 (teleconference)
April 17/18/1991

The accepted principles governing administration of human resources within the Diocese of Algoma are:

- Guided by a spirit of prayer and discernment of the Gospel Message
- Become an expression of the faith community
- based upon Christian justice
- accomplished in a climate of mutual respect and shared responsibility
- provide for personal growth and development
- enable persons to fulfill the service for which they have been chosen and for which they will be held accountable

Employment policy for the Diocese will be such that there is a clarity of expectations through development of the following procedures:

- assessment of ministry need - clergy and congregations
- position design and preparation of a proposal
- Position description
- compensation and reward benefits
- development of a contract/covenant
- review of personal development for the purpose of self-improvement and growth

The agenda for all meetings of this Committee is heavy with theological and administration matters requiring prompt attention, requests of advisory and support nature from the Bishop, and on-going studies and procedures for improving human services to the Diocesan family. The substance of this report is a summary of some of the 1989-1991 transactions.

Inventory of Human Resource skills within Algoma

One of the duties of the Human Resources Committee is the supply of candidates for service on various Diocesan/Deanery Committees, and it was agreed that a bank of information (identifying names and skills of Algoma Anglicans) was required. A committee designed on a Deanery basis has been formed which will require co-operation and involvement of all members to make this project successful. We must take stock of the individual talents available in Parishes, and match those talents with what needs to be done.

Continuing Education for Clergy: Sabbaticals: Retirement

The matter of continuing Education and professional development of Clergy is an essential ongoing process and participation in the available programs is encouraged. The Committee has recommended that Parishes assist their Parish Priest to undertake periodic studies in accordance with General Synod Canon 12, terms of National/Diocesan/Clergy Continuing Education Fund; and that a personal education plan be part of the covenant between a Parish Priest and a Parish. Present Diocesan statistics indicate that some 20 Clergy will be reaching age 65 within the next 10 years - successful Retirement Seminar to educate and prepare Clergy and spouses of retirement age was held August 29/Sept. 1/1989.

Employee Assistance Program

Day-to-day living in today's world creates a wide range of human difficulties that often require professional counselling and outside assistance. The Pastoral Institute of Northern Ontario provides a specialized employee assistance program and service for clergy and clergy families - consultation is on a personal confidential basis and sessions are not divulged to anyone. The Committee has recommended that this service be made available to Diocesan Clergy and their immediate family.

Canon on Discipline (General Synod Canon XVIII)

The matter of loyalty, obedience and discipline in a Bishop/Clergy relationship is a very delicate situation made extremely sensitive by recent Human Rights Legislation and Archbishop Scott (formerly our Primate) was invited to share his insights with the Committee on November 2, 1989.

A very lengthy and soul-searching dialogue took place during which many situations were discussed as new as the manner in which they were resolved. It would appear that relationships are improved if there is a clear understanding between Bishop and Clergy and Parish of each person's role at the commencement of the appointment and that these are documented for future reference.

Canon on Discipline cont'd.

The Bishop provides pastoral support..Clergy are obedient to the Bishop.. Clergy and Parish are responsible and accountable to each other..The total purpose is to enable people to develop as the people of God! Following Archbishop Scott's presentation, a "Discipline Canon Committee" was struck to explore further the procedures for a Canon on Discipline and prepare a document. After consultation with others this committee concluded that a revised General Synod Discipline Canon XVIII (which had been presented for first reading in General Synod 1989) meets the needs of the Diocese of Algoma and that this procedure should be used forthwith.

The Human Resources Committee recommends that executive committee support and endorse Canon XVIII - Discipline as carried on first reading at 1989 General Synod with the understanding that the preamble as set out in first reading be incorporated in the final draft.

Assistance for the Bishop - Executive Archdeacon

The Bishop's heavy workload and strong directives from previous Synods demanded that assistance for the Bishop be provided. The Bishop suggested an "Executive Archdeacon". The requirements would include that the person selected must be prepared to live in Sault Ste. Marie, travel throughout the Diocese, handle Episcopal Administration duties in the Bishop's absence and report to the Bishop. The position would run for at least 3 years and possibly 5. The institution of this office would require a review of the financial implication upon the Diocese, accomodation within Synod office building, and Administrative status in the Synod organization. Committees were struck to investigate all matters pertaining to this new position and subsequent planned events enabled the required conditions to be met. A "Bishop's Appeal" for funds to meet Diocesan needs was very successful and showed a solidarity within the Algoma family.

A position description for an Executive Archdeacon was developed and widely advertised with the result that the candidate chosen, Rev'd Rodney Andrews, started duties on April 1, 1991. He will occupy an office adjacent to the Bishop located in a newly-completed addition to the existing Synod Office.

Diocesan/Deanery/Parish Leadership and Training

Program to develop leadership and delivery of a mutual ministry by both Clergy and Laity is being devised by a sub-committee chaired by the Rev'd John McRae. It will have two major emphases:

- . . . working towards a leadership vision for the Diocese and each of its Deaneries and Parishes.
- . . . beginning a systematic process of Parish self-analysis and development.

Although many events have been carried out to present the various elements of leadership development and training - Supervisor's Workshops, Leadership Conferences, Team Building Exercise, Summer Student Workshops, etc.--the main thrust has been directed to special training and use of Interim Pastors for providing an Interim Ministry to a Parish where a vacancy has occurred.

Diocesan/Deanery/Parish Leadership and Training cont'd

Several Parishes within the Diocese have experienced an Interim Ministry with positive results and it is becoming clear that such a Ministry would be beneficial in every Parish at an appropriate time so that an re-evaluation of mission can be made.

An Interim Pastor's Training course is available for this important type of Ministry and candidates are being selected to undertake these studies. Interim Ministry position descriptions and Covenant have been prepared to set out conditions and now are in process of approvals.

Motion 16 - Diocesan Synod May/1987

This motion was referred to Human Resources Committee for attention and action. The subject matter follows:

• An ad hoc committee of Synod be established to make recommendations on the following topics for action by next Session of Synod..

- (a) To formulate Diocesan guidelines on which parochial job descriptions will be eased.
- (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.

Motion from Diocesan Executive Committee Meeting held in Sudbury October 10-13/89

• . . . whereas Diocesan Synod has directed the Human Resources Committee to arrange a process for study, reaction and response to the Woods Gordon Report on compensation policies dated April 1989; it is recommended that..

The study be structured on basis of a Diocesan-wide massive education program to cover concurrently compensation policies and practices as outlined in Woods Gordon Report Apr. 1989, with any subsequent revisions principles of Clergy service in Diocese of Algoma, standard of Ministry, Covenant/letter of Agreement, assessment of Clergy and Parish ministry. Development of Parish leadership, individual Parish goals and objectives.

The preceding two directives have received much attention from the Human Resources Committee and there is unanimous agreement that expectations of both Clergy and Parishes must be clearly defined in appropriate documents: Goals and objectives (Mission) can be achieved through a process that identifies respective accountabilities and a method for the evaluation of combined ministry.

The document "Principles for Clergy Service in Diocese of Algoma" outlines a process for Clergy service that consists of 3 elements, being, (a) Position description for a Parish Priest; (b) Standard of Ministry for a Parish Priest; (c) Covenant/Letter of Agreement. This document was presented as a discussion paper to Diocesan Clergy School held in Sudbury in September, 1988 and members

The document "Principles for Clergy Service in Diocese of Algoma" cont'd

of clergy were invited to comment upon it and share views so that all may have an opportunity to participate in creation of a new process.

A companion document "Procedure for Parish Ministry Review in the Diocese of Algoma" was prepared to outline a disciplined process of reflection on position-related Ministry and results in order to: (a) learn from experience and provide opportunity for growth in the position...and (b) arrive at clear understandings and agreements concerning what is expected of the position. The purpose of Ministry Review is to assist a person to grow in a particular role, and to gain a new and better understanding of it; this is accomplished through a process in which a person is assisted to measure the quality of her/his Ministry in a particular position in relation to the position description and the stated standard or expectations.

This document was thoroughly debated at meetings held June 13/14, 1990 and August 15/16, 1990 and was not entirely suitable for a consensus - Rev'd John McRae volunteered to prepare an alternate Parish Ministry Review Model which was presented and discussed at meetings Feb. 6/91 and April 17/18, 1991. This alternate model is based upon a concept of shared ministry wherein the Parish Priest and people decide who is responsible for what and the process of evaluation for such a ministry would be worked out together beforehand. A major presentation involving Synod members will be made to Synod by Archdeacon Paterson, Rev'd McRae and Dr. Richardson.

The 'Final Report on Compensation Policies and Practices, April 1989' was received by Synod '89 - It was a study of stipends, allowances and employee benefits of Bishops, Clergy and lay employees of the Anglican Church of Canada begun in 1988. The study was intended to identify the inequalities in remuneration which exist within the Church and to develop recommendations which address these inequities and which are acceptable to the National Church and to the Diocese with the Church.

A Stipend Task Force (sub-committee of Human Resources Committee) located in Thunder Bay has been studying the recommendations contained in the Woods Gordon Report and accumulating information pertaining to the Diocesan situation; the area of main concern is housing allowances and equity buildup. A major presentation with pertinent resolution will be brought forward to Synod by members of the Stipend Task Force including Archdeacon Conliffe and Reverend Winslow.

The members of the Human Resources Committee are grateful for the opportunity of assisting the Bishop in his administrative duties and to be of service to members of the Diocesan family. We also wish to record an appreciation for the privilege of meeting in the Savala Room, Holy Trinity Church, Sault Ste. Marie, and for the warm hospitality of the Rector and Wardens; the delicious luncheons provided by members of Cara Community Complex are a special treat!

Respectfully submitted,

William M. Kosny, Co-Chairman

**Report of the
DIOCESAN MATRIMONIAL COMMISSION**

TO THE SYNOD of the DIOCESE OF ALGOMA - May 14th, 15th, and 16th, 1991

The Ecclesiastical Matrimonial Commission consists of eight members as follows:

The Bishop, The Right Rev'd L.E. Peterson, as Chairman,	
The Very Rev'd I.L. Robertson,	
The Rev'd B. McLeish,	Mr. T. Vandebosch,
Mrs. R. Allen,	Mrs. N. Hankinson,
Mrs. E. Stableforth,	Miss L. Rudolph,
	Mrs. J. McAlpine, Secretary.

The Bishop was pleased to appoint The Rev'd B. McLeish as a member of the Commission in June 1989.

During the period from January 1989 to December 31st, 1990, the Commission held twenty-three meetings. 218 applications for remarriage after divorce were considered.

- 175 Applications had at least one party that was Anglican**
- 43 Applications were non-Anglican**
- 4 Applications were NOT approved**
- 2 Applications were for the Blessing of a Civil Marriage**
- 1 Application was for the Clarification of Marital Status**

**Respectfully submitted,
Mrs. J. McAlpine (Secretary)**

THORNELOE COLLEGE

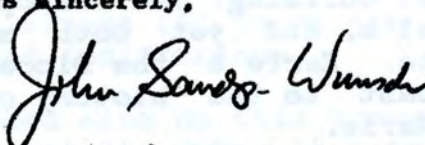
Report to Synod 1991

- New Provost:** This will be my last report to Synod as Provost of Thorneloe College. By the time of synod, the College should with luck be almost ready to appoint my successor.
- The College** There are four areas where Thorneloe College is active, namely a residence for 54 students, a chapel where services are held in term, courses taught at Laurentian, and the Thorneloe School of Theology with correspondence students from across Canada.
- The Residence** Like some other church colleges, Thorneloe does not take the attitude that benign neglect produces the happiest atmosphere. We have consistently tried to ensure that true freedom is preserved by balancing rights with obligations. That we have about three hundred applications for twenty rooms every year suggests that we are doing something right. Our only regret, a note I have stated at synod before now, is that Anglicans from Algoma seem the only group of students who are unaware of what Thorneloe has to offer.
- Chapel** Our regular chapel services are held Sunday evenings during term. These services are not just for Thorneloe residents and students from other parts of campus often show up. The Provost has to act as chaplain, not a desirable situation but one from which there seems little escape at the present.
- Courses at L.U.** Our enrolment in our regular university courses has grown steadily over the years. We now have about eight hundred individual course registrations for Thorneloe courses in Religious Studies, Women's Studies, Theatre Arts and Classics.
- Theology** Thorneloe also sponsors a correspondence School of Theology with students from all over Canada and even two in Belize. Our contribution to the life of the Canadian Church is just beginning to be realized; our former students in this programme have been our most enthusiastic supporters.
- Expansion** The increase in the work and activity of the College led the Board of Governors to undertake an addition to the building and a financial campaign to help pay for this.
- Campaign** The financial campaign has not turned out as well as we had hoped. We were grateful for the contribution from the Diocese during difficult times, but support from individual parishes has been disappointing, especially since this was the first time Thorneloe had made a general appeal for funds in twenty-five years. Let me assure you that there are pressures on church colleges to cease to exist and Anglicans in this diocese should consider that it is easier to lose a college than to build another one.

The Building The new building itself has turned out to be a great success; it was built within budget and on time and is indeed a pleasant place to work in. Mr. Ernie Checkeris, Chairman of the Board of Governors, has created a ceramic mural for the new building.

An Invitation: We plan a special convocation to mark the opening of the new building at Thorneloe. The Primate will be on hand to receive an honorary degree and to officially open the as yet unnamed addition. You are all invited to be present with us on the evening of May 30.

Yours sincerely,



(The Rev. Dr.) John Sandys-Wunsch
Provost.

FRIENDS OF THE BISHOP FAUQUIER CHAPEL COMMITTEE

My Lord Bishop and Members of Synod:

It is a privilege for me to report to Synod on The Bishop Fauquier Memorial Chapel.

The Bishop Fauquier Memorial Chapel stands, as you know, on the grounds of the former Shingwauk School. The site and plan were proposed by Bishop Fauquier, the First Bishop of Algoma. On July 1st, 1881 he outlined the perimeter of the proposed Chapel & dedicated the site to the worship of Almighty God. The Chapel was finally built under the supervision of the Rev'd. E.F. Wilson and consecrated by Bishop Sullivan, the Second Bishop of Algoma on August 29th, 1883.

The history of the Bishop Fauquier Memorial Chapel is as much the story of the man (Bishop Fauquier) it commemorates as it is of any actual building. The Bishop's history is a simple one, as is the Chapel's, and yet both man and church brought changes to Sault Ste. Marie & the Diocese of Algoma. In their way, both are important to the history of the Diocese and the city of Sault Ste. Marie.

Time does not permit a detailed account of this history. But it is important to note that during the eight (8) years of Bishop Fauquier's Episcopacy, he had two projects very dear to his heart - the upkeep of the two Indian Residential Schools established in the 1870's: Wawanoosh for girls and Shingwauk for boys. The second part of his dream was the building of a small Chapel for the Shingwauk School.

It is interesting that this land (41 acres) on which the Chapel, Algoma University College, St. Matthew's Church, the Dean's residence and Sir James Dunn High School stand were purchased from Mr. John MacPherson Hamilton by the Rev'd E. Wilson for \$250.00. It had originally been a grant from the Crown to Mr. Hamilton.

While funds for the Chapel were difficult to raise, construction was begun and completed in 1882 at a cost of approximately \$4000.00. Unfortunately Bishop Fauquier and his wife both died in 1881 and the Chapel was consecrated on the 29th of August, 1883.

I would like to quote excerpts from a document prepared in 1977 by Mr. Randall Speller. The document says in part:

"The exterior of the chapel has remained unaltered during the 94 years it has stood. The grounds around it have

changed. The Anglican Church now only owns the land surrounding the Chapel, the cemetery and a house on Algoma College grounds."

"The interior, like the exterior, has remained essentially unaltered in 94 years. As a result it remains one of the best examples of early church architecture that this city has."

"The Bishop Fauquier Memorial Chapel is one of the most unique examples of church architecture in Sault Ste. Marie, and the most beautifully preserved. Precious Blood Cathedral, although older, has lost its original interior by structural exchanges and interior renovations. The Fauquier Chapel looks the same as it did on the day it opened, as we can read by early descriptions. It would be a tragedy, after almost 100 years, to lose this chapel through neglect and indifference.

The Chapel's exposed site on this busy street, and its apparent look of neglect, makes it a target for vandals. Quite a bit of the stained glass has been broken already (some of this was restored about 6 years ago. especially those facing the road." [The window in the East Wall over the Altar was repaired in 1985. W.B.K.]

"The interior should also be rigidly protected. Everything seems to fit into its proper place, and to be part of an overall pattern. Even the small Prayer Books, although modern,, appear to have been made exactly for these pews. The decorative motifs on the pulpit are found along the frieze that extends around the Chapel. Therefore, as far as it is possible all furniture, panelling and internal structure should be protected from all but the most necessary change."

The Chapel served the the students of Shingwauk School continually until the School closed in 1970.

Since that time it has had much activity. It has been used for a few weddings, by a musical group (A String Quartet). When a reunion of former Shingwauk School residents was held the Chapel was used for part of the reunion activities.

Prior to the construction of St. Matthew's Church. the Chapel was used to accommodate this growing mission in the city's east end, a mission sponsored by St. Luke's Cathedral.

In the past 6 or 7 years services (Morning Prayer and The Eucharist) provided by St. Matthew's, have been held weekly during July and August.

For two years Summer Students, under Summer Works Programmes, were employed to work around the Chapel. It was kept open during the day to allow access to visitors.

The deteriorating condition of the Chapel has been the concern of St. Matthew's and others. St. Matthew's position in relation to the Chapel has been, although the incumbent of St. Matthew's was appointed rector of The Chapel, that this is a Diocesan building and so a Diocesan responsibility. Besides the Parish itself could not assume financial and supervisory responsibility for it.

While the physical condition of the Chapel was known to many people, there seemed to be no directed activity towards dealing with it. Therefore, a resolution was presented to the Deanery Council of Algoma which called for the establishing of a committee to be known as the The Friends of the Bishop Fauquier Memorial Chapel Committee with the mandate to:

1. Determine the physical condition of the Chapel;
2. Determine the cost of repairs to the Chapel;
3. Determine the way to finance the repairs;
4. Determine the Mission of the Chapel in the Diocese of Algoma and in the City of Sault Ste. Marie.

The Resolution was passed by the Deanery Council and presented to the Bishop. The Bishop agreed to appoint a Committee which was to be representative of the Diocese and the Community. Those named to the Committee were:

Mr. J. R. Bates, St. Matthew's Church
Prof. D. Jackson, Algoma University College
Mr. W. Eisenbichler, LACAK
Miss C. Haldenby, Sault Ste. Marie historical Society
Mr. D. Ellis, Architect, St. Luke's Cathedral
Mr. Wm. Thompson, St. Matthew's Church
Mr. G. Smedley, Architect, St. John's Church,
Mr. H. Brain, St. Matthew's Church
Mr. R. Brideaux, St. Matthew's Church
Mrs. E. McMahon, Wawa. The Native Community and Former Student
The Rev'd Canon H. Morrow, former Staff Member, Shingwauk School
Mrs. Edith Morrow, Former Staff Member of Shingwauk School
The Rev'd E. Moyle, Wawa, Deanery of Algoma
Mr. D. Oosterbaan, Diocesan Treasurer
Mr. W. Kidd, Deanery of Algoma, Committee Chairman
Bishop L. Peterson, ex officio.

As a preliminary move Mr. D. Oosterbaan, Mr. Harry Johnson, Chairman of the Diocesan Property Committee, Mr. Gordon Smedley and Mr. W. Kidd inspected the exterior condition of the Chapel. It was determined that, because of the serious condition of the foundation at the southwest corner that the building would not

be safe for further use. Subsequently a fence was erected to prevent access to that side of the building. Mr. Smedley arranged for a structural engineer to inspect the foundation of the building and report to Mr. Smedley.

The Committee has met twice.

At the first meeting the consensus of the Committee was that we should proceed with preparing a report to the Diocesan Executive Committee based on the report from Robert Halsall and Associates Ltd. (Consulting Engineers). This report outlined in detail the extent of the deterioration of the foundation along the west side of the Chapel. It also detailed the remedial work which would be required stating that the building was unfit for public use. It is estimated that the remedial costs will be approximately \$51,000.00.

Upon being advised that \$20,000.00 was being set aside in the Diocesan Budget the Committee met again. At this meeting it was decided that Application should be made for a grant from the Architectural Conservation Committee of The Ontario Heritage Foundation. A grant of 65% of the eligible costs of the remedial repairs up to \$42,500 was awarded to the Diocese. Attached to the awarding of the grant were the following conditions:

- "1. that the Anglican Diocese of Algoma offer to donate to the City of Sault Ste. Marie a heritage conservation easement on the Bishop Fauquier Chapel and surrounding lands, and
2. that the foundation be restored in its original manner as a solid fieldstone 'bearing wall,
3. that an appropriate consultant with experience in masonry construction be engaged to prepare the specifications and conduct site supervision for the fieldstone masonry restoration."

At a subsequent meeting of The Friends of Bishop Fauquier Memorial Chapel Committee it was decided that we recommend acceptance of the grant. Secondly, Messrs. G. Smedley and D. Ellis were asked to draw up and invite tenders for the preparation of plans and specification, and supervision of the construction at the Chapel. In answer to the call for tenders in this matter the firm of Robert Halsall & Associates Ltd's. submission was accepted. The bid they tendered was at a cost of \$3000.00.

The following sub-committees to deal with the mandate of the Fauquier Memorial Chapel Committee were established:

Building Committee - Chairman - Mr. Gordon Snedley
Finance Committee - Chairman - Mr. James Bates
The Chapel Committee = Chairman - Mr. Harold Brain

To date detailed drawing have been prepared for the remedial work to the Chapel. We are in the process of preparing the application to the City of Sault Ste. Marie Council for the necessary By-Law to meet Condition # 1 of the grant as given above.

The Bishop Fauquier Memorial Chapel is a beautiful memorial, not only to the work of our First Bishop in this Diocese, but a memorial to the love and dedication of those clergy and laity who worked with the native peoples of this area and throughout our North Country. (It is worth noting that this chapel is the only building still standing which represents the Residential School system of our Church in Canada.)

The loss of this Memorial will be a loss of an important reminder of our role in our mission in this Diocese and a loss of an important part of the history and architecture of this city.

Respectfully submitted

Wm. B. Kidd, Chairman, The
Friends of The Bishop Fauquier
Memorial Chapel Committee

REPORT OF THE POSTULANCY/CHAPLAINS COMMITTEE

Deanery Chaplains have been recently appointed by the Bishop so that postulants and students at theological colleges may be kept in better touch with the Diocese. It is hoped this will ensure that postulants will become better known in the Diocese and feel more rather than less a part of it during their studies. This group of Chaplains met recently and worked out the Terms of reference as follows:

- 1) To advise the Bishop on the selection and training of suitable candidates for the ordained ministry in the Diocese of Algoma.
- 2) To act as a link between such candidates and the Diocese.
- 3) To act as resource persons in the continuing nurture of the newly ordained.
- 4) To explore and promote new and imaginative initiatives in training for ministry, ordained and otherwise, in the Diocese.

The Deanery Chaplains are:

Thunder Bay	The Rev'd P. Williams
Algoma	The Rev'd Canon T. Delaney
Sudbury	The Rev'd Guy Snell
Temiskaming	The Rev'd Canon Jerry Smith
Muskoka	The Rev'd Beth Marie Murphy

To the list of requirements which candidates for the ordained ministry in the Diocese are normally expected to meet, and which were summarized in last Synod's report, one has been added. For an experimental period of time candidates for the ordained ministry will be required, early in the postulancy selection process, to be professionally assessed with special emphasis given to the important areas of:

- a) physical health.
- b) the individual's Christian vocation
- c) the individual's particular skills, strengths, weaknesses.

- d) the individuals personality characteristics in relation to the requirements of the ordained ministry.
- e) identification of possible psychological or personality problems.

Summer students, curates and other newly ordained clergy still require adequate, trained and competent supervision. While a start has been made in this area more is required. The newly appointed Chaplains, recognizing this as one of their main areas of concern, have already filled some of the gaps. A detailed report will be presented to the next Synod on what has been done in the interim to improve further the supervision of younger clergy in the Diocese and what needs still have to be met.

At the last Synod five postulants were ordained and have since been priested. In addition to them 7 persons have been deaconed and 10 priested during the last two years. Two postulants will be ordained at this Synod.

As far as we now know Diocese will have two students at Theological College next fall. Three students will be working in the Diocese this Summer none of whom are yet postulants. The Diocese has only one postulant at the present time, though six are in various stages of the selection process.

In addition to the above, either the Bishop, the coordinator or both have interviewed over 30 persons enquiring about positions in the Diocese or the possibilities of ordination.

The Rev'd John F. McRae, Coordinator

Anglican Missions Service Committee

How do you rate missionary service and effectiveness?

After a successful tenure as a teacher at Selwyn College, Solomon Islands, Mary Sherwood is now fulfilling a much different role as requested by her bishop, Bp. Lazarus. He has requested that she help at the Diocesan level to make the Decade of Evangelism meaningful. Her project with the Diocese on Renewal and Evangelism, has turned into a 150 page training document entitled "Living the Christian Life" and includes such topics as the Word of God, Who we are in Jesus, Prayer, Knowing the Will of God, etc. Mary is living with the Melanesian Sisters, ministering to them through Bible Study, and the setting up of a reference/resource library, for the use of all.

Dick and Linda White have been involved with strengthening the Christian leaders in presenting the Gospel in the countries of the Gulf Area. Since their appointment as Lay Readers they have responsibility for the parish at Paphos which has grown to 100 worshippers each Sunday, as well as having active prayer groups. Dick's first book on innovative Christian teaching methods has already sold five hundred copies; his second book is being drafted.

Dennis and Grace Rathwell have reaffirmed their commitment to the Girls School in Ramallah, Israel, a town on the West Bank. Since the Gulf War the school has reopened and the need for Dennis and Grace is even greater. They are in the final phase of raising their support before going to the mission field.

All of these missionaries are from the Diocese of Algoma.

Doug and Cheryl Hicks are ministering in Auki, Solomon Islands where their Bishop has ordained Doug as Deacon. Both help in the raising up of lay Christians who will take on the Christian evangelizing and growth responsibilities in the future.

These are all examples of missionary effectiveness through the power of Jesus Christ.

Anglican Missions Service Committee is committed to service to the ministry of these Canadian missionaries. We meet yearly with the National Church to understand each other's work and to promote unity.

An audited financial statement is available upon request.

Is this an opportunity for you or your parish to participate in the Decade of Evangelism? Would you like to be a part of this ministry and help "make things happen" in this service to God? Would you support this outreach of the Gospel as Jesus commanded in Matt. 28:19-20? - Visit us at our booth at Synod for more information.

"The Love Of Christ Compels Us" II Cor. 5:14.

Respectfully submitted,
Marian Birkinshaw, Chairperson.

Anglican Missions Service Committee

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Marian Birkinshaw, Chairperson.

CARA COMMUNITY CORPORATION
31 OLD GARDEN RIVER ROAD,
SAULT STE. MARIE, ONTARIO.
P6B 5Y7

Cara Community Corporation is an outreach project of Holy Trinity Church. We incorporated in September of 1979 as a Private Non-Profit Housing Corporation to provide accommodation for Handicapped, Seniors and Family's in the Sault Ste Marie area. We were fortunate to acquire land adjacent to the church at Northern, Great Northern and Old Garden River Roads.

Our Complex is comprised of:

24-1 Bedroom Handicapped, 13-2 Bedroom Handicapped, 3-3 Bedroom Handicapped, 19-1 Bedroom Senior, 6-2 Bedroom Senior, 12-1 Bedroom Regular, 12-2 Bedroom Regular, 9-3 Bedroom Townhouse, 2-4 Bedroom Townhouse, plus a Group Home for Girls from age 16-26.

Our Community is built around a central courtyard that enhances the area. Many of our Tenants display their gardening skills by taking care of the flower boxes in the Courtyard.

The main floor of our Complex is completely accessible for wheelchair tenants with automatic front doors. A large community centre in the west wing is ramped for easy access, so our Tenants and other wheelchair bound citizens are able to attend functions held in the centre. A number of self help groups use the public facilities weekly.

Two public washrooms, large enough to accommodate wheelchairs, are within easy reach of the common space in the west wing. A tastefully decorated lounge is available to our Tenants, with coffee provided by the Corporation, to enable our Tenants to meet and converse if they wish. It also has access to the courtyard.

Another room opposite the Lounge is occupied by Cara Club. Cara Club is a Seniors and Handicapped Group from Cara Community and the surrounding area. A childrens play area is on the east side of the building, comprising of slides, swings, sandbox and a fort. A picnic table is placed in the area for parents to supervise their children and at the same time socialize with other parents. We lease government land, at a nominal fee, to the east of the playground area to provide extra play space for the children.

The Tenants of the Community hold a potluck supper once a month. At times this is a planned dinner catered to by the ladies of the Community under the leadership of the Community Coordinator.

Our Handicapped Units are specifically designed for handicapped persons who do not require constant attendant care, or if so, they must provide same for themselves.

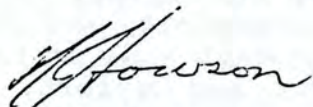
We believe that the integration of our Tenants who occupy the handicapped, seniors and family units, is a good learning and living experience for us all. We find that the Community is growing closer together with more interaction and caring being exhibited, which is proving that when proper housing is provided, people respond and develop the caring community around them.

In the past year , we have moved on to the next stage of development for Cara Community, which we call Cara 11. This is another housing project, jointly sponsored by the Federal and Provincial Governments. The new building will be seven stories high and will provide affordable housing similar in character to Cara 1.

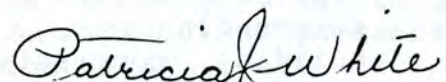
This Complex will be comprised of 20-1 Bedroom Seniors, 7-2 Bedroom Seniors, 12-1 Bedroom Family, 33-2 Bedroom Family, 13-3 Bedroom Family, 15-2 Bedroom Handicapped.

Our successful project has involved many Volunteers and Tenants working together to build a caring community. We encourage our Tenants to reach out to each other and to the city and community at large.

Respectfully Submitted



Neil J. Howson
President and Chairman



Patricia J. White
Community Coordinator

April 1991

CARA COMMUNITY CORPORATION

BALANCE SHEET

JUNE 30, 1990

ASSETS

	<u>1990</u>	<u>1989</u>
CURRENT		
Cash and short-term deposits	\$ 9,243	\$ 16,264
Accounts receivable	15,254	14,741
Prepaid expenses	<u>6,836</u>	<u>7,902</u>
	<u>31,333</u>	<u>38,907</u>
RESTRICTED CASH AND DEPOSITS		
Replacement Reserve	187,294	155,344
Subsidy Surplus Reserve	<u>-</u>	<u>13,958</u>
	<u>187,294</u>	<u>169,302</u>
FIXED (Note 2)		
Land, buildings and equipment	4,360,888	4,360,888
Accumulated depreciation	<u>138,196</u>	<u>109,907</u>
	<u>4,222,692</u>	<u>4,250,981</u>
	<u>\$4,441,319</u>	<u>\$4,459,190</u>

LIABILITIES

CURRENT		
Accounts payable and accrued liabilities	\$ 19,704	\$ 19,224
Deferred revenue	6,736	5,618
Principal due within one year on long-term debt	<u>31,412</u>	<u>28,289</u>
	<u>57,852</u>	<u>53,131</u>
LONG-TERM DEBT (Note 3)		
Mortgage payable	4,236,757	4,265,046
Principal included in current liabilities	<u>31,412</u>	<u>28,289</u>
	<u>4,205,345</u>	<u>4,236,757</u>

FUNDED RESERVES

Replacement Reserve	187,294	155,344
Subsidy Surplus Reserve	<u>-</u>	<u>13,958</u>
	<u>187,294</u>	<u>169,302</u>

DEFICIT

DEFICIT	<u>(9,172)</u>	<u>-</u>
	<u>\$4,441,319</u>	<u>\$4,459,190</u>

See accompanying notes to the financial statements

On Behalf of the Board

Director

Director

[Signature]
[Signature]

Pannell
Kerr
MacGillivray

CARA COMMUNITY CORPORATION
STATEMENT OF REPLACEMENT RESERVE
YEAR ENDED JUNE 30, 1990

	<u>1990</u>	<u>1989</u>
BALANCE, beginning of year	\$155,344	\$128,219
Interest earned	16,500	11,675
Transfer from Accumulated Equity	<u>15,450</u>	<u>15,450</u>
BALANCE, end of year	<u>\$187,294</u>	<u>\$155,344</u>

STATEMENT OF SUBSIDY SURPLUS RESERVE
YEAR ENDED JUNE 30, 1990

	<u>1990</u>	<u>1989</u>
BALANCE, beginning of year as previously reported	\$ 13,958	\$ 15,477
Prior Period Adjustment (Note 4)	-	10,819
Interest earned	<u>1,514</u>	<u>1,425</u>
	15,472	27,721
Transfer to Accumulated Equity	<u>15,472</u>	<u>13,763</u>
BALANCE, end of year	<u>\$ -</u>	<u>\$ 13,958</u>

See accompanying notes to the financial statements

CARA COMMUNITY CORPORATION
STATEMENT OF ACCUMULATED EQUITY (DEFICIT)
YEAR ENDED JUNE 30, 1990

	<u>1990</u>	<u>1989</u>
BALANCE, beginning of year	\$ -	\$ -
Excess of Revenue over Expenses (Expenses over Revenue) for the year	(9,194)	1,687
Transfer from Subsidy Surplus Reserve	<u>15,472</u>	<u>13,763</u>
	<u>6,278</u>	<u>15,450</u>
Transfer to Replacement Reserve	<u>15,450</u>	<u>15,450</u>
BALANCE, end of year	<u>\$ (9,172)</u>	<u>\$ -</u>

STATEMENT OF CHANGES IN FINANCIAL POSITION
YEAR ENDED JUNE 30, 1990

	<u>1990</u>	<u>1989</u>
OPERATING ACTIVITIES		
Excess of revenue over expenses (expenses over revenue) for the year	\$ (9,194)	\$ 1,687
Depreciation	28,289	25,476
Changes in non-cash operating working capital		
Accounts receivable	(513)	(13,776)
Prepaid expenses	1,066	961
Accounts payable and accrued liabilities	(10,339)	(8,299)
Deferred revenue	<u>1,118</u>	<u>(12,910)</u>
	<u>10,427</u>	<u>(6,861)</u>
FINANCING ACTIVITIES		
Reduction of mortgage payable	<u>(28,289)</u>	<u>(25,476)</u>
OTHER ACTIVITIES		
Transfer to Replacement Reserve	(15,450)	(15,450)
Adjustment to Subsidy Surplus Reserve (Note 4)	-	10,819
Transfer to Accumulated Equity	<u>15,472</u>	<u>13,763</u>
	<u>22</u>	<u>9,132</u>
NET INCREASE IN UNRESTRICTED CASH	(17,840)	(23,205)
UNRESTRICTED CASH, beginning of year	<u>27,083</u>	<u>50,288</u>
UNRESTRICTED CASH, end of year	<u>\$ 9,243</u>	<u>\$ 27,083</u>

See accompanying notes to the financial statements

Pannell
Kerr
MacGillivray

CARA COMMUNITY CORPORATION
STATEMENT OF REVENUE AND EXPENSES
YEAR ENDED JUNE 30, 1990

	<u>1990</u>	<u>1989</u>
REVENUE		
Rental income	\$451,555	\$443,273
Interest and other income	19,977	14,606
C.M.H.C. subsidy	<u>312,834</u>	<u>312,834</u>
	<u>784,366</u>	<u>770,713</u>
EXPENSES		
Municipal taxes	87,779	80,600
Insurance	8,037	10,177
Repairs and maintenance	44,347	43,768
Snow removal and sanitation	6,951	5,679
Maintenance wages and benefits	45,930	36,289
Janitorial wages and benefits	14,321	11,586
Utilities	63,558	64,753
Administrative wages and benefits	33,015	26,500
Administrative costs	7,726	8,234
Professional fees	4,776	4,818
Miscellaneous	1,620	1,122
Interest on long-term debt	447,211	450,024
Depreciation	<u>28,289</u>	<u>25,476</u>
	<u>793,560</u>	<u>769,026</u>
EXCESS OF REVENUE OVER EXPENSES (EXPENSES OVER REVENUE) FOR THE YEAR	<u>\$ (9,194)</u>	<u>\$ 1,687</u>

See accompanying notes to the financial statements

Human Resources Committee Discussion Document

PARISH MINISTRY: POSITION NUMBER ONE

- Para. 1
Nature of
Ordained Ministry
- The ordained ministry is a sacred and distinctive vocation ordered by God's grace, empowered by the Holy Spirit and patterned according to the apostolic tradition of Christ's holy catholic church.
- Para. 2
Parameters of
Ordained Ministry
- For Anglican priests the parameters of ministry include avowed and demonstrated loyalty to the doctrine, discipline and worship of the Church, compliance with canon law, and obedience to the directives of the diocesan bishop and other clergy appointed to exercise oversight on the bishop's behalf.
- Para. 3
Priest is
Parish Leader
- A parish priest fulfills his/her ministry among the people of the congregations and communities committed by the bishop to his/her charge. By virtue of vocation, education, ordination and appointment, the priest is leader of the parish.
- Para. 4
Overview
of a Priest's
Responsibilities
- As leader, the parish priest is accountable before God and to the bishop for all priestly, pastoral, charitable, evangelical and administrative functions in the parish, for the development of responsible stewardship, and for the support demonstrated by parishioners for the mission of the Church in Canada and abroad.
- Para. 5
Priestly Duties
- The priestly responsibilities of a parish priest include administration of the sacraments, preaching and proclaiming the gospel, conducting services within the accepted liturgical tradition of the Anglican Church of Canada, officiating at occasional services, and adhering to a personal discipline of prayer, intercession, meditation and study.
- Para. 6
Pastoral
Duties
- Pastoral duties pertain to the spiritual guidance and Christian nurture of parishioners and others seeking spiritual direction. Pastoral responsibilities include Christian education, counselling, visiting, fostering congregational unity, guiding parish organizations, and preparing candidates for baptism, confirmation and Christian marriage.
- Para. 7
Evangelism
and Outreach
- A vital dimension of parish ministry concerns evangelical and social outreach, and support for church missions. It is the duty of a parish priest to proclaim Christ's love and salvation to non-believers. By word and example, the priest will encourage his/her people to show Christ's compassion and to bring Christian hope to the disadvantaged, disabled, distressed and marginalized people of the community. It is also the priest's responsibility to inform parishioners and stimulate their support for mission endeavors including relief and development work in which the Church is currently engaged.
- Para. 8
Administration
- A parish priest's organizational and administrative duties encompass systematic record-keeping, effective communications, supervision of parish employees, and assignment and co-ordination of the responsibilities of auxiliary clergy, layreaders, eucharistic

assistants and other lay persons with paraclerical training and authority. The priest presides at meetings of the vestry and parish council, advises the churchwardens and the parish treasurer and oversees the work of all parish committees.

Para. 9
Extra-parochial
Responsibilities

In addition to his/her parish responsibilities, every priest is expected to foster collegiality and mutual support among the clergy of his/her deanery and diocese, to participate constructively in the councils of the Church and to accept a share of the work required for attainment of deanery and diocesan goals.

Para. 10
Inter-church
Inter-faith
Relations

Both within and outside his/her parish, an Anglican priest should promote the principles of ecumenism and co-operate in local ecumenical endeavors. He/she should also foster inter-church and inter-faith understanding and goodwill.

Para. 11
Vocational
Development

To improve the quality of his/her ministry and to prepare for future challenges, every priest is expected to undertake periodic studies appropriate to the situation in which he/she serves.

Para. 12
Personal
Living

Finally, it is the duty of all priests to present to the people in his/her charge, an example of wholesome and godly living, and to honour the obligations of family life and Christian family nurture.

Para. 13
Evaluation

In evaluating the ministry of a parish priest, each of the foregoing dimensions of his/her responsibility should be reviewed with emphasis on those which the priest regards as priorities in parish development.

Para. 14
Ministry of
the Laity

Ministry, the accomplishment of Christ's work on earth, is the undeniable responsibility of all baptized persons. It should be recognized, however, that the ministry of the laity is, for the most part, a ministry that is carried out in the day-to-day lives of Christian people at home, in their places of employment, and in the community. Within the worshipping community of the parish church, lay parishioners receive assistance, encouragement, refreshment and spiritual revitalization for the task of Christian living and Christian witness in the world. In this sense, they are recipients of the ministry they look to their parish priest to provide.

Para. 15
Parochial
Lay Ministry

This is not to say that the people to whom a priest ministers take no part and have no role in parish ministry itself. Indeed, no parish could operate successfully without the contribution of the treasurer and churchwardens, Sunday school teachers, choristers, sidespeople, servers, members of the chancel guild, youth leaders, members of service-oriented organizations, persons who care for the fabric of the church, and all other people who undertake special responsibilities drawing upon abilities they have developed in the context of secular life. Such contributions of time and talent qualify quite legitimately as ministry for they are undertaken in God's service for His purposes.

Para. 16
Division of
Responsibility

Nevertheless, the ministry of ordained clergy and the parochial ministry of lay parishioners are different and complementary. In a successful parish, the clergy do what they were called, educated, ordained and appointed to do. The laity, on the other hand, take care of many matters for which a priest often has no particular gift, no special training, and little expertise.

Para. 17
Reiteration
of Priestly
Responsibility

The parish priest however, must maintain overall leadership to insure the co-ordination of functions, the continuity of programs and the Christian focus of all parish activities. The priest is the professional person who must accept final responsibility for everything that happens in the parish. For in reality, even the most faithful of parishioners are limited not only by a comparative lack of knowledge and authority but also by obligations to their own families, friends and employers. When a priest neglects any aspect of the ministry that is properly his or hers; when he or she relinquishes leadership or denies the authority vested in a priest by the bishop, the people suffer and decline is soon evident in all phases of parish life.

Parish Ministry Position No. 2

What is ministry all about anyway? Very simply, ministry is helping people:

- 1) to recognize Gods' great love for them and learn to love and worship God in response.
- 2) to be healed of the hurts and blindness which keep them from full growth and maturity, from loving God, their neighbours and themselves.
- 3) to serve others in the ways they need it most.

This is what God in Christ began and continues to do, making God's love personally known, healing the hurts and forgiving the sins that prevent us from accepting and giving love and from growing into that unique fullness of life which is meant to be ours.

This was and is the Ministry of Christ. The Church is the Body of Christ in the world and is called to carry on her master's ministry there. The Ministry of Christ is the Ministry of the Church. The Body of Christ in any particular time and place is made up of the community of baptized Christians. Split up into denominations though we may be, the Ministry of Christ in any particular locality is exercised through the People of God there. As far as we Anglicans are concerned, our ministry arises out of and to some extent is exercised through the parishes and Dioceses to which we belong.

While this Ministry of course includes the priestly work of ordained Christians it certainly is not, or should not be, restricted to, controlled by, nor dependent upon them. In fact such limitations diminish effective and on-going ministry among the people.

The parish priest has the basic role of leading in worship, presiding over the administration of the sacraments, preaching the word. Beyond this the primary work of the local parish priest is to recognize and affirm, foster and develop, participate in, but never seek to control the specific ministries of fellow Anglicans.

Thus among us Anglicans the priest never (or should never) celebrate the Eucharist alone. This is because in this central act of Christian corporate worship the priest acts not on his/her own, but on behalf of, presiding over, the Eucharistic worship of the whole community. The increasing use of eucharistic assistants is not to have some special people closer to priestly work, but to recognize that such work is properly the peoples'.

If a lay member of the parish visits someone sick, or in prison, or alone, it is the Church, the Body of Christ which is there doing Christ's Ministry. It is not necessary for the ordained minister to be either present or directing this or any other pastoral ministry. Loving one another and working at it whether ordained or not is what we all must be about.

Similarly in preaching, it is every Christian's job to preach the word, to evangelize, proclaim the Gospel or explain the hope that is within us, whenever and wherever the appropriate opportunity arises. It is certainly an important role of the clergy to assist in this, but it cannot be left up to them. For it is not clergy work. It is Christian work. We all need encouragement, affirmation and help in doing it.

The same principle holds for Christian Education and Administration. Rare is the Sunday School pupil who remembers much of what the teacher taught, but when the teacher is loving and accepted and is affectionately remembered as such, the good connection has been caught. Christ's ministry has been exercised through His Body.

All facets of parish business should be administered effectively and efficiently. Accountability for this work should be assigned to that person, or group of persons best equipped to do it. This may or may not include the parish priest.

In effect much of this shared ministry is already going on. It only happens, however, when both clergy and people are aware of and secure in their specific ministries and work together in a spirit of mutual trust and support.

What is being suggested here is that Synod make the decision in principle to encourage this kind of consciously shared ministry so that it gradually becomes the norm in the Diocese of Algoma.

As the attached background papers indicate, there are ways to begin Shared Ministry in the Parish including Shared accountability for subsequent Assessment or Evaluation. What is important is that those Parishes already practising it are affirmed and assisted in what they are doing; those wishing to attempt it are encouraged and given the help they require; those comfortable in their current practice are given a model to examine before considering any changes in their style of Ministry.

A Tentative Plan for Shared Ministry in the Diocese of Algoma

Shared Ministry as outlined cannot, almost by definition, be established from outside the parish. The most that can be expected is that parishes be encouraged to consciously attempt it and be assured of whatever Diocesan assistance they require. This could range from a facilitator to help the initial discussion to a consultant who would be on call to assist in the whole process. Parishes would normally be expected to contribute towards the costs of such assistance, an outline of one approach to shared ministry that could be used follows:

- 1) Priest and people in a parish decide they want, consciously, to practice shared ministry. Then they start working out a way of doing it. Fundamental to this is ensuring that everyone who wants to gets involved and feels a part of what is being decided right from the beginning. Each will then be truly enabled to

participate in and trained for whatever ministry is the best for him or her.

- 2) Draw up a Parish Profile, which lists not only the current office holders, but resources that can be called on, both in terms of parish talent and the community as a whole. For example there may be someone trained in hospital visiting or palliative care who is a worshipping member of the parish. In the wider community first rate counselling services may be available.
- 3) The Parish decides on a Statement of Parish Purpose or Mission. This is the lynch-pin of the whole process and should involve all parish members; take all the time they need and be decided by consensus rather than majority vote.
- 4) The Parish decides on a Set of Long Range Goals or ideal situations flowing out of their Statement of Purpose. These should be in order of the parish's Priority.
- 5) The Parish decides on a Set of Specific Objectives flowing out of their goals and again listed by Priority. Identifying just what is required in terms of persons, time and money to get the objectives accomplished will help this part of the parish ministry planning process. (ie "In order to do this...we must...")
- 6) Finally "who is responsible for" what should be agreed upon so that the person, or group accountable for each particular parish ministry is understood and accepted by every one. Then an Evaluation Process should be agreed upon; so that in a reasonable time, people sharing together in Christ's ministry can get together in a spirit of mutual trust to look at what went right, what went wrong and what could be improved.

Accountability in a Shared Ministry Parish

The parish priest is the ordained minister of the parish. She/he is responsible for the general leadership of the congregation in its worship, fellowship and service functions and for ministering to the ministers; that is: those individual persons, or groups of persons who have taken on specific tasks of parish or personal ministry as summarized below:

The parish priest is accountable to the Bishop for certain disciplines and standards as set forth in the ordination vows and National and Diocesan canons and policies; to the Archdeacons, wardens and fellow parish ministers for his/her role in the effective ministry and witness of the congregation. The congregation or parish is the local unit of Christ's Church, part of the Diocesan family and similarly accountable.

The parish priest accepts responsibility for initiating a shared ministry parish planning process or if this has already been done, ensuring that it is reviewed, and updated regularly.

The other ministers of the parish, as identified in shared ministry plan, are accountable to each other, to the parish priest and the Bishop for moving towards the goals and achieving the objectives they have agreed upon together.

A) SPECIFIC AREAS OF ACCOUNTABILITY FOR THE PARISH PRIEST

- 1) Priestly: For a regular schedule of Sunday and weekday worship, for preaching the Word, for overseeing the administration of the Sacraments and for Occasional Services as appropriate and for regular intercession for people in the parish.
- 2) Personal: for a disciplined personal life of prayer and study, for putting aside time regularly for family life and recreation, for maintaining health, for continuing education and up-grading skills.
- 3) Managerial: For leadership to inspire and motivate the congregation in terms of its vocation to ministry, to help develop its vision and its planning for the future. For the growth and development of lay leadership. For the direct supervision of salaried staff as appropriate and general administrative oversight and communication.
- 4) Outreach and Nurturing: For the organization and coordination of the nurturing and outreach ministries of the parish, especially in the areas of Worship, Pastoral Care, Evangelism, Christian Education and Outreach as further detailed below.

B) SPECIFIC AREAS OF ACCOUNTABILITY FOR THE PARISH

The parish accepts responsibility, as worked out in the shared ministry plan for preparing themselves, training and participating in the following areas of ministry:

- 1) Pastoral: general pastoral care, such as visiting in the home, school or place of work; attending gatherings, knowing people, especially fellow parishioners. For special pastoral care at times of joy, crisis or sorrow and for mutual intercession one for another.
- 2) Evangelism: For reaching people with the Gospel message, encouraging them to accept Jesus as Lord and becoming fellow disciples.
- 3) Christian Education: For the teaching and learning ministry of the Church.
- 4) Outreach: For constantly reminding each other of broader mission and ministry opportunities. For leadership and mutual support in ecumenical, environmental, community and Diocesan Church programs and joint efforts.

C) ORGANIZATIONAL RELATIONSHIPS

Clergy or lay people may preside at the annual congregational meeting, regular meetings of the parish council at special meetings of the Vestry and at meetings of the Worship Committee. The criteria being ability and acceptability, not position. The parish priest, assistant curate and wardens should be ex-officio members of all formal parish groups or committees.

All other salaried staff personnel (such as curate, secretary, organist, sexton etc.) report directly to the parish priest, or other members of the parish ministry team as appropriate.

D) EVALUATION

A process of evaluating shared ministry in the parish should be agreed upon and a special time set aside for it. In this an external facilitator, particularly in the initial stages may be utilized.

Human Resources

A subject for discussion at Algoma Synod

FOR some time now the diocese has been struggling with the subject of Position Descriptions: A clergy evaluation and performance review. These subjects engendered some heated discussion at a previous clergy school. The Diocesan Human Resources Committee has been working over the past two years to find acceptable forms and procedures to enable this to happen. It has become increasingly clear that the difficulty in doing this stems from at least two different concepts and perceptions of ministry.

It is hard to evaluate something if you're not clear what it is you are evaluating. As Anglicans in Algoma we need to wrestle with this question and hopefully to come to some focus at our diocesan synod this Spring. In order for that debate to take place discussion has to be as wide as possible. Therefore it was decided to include two differing scenarios in the *Algoma Anglican* and ask people to discuss them in their vestry, parish councils and deanery councils.

The two presentations are, of course, fictitious and slightly caricatured, but are also based on real situations and circumstances in real parishes.

Scenario One: The load our Rector carries

ALGOMA ANGLICAN, APRIL 1991

The young woman on the church doorstep looked slightly distraught, "I'd like to see the minister," she said.

"Unfortunately he's just left," I replied. "But come in and I'll get your phone number so he can..."

"When will he be back?" she interrupted.

"I'm not sure," I said. "It might not be too long. I think I could put you in touch with a minister at one of the other churches, or would you like to come in and wait awhile?"

Shaking her head, she turned and walked away. I felt like calling out after her, "He cares about you!" Instead I asked God to follow up.

Our rector does care. He cares as much for strangers on the threshold as he does for members of this parish. It's just that he can't be everywhere at once.

Some of us were talking the other day, about the load our rector carries. Several people thought that he has a virtually impossible burden of responsibilities. Others argued that parish priests, our rector included, had no more to do than lots of other professional people.

"It's a matter of budgeting time," one said. A priest has to set priorities and delegate authority.

A couple of people responded that that was fine in big parishes with several clergy. Most parishes, they remind us, have no one to assist the rector; no priest, that is. And we agreed that there was only so much that people could do to help.

"I can't comment on any of this," said one man. "I honestly don't know what's involved in running a parish."

"Well, let's make a list," someone suggested. So we decided to write down all of the things we thought every parish priest was expected to do, no matter where he or she was situated. The list was intended to cover what the bishop expected, what the congregation expected and what the priest regarded as essential duties.

We came up with three major categories plus a fourth that was a mixture mostly having to do with a priest's activities outside the parish

walls.

First, there were all the priestly functions. These included such responsibilities as planning and conducting services, taking the sacraments to the sick and homebound, preaching, observing daily

offices and making regular intercession for people in the parish. Also in this category were all the occasions when the priest was present to offer prayers, lead devotions and invoke God's blessing upon parish and community undertakings. We recognized as well the need for every priest to spend adequate time in reading and reflection upon spiritual subjects.

Next, we compiled a long list of pastoral duties including visiting, counselling, reconciling disagreements, building trust and fellowship and doing many different kinds of teaching.

Under the heading of teaching we noted such activities as preparing homilies and children's stories, overseeing the work of the church school, leading bible studies and other seasonal studies, preparing people for baptism, confirmation and marriage, instructing enquirers and training persons to serve in the sanctuary.

Another category encompassed organizational and administrative duties. There were records to be kept, communications to be initiated and answered, bulletins to prepare and submissions to be made to the parish newsletter. Working in conjunction with the treasurer and churchwardens. There were budgets to formulate, financial transactions and records to oversee, supplies to order, bids to review and contracts to negotiate. On the personnel side, it was up to the parish priest to allocate and coordinate the work of auxiliary clergy, to supervise parish employees, and perhaps to assign and guide the work of an assistant curate.

Depending on the number and nature of parish committees, the priest might be involved to varying degrees. Some committees would require his or her presence at every meeting. Others might only attend at intervals. The priest would preside at vestry meetings and meet-

ings of the parish council.

Our final category consisted of responsibilities that were of considerable importance even though they benefited the congregation less directly than those under the first three headings.

Mission and outreach are worthy parish goals. Accordingly, we assumed that a parish priest would get around to meet people in the community in order to learn as much as possible about community

needs. Indeed, a priest would have to do this if he or she was to succeed in evangelical endeavors. To preach the gospel to the unchurched, a priest would need to gain acceptance and respect in community circles and be prepared to spread the good news on a wave-length skeptics could receive.

Realizing that every parish priest is expected to share in deanery undertakings and to serve from time to time on councils and committees beyond the deanery level, we thought that all priests should continue to develop their special capabilities and interests, taking advantage of opportunities for formal study leave as well as informal exchange of ideas among their clerical colleagues.

We knew that Anglican priests were encouraged to establish mutually helpful relationships with clergy of other denominations and to support local ecumenical projects and gatherings.

When we got this far we thought our list was finished. But there were two things we'd forgotten.

For some reason we hadn't said anything about a priest's role in relation to parish organizations. Perhaps the oversight occurred because long-established organizations tend to function fairly autonomously neither requesting nor particularly welcoming much input from the rector.

Newer organizations usually require a lot of clergy direction and support especially in the start-up phase, we thought. And because of their transient membership, the rector sometimes had to put considerable effort into the revitalization of youth groups.

We were embarrassed by our second oversight. We had simply forgotten that a priest is a person with



a family and friends, a human being with the same needs we have for rest and relaxation, an individual with interests and hobbies he or she enjoys for recreation's sake. To cherish, preserve and nurture family ties, to cultivate friendships, to live healthily and to make time for recreational pursuits were all items that belonged in a priest's job description.

Our list was finished. Had the rector been with us, I'm sure there are things he'd have added.

"It's a big job, but a fair one," someone remarked. "After all, a priest has been called by God, educated for ministry, ordained, apprenticed as a deacon, priested and appointed by the bishop to serve the congregation in his or her care."

The results of our exercise were twofold. To begin with we felt immense gratitude for what our rector and parish priests everywhere do for their congregations.

*Mission and outreach
are worthy parish goals*

At the same time we were acutely aware of our obligations as parishioners. In addition to keeping up on attendance and our offerings, we realized that we should be more forthcoming in accepting leadership positions in parish organizations. Although most of us already helped out with the multitude of small tasks that don't require a clergy person's expertise, we could encourage others to lend a hand when there were meals to serve, newsletters to assemble, steps to repair and all those similar jobs the rector shouldn't have to worry about. We need also to improve our visible support for programs and projects the rector was trying to get underway. And when we are asked to read lessons and that sort of thing, we shouldn't be reluctant to give it a try.

We have confidence in our rector but we don't always show our appreciation either to him or to almighty God who has sent him to lead us in Christ's way.

Scenario Two: Whose load is it?

Recently a parishioner of a neighboring parish and I were discussing the recent opening of a new nursing home and two seniors residences in our community. This would add to the three existing hospitals, one Ontario hospital three commercial nursing homes and a senior citizen complex. We talked about our aging population and he commented that his rector had complained about the added work load. He said he hadn't realized the time commitment involved. With an average of four to five people in each institution, and a visit with each person 10 to 15 minutes added up to two full days work, (when one added in the time involved in getting there, parking, going through lists and checking those persons from out of town.) I agreed and said that in our parish we had formed a Pastoral Concerns Committee to try to deal with that. Currently we had 10 individuals and three couples who were visiting in the hospital and residences for seniors.

"I guess we'd better get some similar kind of help for our rector."

"Well, we didn't see it as help for our rector," I said, "but the very opposite."

"I don't understand," he said, looking confused.

"Well let me try and explain," I said. "It started when we began to work on a mission statement or the primary purpose of our parish. It wasn't easy. We've spent many long hours and weekends struggling with it and I'm still not sure we've got it exactly right yet. Perhaps we never will - but anyway we've decided that we are to be a 'Welcoming, Healing, Nurturing and Worshipping Community Expressing the Love of Christ for all Creation', but we've also decided that those four action words; welcoming, healing, nurturing and worshipping, aren't the job of the paid clergy, but a ministry of each one of us and of our community as the body of Christ."

"I think I've heard our rector talk about that; Baptismal ministry I think he called it, but what's that got to do with hospital ministry?"

"Well, we think that visiting the sick and shut-in is part of our ministry as baptized Christians. We don't do it to help the rector out in her ministry, but as part of our ministry as the body of Christ. We look to our rector to help us exercise our ministry. We have regular training sessions with her and several doctors and nurses and social workers who are members of the parish. These persons help us develop our skills of listening and ministering."

"But don't the people in the hospital expect the rector to visit?" he interrupted. "Lay people are all right, but isn't it the clergy who really count with their prayers and all?"

I smiled, "I would guess my prayers at the bedside are just as helpful and effective as the rector's. But really we've found the opposite to be true." "What do you mean?"

"Well, it seems from our experience that the laity visiting is more appreciated because they represent the love and concern of the whole community rather than just the efforts of the paid clergy personnel."

"But what about communion?" he asked. "Surely that requires the clergy?"

"Of course it does," I answered. "For those special occasions and celebrations (in the room or at home), at the birth of a child, or after a successful operation, or perhaps at the bedside of a dying person, whenever that is needed or requested the rector would be there...but, I continued, "for regular weekly communion we laity, that is those of us commissioned as Eucharistic Assistants, take the sacrament directly from the altar to the hospital or homes at the time of our Sunday services. That way the patient or person feels part of the gathered community. It's just an extension of the altar rail from the church down the street to Grace hospital or to Mrs. Jones' living room. It's been very well received."

"Well," he said, "It's certainly different from the traditional, but it makes sense." he paused and then said, reflectively, "But perhaps it's

not so different. The Sunday School has worked like that for years. When I was superintendent we got along fine without the presence of the rector. Except, of course, when we needed him. We were dedicated teachers, sharing our knowledge (and sometimes our ignorance), but more importantly our commitment and Christian concern and love. I don't remember a lot of things I learned in Sunday

'I guess they were exercising a real ministry.'

School, but I remember some of the teachers and the fun we had. I guess they were exercising a real ministry."

"That's right", I said, "and if individual Christians can exercise their ministry in the church school then why not in all aspects and areas of church life?"

How about worship," he asked. "Surely that is the rector's prerogative."

"Well, yes" I replied, "to some degree. The organist, in conjunction with the choir chooses the hymns focused on the regular lectionary. It's amazing how well; how often they fit the sermon topic. We have regular trained readers and others take the prayers of the people or the intercessions. A lot of people can get involved in the worship. It's not like in the past, when the clergy were among the few educated people in the community. We have teachers, university types, medical people, tradespeople, business people: all competent and capable in their field. Many of these are involved in our administration. It's not all left up to the rector and wardens. We have computer programmers, financial expertise, even a tax consultant who saved us thousands on our sales tax."

"Well", he said, "You're lucky you have so many experts, our parish isn't so blessed."

"Oh", I laughed, "we're not all experts. We even have a woman in charge of our building maintenance and construction programme. She may not know how to hammer a



nail straight, but she sure knows how to organize and direct those who do. Another real ministry!"

"It sure is," he agreed, "my wife is very good at that too. But what about worship, and I suppose you have a committee for that too!"

"Yes," I agreed, "we have a Worship Committee. This gives the congregation a say in deciding what, when, where and why they want to celebrate and express. It also gives them an opportunity to recognize and endorse special ministries of people within the parish, but also outside the parish in the community. We once invited the mayor and some councillors to a service and commissioned them to act on our behalf. And in return for our support and prayers we let them know we expected honesty and integrity from them. They were really surprised that we cared about them and their problems in government, that we weren't just being critical."

"I can imagine," said my friend.

"Well, you know," I said, "It's interesting: a couple of the councillors have been coming to church periodically. So I guess you could call that process evangelism - another baptismal ministry."

"This sounds fascinating, but a little strange," he said, "but if your laity are doing all this ministry, what is your minister doing? Why hire a rector?"

"That's a fair question," I replied. "This way of looking at ministry may seem to change the traditional role of the clergy, but it in no way diminishes or eliminates it. The clergy, or some position of leadership is essential in any church community. This way doesn't present the impossible demand that the clergy be experts in everything." I paused, then continued, "In our parish more and more we are asking our clergy, as well as being the sacramentalists, to minister to the

ministers, to be trainers, teachers, enablers, instigators, encouragers, organizers and so on; in short to be our leaders. But their main purpose is to allow and encourage us to develop and discover and use our own particular talents and gifts, both as individuals and as a community. To hold before us the vision and challenge of ministry in the name of Christ."

"Sounds exciting, but a little vague," commented my friend. "It makes the clergy's job seem even harder. At least with the traditional role the Rector knew what he had to do."

"Yes," I responded wryly, "everything!" "But you're right, it is much less defined than the traditional, but I believe more effective for the functioning of the Body of Christ. Christian teaching Christians, sharing hurts and griefs - preparing each other for marriage, confirmation and baptism. Christians reaching out to others to share the goodness. Every Christian in every parish being doers of ministry rather than consumers of ministry."

"Will this work in every parish? I'm not sure I can see my rector accepting this."

"Well," I said, "It seems to me that every parish will be different depending on the skills and commitment of the people and, yes on how much and how little they are allowed to do. You're right, the individual rector can be a controller

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or an enabler, a director or a leader. I paused, "I suppose sometimes it depends on what we laity ask them to be."

"Well," said my friend, "You've given me some interesting ideas. I'm going to bring them up at our advisory board and see what happens."

"In our parish," I said as we prepare to leave, "We may not have done everything right, in fact we've made a mess of some things, but we're trying. Our parish life is never dull: it's always exciting and challenging. But then that's what Christianity is all about: Welcoming, Healing, Nurturing and Worshipping: being the Body of Christ, individually and corporately, ministering to a needy world."

Diocesan Youth Report for Synod 1991

This year has been a very interesting one for the Youth of Algoma. Their long-time friend and assistant Diocesan coordinator the Reverend Ed Swayze passed on his leadership position to the Rev'd Bob Elkin in a very moving communion service at the Youth Synod in August. Ed's administrative gifts contributed greatly to the organizational developments of the Youth. At the same time, they welcome Bob with his enthusiasm and innovative ideas. Also, the youth said good-bye to Norm Wolski who has always brought inspiration to their meetings and conferences through his God given gift of music. They wish both Ed and Norm God's spirit in their new endeavours.

Since the last Synod in 1989 the youth have been working on the following areas: There is a group of youth working on the financial concerns, record keeping and the youth budget. A fund raising committee has been created to generate ideas and encourage youth in the deaneries to develop fund raising events. This group is also discussing ways to organize a system for developing a diocesan youth fund which would contribute to our youth budget. A few youth are working on responding to the National Confirmation Task Force with their ideas and concerns about confirmation. A resource committee is looking into gathering books, videos and other informational aids for the youth. They will be connecting with the diocesan executive's resource system. A group of youth are working on updating our diocesan youth manual. These are only some of the areas of concern for our youth, there will be others mentioned in their presentation at Synod. Please remember them in your own parish planning events. The youth would like to thank the Diocese for their continual support in challenging them to participate in our churches concerns in our world wide communion.

Perry Chuipka,
Diocesan Youth Ministry Committee

ANGLICAN FELLOWSHIP OF PRAYER

After the Rev'd Fred Carson moved to Toronto Diocese Bishop Peterson asked me if I would be the diocesan representative for Anglican Fellowship of Prayer. This is an area in which I am deeply interested. My one question was how could I do this effectively in the diocese.

I believe God's work in this diocese will prevail or fail in proportion to the intercessions of His people. When the Israelites were faced with the forces of Amelek (forces of evil) it was as Moses (assisted by his helpers on left hand and right) raised his hands in prayer that Joshua and the Israelites prevailed. Without developing a prayer ministry in the diocese our efforts will be mere human activity divorced from God's power and purposes.

The Anglican Fellowship of Prayer is a worldwide fellowship that is entering its 32nd year. Consisting of ordinary Christian men and women from all walks of life, its emphasis is on personal and corporate prayer as a necessary way of life for a vibrant, active life of faith. It is dedicated to the education and encouragement of Anglicans to pursue a life of prayer as a natural and intriguing vocation.

On the weekend of May 3-5, I led a prayer conference in St. Brice's, North Bay which consisted of teaching and planning a parish ministry of prayer. If this approach would be helpful in your parish I would be interested in helping. You may not feel the need of outside help. The important thing is that the ministry of prayer be encouraged and developed in each parish and beyond. The same time and planning should be given as in any other ministry. Anglican Fellowship of Prayer materials are available to help you and are on display at Synod.

Each year Anglican Fellowship of Prayer hold an international conference. May 28-30, 1992 it will be held at the University of Waterloo. The theme will be "You are the Salt, You are the light for all". The speaker will be Dr. James Houston of Regent College, Vancouver and the Bible Study leader will be Mrs. Pat Curtis of Calgary. Music by Carey and Carol Landry. Those wishing further details may contact me (705-759-1024)

I believe this ministry can be developed in the diocese but the rest is up to you. Contact me with your ideas, your needs etc.

Respectfully submitted

Earl Burke

Report of the Childrens Unit Committee to Synod 1991.

"Let the little children come unto me, and forbid them not: for of such is the kingdom of God." Mark 10:14.

At the previous Diocese Synod, a resolution was passed that a Childrens Unit be formed. The role of the Childrens Unit Committee is that of advocate. As an advocate for children in the Diocese of Algoma, the committee's purpose is to enable these children to exercise their full Baptismal Ministry, and to assist in their nurture and spiritual growth.

Under the guidance of Rev'd Muriel Hornby, National Childrens Unit Committee Member, the following committee was formed:

Chair: The Rev'd Muriel Hornby
Thunder Bay: The Rev'd Joan Mitchell
Timiskiming: Dave Johnson
Sudbury: The Rev'd David Donevan
Muskoka: Margriet Wright
Algoma: Emily Noble
Resource: Rosalie Goos

The Committee will be using a survey developed by Margriet Wright as a basis for the study of how ministry with, of, and for children is undertaken in our Diocese. Two of our functions will be that of communication and education within the Diocese of the goals and ideas of the Childrens Unit.

"And whoever shall receive one such little child in my name receives me." Matt. 18:5.

Respectfully submitted,

Muriel Hornby
Emily Noble

PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND

The work of the Primate's World Relief and Development Fund (PWRDF) is a distinctive ministry and part of the whole mission of the church. It is a response to the call of the gospel to free the oppressed, feed the hungry, shelter the homeless, bind the wounds of the sick and suffering, to work for justice and respect for human dignity, and to care for God's creation.

The people of Algoma engage in this ministry when they give to the PWRDF on a regular basis and in response to emergency appeals; when they examine their own lifestyles and change those habits and practices which contribute to the problem of world hunger and poverty; when they write letters to protest the imprisonment and torture of those who struggle for justice, and to question government policies which support the structures that perpetuate injustice; when they become part of the movement to respect, cherish, and protect our fragile ecosystem. All these practices are in evidence as Algoma continues to respond financially, and as they take advantage of opportunities to learn about what is appropriate development, and about the roots of injustice.

Since the last report to Synod, there has been a steady increase in givings to PWRDF. In 1989, the receipts totalled \$85,661.70; in 1990, \$86,847.61. The national total includes a block grant from the Canadian International Development Agency and grants from the three prairie provinces as well as bequests. Slowly but surely the word is spreading about PWRDF...the Anglican response. This is due in large part to the extensive network of volunteers, parish contacts and deanery/diocesan co-ordinators as well as the support of the Bishops and clergy.

In Algoma, most parishes have contact people. Many have special fund-raising events, and educational programs. From time to time we hear of some exciting work being done at parish level. It would be good to see the stories published in the Algoma Anglican, always an invaluable ally in communicating the work of PWRDF. The work is further assisted by the special leadership provided by David Dunnill, Thunder Bay Deanery; Bridget Franks of Temiskaming Deanery, The Rev'd Wayne Putman, Sudbury Deanery, and Michael Bennett, Algoma Deanery. A special tribute is paid to Archdeacon and Mrs. Ross Kreager who worked tirelessly for PWRDF in Temiskaming prior to their retirement.

Training in leadership development is ongoing. Every year delegates from Algoma attend provincial or national training events. In April 1990, five people attended a provincial seminar on sustainable development and its impact on indigenous and non-indigenous people; in July, 1989, two people participated in an exposure program in Mexico; in May of this year, four will attend the first ever mission and development education consultation in Winnipeg. A diocesan event is planned for September 1990 at the

Anishinabe Spiritual Centre in Anderson Lake. It is hoped that this event will have multiple effect as participants repeat the process in their own area.

There have been highlights in the work of development education in Algoma, notably a visit to four deaneries by a development officer from Kenya, Symon Kariuki. Those who met him, and had a chance to hear him speak, came away with a new perspective on what we mean by sustainable and appropriate development, as a part of our Christian calling. Symon is now a member of the national PWRDF committee.

Symon represents Kenya, as a member of the Kenya partnership Group. This is a new venture in which the PWRDF has representatives in the Kenya Development Group. By sitting on one another's committees a better understanding is developing about ways partners can more effectively work together.

A specific action in terms of response to grave injustices, was the massive outpouring of letters to the Cristiane Government of El Salvador following the massacre of the six Jesuit priests, and the subsequent round-up and imprisonment of church and relief agency workers on grounds of subverting the government. A letter from our Primate went to every bishop and cleric in this country appealing for support for the release of those workers. The result was overwhelming. In a few weeks, all were released from prison, and some where admitted to Canada as refugees. One letter, one person CAN make a difference.

To conclude on a reflective note, Albert Nolan, a South African theologian, has said, "if the world is a global village, then the church is a world parish"

We and our global neighbours are all in this together, and we need to encourage and support each other. It is a vital part of the process of our spiritual development; let us encourage and struggle with it in ourselves, and in our communities.

Repectfully submitted

Betty McDowall
Diocesan Co-ordinator

ECUMENICAL MATTERS

"This LUND is your LUND"; and "All you need is LUND" are two phrases seen at the last General Synod of the Anglican Church of Canada. They were printed on two buttons available to any of the delegates who wished to have them. These buttons were made available by the national ecumenical officer, the Rev'd Brian Prideaux. This was his way of underlining the impact of the Lund Principle upon the current ecumenical climate.

The source of this phrase is the report of the Third World Conference of the Faith and Order Commission meeting in Lund, Sweden, in 1952 in which the question is asked: "should not our Churches act together in all matters except those in which deep differences of conviction compel them to act separately?"

As a result ecumenical sharing has been guided by this LUND PRINCIPLE, i.e. 'do everything together as far as conscience permits'. We see this guidance at work in all communities where congregations share together in community projects, in the sharing World Day of Prayer services, in the Ten Days for World Development activity and by the interaction of congregations in communities where the people visit both for religious and social gatherings.

Ecumenical interest has been encouraged in the last few years by the interaction of the leadership of our churches. Most visible of these endeavours have been the meetings of Anglican/Roman Catholic Commissions 1 and 11 (ARCIC), World Council of Churches Conferences, and the various bi-lateral dialogues held between different Churches e.g. Ang./Orthodox, Ang./Lutheran. ARCIC dialogue now enters its 22nd year of formation. The final report of the first commission was completed in 1982, warmly received by the Lambeth Conference in 1988 and we are still waiting for the Roman Catholic Official Response.

ARCIC 11 continues its work to seek ways of reconciling the two churches. The results have not been as dramatic as some might wish. In 1987 the Commission produced their first Agreed Statement, 'SALVATION AND THE CHURCH'. After four more years of study this commission has completed and has just now published a paper entitled 'CHURCH AS COMMUNION'. This document will now be submitted to the authorities of Anglican Consultative Council, 'ANGLICAN INFORMATION', has this comment on this work. "In some ways this piece of work differs from earlier ARCIC statements. Instead of tackling a known area of apparent Anglican-Roman Catholic understanding of the nature of the Church. In doing so, it builds upon the idea of 'communion', a concept central to the work of ARCIC-1, which has also proved useful in other ecumenical dialogues. It approaches the subject by showing how Anglicans and Roman Catholics already share a real, though, as yet, imperfect communion."

The statement tells us that it does not claim to be a complete agreement about the Church. It states a common understanding of the shared life with God and with our fellow human beings which is the mystery of communion - the Church. 'This is a necessary foundation for further work on authority, and ordination and ministry, already begun by ARCIC 1, and to new work on moral ;and ethical issues.'

LUTHERAN-ANGLICAN: The Anglican General Synod and the Lutheran National Convention approved a relationship of Interim Sharing of the Eucharist based on the 1986 Report and Recommendations of the Canadian Lutheran-Anglican Dialogue (the Niagara Report). Hospitality is extended to members of the other church where "pastoral need arises and where ecumenical occasions make this Appropriate". Joint celebrations of the eucharist are authorized, using the liturgy appropriate to the presiding minister. The clergy are to "stand beside but not in place of each other" in recognition that while considerable unity has been achieved obstacles remain on the way to full communion. Common prayer, study, witness and pastoral care are also encouraged. The dialogue continues, focusing on ordained ministry. An evaluation of the relationship will be presented to both churches in 1995, along with proposals for deepening the relationship.

WORLD COUNCIL OF CHURCHES document BAPTISM, EUCHARIST & MINISTRY (BEM) 1982 has received intensive study by member churches. The responses to the document have been numerous and generally positive. The BEM process continues and will have an impact on the fifth world conference on Faith and Order in 1993 where the churches will have an opportunity for a reappraisal of their ecumenical commitment to unity, mission and service in and for God's world.

On the Canadian scene our national ecumenical officer, the Rev'd Brian Prideaux has resigned his position so that he can return to university and pursue a doctorate in Church History with an emphasis on the ecumenical movement. A new position of Ecumenical Assistant to the General Secretary has been established. Appointed to this office as of April 1991, is the Rev'd Alyson Barnett-Cowan. One of her first actions has been to revitalize the network of Diocesan Ecumenical Officers in Canada and has assisted in the planning of a national conference of this group in October 1991.

In closing I wish to use a statement made in the report to our last synod. "In a widespread Diocese such as Algoma it would seem that for ecumenical dialogue to be practical and meaningful it will take place at the level of the local congregation. For it is here that members can reach to fellow Christians of other denominations offering understanding, acceptance and a desire to share and interact in prayer, study, conversations and local social action needs."

As we move forward together seeking God's will for unity we recall the words of the Archbishop of Canterbury in his Christmas message of 1990. "Anglicans ignore their vocation if they ignore other followers of Christ. We do not claim completeness, we are pilgrims together, confident in the special gifts we can offer to our brothers and sister in Christ."

Respectfully submitted, 05-06-1991 2G.
F.G. ROBERTS

NOTES

THE MISSIONS TO SEAMEN

CHAPLAIN'S REPORT

I am pleased to report to you on the activities of the "Missions to Seamen" Chaplain of the harbour of Thunder Bay for the shipping season of 1990.

Again in 1990, shipments during the year were spotty but by the end of the year, there was an increase of tonnage over 1989. General cargo held p very well, as did grain, canola, coal, and potash. General cargo included pulp board, lumber, bagged peas and beans, and inbound steel and pipe. These were carried here overseas by ocean vessels or "salties."

The total number of ships came from 20 different countries other than Canada. Included were ships from the United States, Liberia, Cyprus, Philippines, Poland, Greece, Belgium, Britain, Cuba, Denmark, Isle of Man, Italy, Japan, Yugoslavia, Bahamas, Hong Kong, India, Norway, Panama and Singapore. The salties were in port an average 5 - 8 days while the lakers' average stay would be 8 - 14 hours so that most of our visiting is with salties.

From April until the final ship left on December 28th, I visited ships and supplied the crewmen (and in many cases ladies), with magazines, books, newspapers (both English and foreign languages) and helped them in any way I could. I mailed letters, provided stamps and got money orders and drafts at the banks.

I took the saltie crews on tours of the area, shopping trips, stock car races, soccer games and visited other points of interest in the City, Old Fort William, the Terry Fox Memorial and Chippewa Park and animal land.

The Seamen's Centre is a very popular meeting place, after the shopping centre at Mercy closed. We had more than 420 visitors registered at the Centre, some of whom had been several times. The opportunity to telephone home is still the most popular activity among the Seamen and during the year, I placed 321 phone calls overseas.

I continued the CBC programme "Harbour Report" for the 11th consecutive year and keep the people well informed of harbour activities and the work of the "Mission."

I was very fortunate to have the services of Father Cel Melecore, a Philippino priest here in Thunder Bay to celebrate mass in the Tagalog Philippino dialect as many of our seamen were Philipinos. We conducted 9 masses aboard ship, one in the chapel and at the centre and 3

others we went to the Cathedral. I conducted other evening services in the chapel at the Centre and a Christmas Service on Christmas afternoon. On November 11th, Canon Roberts placed a wreath on the cenotaph at the "Remembrance Day" service to honour those seamen lost during the wars. I am also able to supply bibles in 14 languages. We had our Christmas Card programme again and I placed over 300 cards on ships. I do thank all the parishes in the Diocese that helped in this programme.

We had 4 naval ships visit us in 1990 - the H.M.C.S. Sagueney, the U.S.S. Fahrion, H.M.C.S. Port St. Jean and the U.S.C.G. ship Bayfield. We were able to be of service to them and on their leaving, they honoured us with ship pictures and plaques.

The Diocesan A.C.W. Annual was held in early May and I was able to use the van to help with transportation to different events and to go shopping, etc. on their free time.

Canon Gwyn Jones, the new General Secretary of "Missions to Seamen" from London, England paid us a visit in September which we appreciated very much. The Thunder Bay Harbour Commission entertained him and us with a luncheon.

This year I was honoured on two occasions. I was selected as Harbour Man of the Year by the International Shipmasters Association and then in September during the Canadian Ports and Harbours Association convention, I was presented with the "Certificate of Commendation" for Meritorious Service to Seamen in Canada. I felt very honoured to receive these awards.

It takes the support many people and organizations to make the "Mission" operate smoothly and I would like to thank all who have helped...

Thanks to Bishop Peterson and the Executive Committee of the Diocese for their trust and support and to the Clergy and Parishes of the Diocese for their financial support and prayers. Their support of the Christmas Card Programme was also appreciated, not only myself but by the seamen as well. Thanks also to the A.C.W. throughout the Diocese for the continued support. Other thanks go to Bishop Omara and the Roman Catholic Church of the Diocese of Fort William and especially Mr. Gino Antoniazzi for their help and special gifts; to the Thunder Bay Harbour Commission who have continually supported us with free services such as hydro, water, heat, location on Keefer Terminal and have helped us in so many other ways.

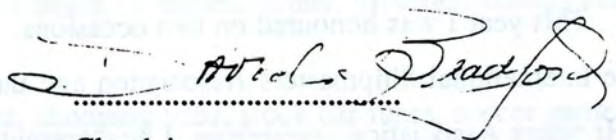
Our own Executive Committee has been most untiring in its work at all times and I do thank all the members for their support.

My special thanks to the "Evening Watch", the women volunteers from each of the parishes here 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 willingness to help is appreciated very much.

One sad note in this report is the death of Captain John McDonald of the Coast Guard Ship "Samuel Risley" - a good friend of the Missions to Seamen - R.I.P.

In submitting this report, I do ask for your prayers so this work may continue as long as the need is here.

Respectfully submitted

A handwritten signature in dark ink, appearing to read "Ardis Bradford". The signature is fluid and cursive, with a long horizontal line extending from the end of the name.

Chaplain

THE STIPENDIARY TASK FORCE REPORT

BACKGROUND

- Synod 1983 - The Stipendiary Task Force included: "... the question is whether a combined income package of stipend and allowances can be adopted in the Diocese to provide all Clergy with their monetary needs and a reasonable standard of living."
- Synod 1985 - The Committee discussed Stipends, Pension Benefits, Retirement Savings Plan, Travel Allowances.
- Synod 1987 - Recommended that the Diocese of Algoma adjust the housing and services allowance for pensionable earning purposes from 30% of stipend to 50% of stipend effective April 1, 1986, for all active clergy.

Discussed Stipend levels, Years of Service Allowance, Responsibility Allowance.

- May 1988 - General Synod commissioned the firm Woods Gordon to undertake a national study of the compensation policies and practices in the Anglican Church of Canada.

- April 1989 - The Final Report on Compensation Policies and Practices (Woods Gordon) was submitted to the National Executive Council.

- Synod 1989 - The Stipendiary Task Force introduced the following motion: "That this Synod receive the Final Report of Compensation Policies and Practices (Woods Gordon) dated April 1989, for study throughout the Diocese.

That the Human Resources Committee arrange a process for study of the Report, receive reactions and responses, and present recommendations concerning the Report to the Diocesan Executive Committee.

That the Diocesan Executive Committee present to the N.E.C. for their October 1989 meeting an interim report on the results of this study and the implementation intentions of the Diocese and make such further reports as required."

This background material shows that the Diocese of Algoma has been exploring the concept of comprehensive compensation for the Clergy and Lay Employees of the Diocese for many years. The findings of the survey done by Woods Gordon, and the recommendations of their final report, reinforce what we have been doing. Their report

encourages the thirty Diocese of the Anglican Church of Canada to share in developing a fair and comprehensive compensation package which will both address the needs of the whole Church, and result in achieving a greater sense of oneness among the Dioceses.

STATEMENT OF PURPOSE - [OF COMPENSATION]

The purpose of compensation within the Diocese of Algoma is to encourage excellence in Ministry, and to ensure that clergy and staff are paid fairly, relative to each other, and to others in the community.

COMPENSATION CONCEPT

- 1 - There shall be equitable treatment in the compensation of Clergy and Lay Employees of the Synod of the Diocese of Algoma.
- 2 - The monetary payment of Clergy will be known as "Salary", and will include what was formerly known as Stipend and Housing Allowance. The portion identifiable as Housing Allowance shall be fully assessable for earnings-related benefits.
- 3 - As recommended by the Woods Gordon Report (April 1989) a salary schedule for Clergy shall be developed and implemented. The schedule will be upgraded annually by an inflation adjustment factor, and be regularly tested against appropriate professional and community compensation standards. A similar schedule shall be developed for Lay Employees of the Diocese.
- 4 - Clergy will pay from salary for accommodation, including rent at fair market value where housing is provided. A supplementary allowance may be paid when housing costs are grossly in excess of diocesan norms.
- 5 - Transportation allowance is not included in salary at this time because of the diverse ways in which this allowance is currently claimed and administered.
- 6 - A "Benefits Package" will be developed, based upon the existing benefits in the Diocese and the sample benefits package of the General Synod Plan, as recommended in the Woods Gordon Report.

THE COMPENSATION PACKAGE - what is or might be included?

Salary benefits

- Stipend
- Housing Allowance
- Transportation

Medical and Health Care Benefits

- Life Insurance
- Accidental Death and Dismemberment
- Short Term Disability
- Long Term Disability
- Extended Health Care
- Vision Care
- Dental Plan
- Workers' Compensation

Retirement Benefits

- Pension Plan
- Retirement Grant
- Retirement Savings Plan

Other Benefits

- Continuing Education
- Sabbatical
- Responsibility Pay
- Automobile Replacement Cost Plan

DIOCESE OF ALGOMABENEFITS PACKAGE

	<u>COVERAGE</u>	<u>PREMIUM COST SHARING</u>	<u>TOTAL COST IN \$\$ P/A</u>
		Diocese/Clergy/Parish	
Life Insurance	\$50,000.00	1st 25,000/2nd 25,000 + Family + A.D.D. Dio...\$93.00 \$117.96...Member	\$210.96
Accidental Death and Dismemberment	Yes	as above	
Short Term Disability	No	Nil	Nil
Long Term Disability	Yes \$ 800.00 Max.	100% paid by Parish	\$181.44 Max.
Extended Health Care	100% drugs, etc.	100% paid by Diocese	\$709.56 family \$254.52 single
Vision Care	No	Nil	Nil
Dental Care	Basic/Periodontic/Orthadontic 80% 50% 50%	50/50	\$603.24 family \$174.36 single \$314.16 married couple
Workers Compensation	(\$23,000 x1.5) 34,500 Min.	100% paid by Parish	\$138.00

QUESTIONNAIRE

1. What is the fair market value of an average three bedroom house in your community?
2. What is the fair market value of an average four bedroom house in your community?
3. How much is the rectory worth at fair market value in your community?
4. How much did the parish spend last year on the rectory for the following?

Mortgage	_____	
Taxes	_____	
Fuel	_____	
Hydro	_____	
Water	_____	
Phone	_____	
Insurance	_____	
Maintenance	_____	(for maintenance please
		average the last five yrs.)
TOTAL	_____	

Please complete this questionnaire and return to the Chairman, Compensation Task Force, Synod Office.

ADDENDUM TO THE REPORT OF THE EXECUTIVE COMMITTEE

Re: Interim Pastorate Program

Further to paragraph 7 on page 105 of this Convening Circular, the following resolution, containing a recommendation relative to this program, was passed by your Committee (Motion 8, Feb. 28, 1991 Meeting):

"That this Executive Committee recommend to the Diocesan Synod that wherever possible and available, an intentional Interim Ministry take place. This would take place whenever there is a vacancy, and before a permanent appointment is made. This would allow all parishes to use the interim period of between six months to a year as a time of growth, healing and change."

DIOCESE OF ALGOMA

EXHIBIT #10A

UNIFIED BUDGET SUMMARY

<u>Projected Disbursements</u>	<u>1990</u>	<u>1991</u>
<u>MISSIONARY WORK:</u>		
General Synod Apportionments	\$221,530	\$235,943
Missions to Seamen	<u>9,700</u>	<u>11,200</u>
	231,230	247,143
<u>OTHER WORK OUTSIDE DIOCESE</u>		
General & Provincial Synod Assess.	49,700	53,200
<u>ASSISTED PARISHES AND OTHER OUTREACH WORK WITHIN THE DIOCESE</u>		
Stipend/Service Grants	172,000	182,400
Clergy Travel Grants	29,000	25,500
Summer Students - Stipend/travel	12,050	13,100
Clergy Moving Expense	2,000	2,500
Allowance Doubtful Accounts	6,000	6,000
	221,050	229,500
<u>TOTAL OUTREACH WORK</u>	<u>\$501,980</u>	<u>\$529,843</u>
<u>GENERAL ADMINISTRATION:</u>		
Staff Salaries/Episcopal (gross)	\$144,000	\$150,300
UIC/ CPP/Church pens/Cont'd Ed/		
Workers Comp. etc.	29,100	31,100
Synod Office (rent,tel.stat.etc.)	35,800	36,300
Professional Services (audit,legal)	10,000	10,000
Travel and meeting costs	54,600	69,310
Exec.Archdeacon/from Bishop's App.	273,500	1
		297,011
<u>CLERGY/STAFF/PENSIONERS BENEFITS:</u>		
Clergy School	14,700	-
Stewardship/Parish Dev.(from AIM)	24,000	25,000
Health Insurance	28,600	45,600
Group Life Insurance	7,200	7,200
Group Dental Plan	14,300	16,600
Widows' Allowances	3,100	3,100
Pastoral Institute Northern Ontario	-	500
	91,900	98,000
<u>ALGOMA ANGLICAN (NET)</u>	15,800	16,600
<u>PROPERTY EXPENSES</u>	25,700	27,700
<u>OTHER EXPENSES:</u>		
Interest - Bank Borrowing	4,000	7,500
Diocesan Synod and Program Expenses	-	3,100
Youth Camp Manitou	5,500	5,800
Unforeseen/Archives	1,100	1,100
Youth Synod/Youth Ministry	3,000	7,600
	13,600	25,100
<u>TOTALS</u>	<u>\$922,480</u>	<u>\$994,254</u>

PROJECTED RECEIPTS19901991FROM ENDOWMENTS & TRUSTS

Bishop Sullivan Endowment	\$ 14,800	\$	\$ 15,000	\$
P.H.B. Dawson Bequest	32,000		32,000	
Episcopal Endowment	23,200		23,700	
Other	<u>5,300</u>	75,300	<u>5,600</u>	76,300

FROM PROPERTY:

Inv.Earnings Property Sale Acct.	66,000		66,000	
Property Rentals	14,600		17,900	
McMurray Corp. (Jointly with Cathedral)	<u>9,000</u>	89,600	<u>9,800</u>	93,700
Trust Fd. Adm/Int/Searches		7,800		9,300
Diocesan ACW		13,600		13,600
Anglicans-in-Mission Grant		35,200		50,800
Bishop's Appeal Grant (as per contra)				1
Designated Missionary Contributions		500		500
Parish School		14,700		-

\$236,700 \$244,201

From Parish Levies 685,780 732,036

TOTAL RECEIPTS \$922,480 \$976,237

Projected Deficit (Note 1) - 18,017

\$922,480 \$994,254

1991

AVERAGE COST OF OPERATING A PARISH

STIPEND BASIC MINIMUM. \$23,000

SERVICE GRANT (Average 12 years) \$_____+

PAYROLL RELATED COSTS

Church pension. _____
U.I.C.. _____
C.P.P. _____
W.C.B.. _____
L.T.D. (if @ 800 max. benefit) . . . _____ Max.
Ont. Health Tax _____
C.E.P. _____

\$_____+

\$_____

(OTHER PAYROLL COSTS/MARRIED FAMILY 1991 RATES)

E.H.C. 12 x 70.22 \$843] \$1,198
Dental 12 x 21.87 262] paid thru
Gr. Life 12 x 7.75 93] U.B.L.

TRAVEL (DIO. MIN.). \$_____

HOUSING ACTUAL AV. OF 10) \$_____

(may be less or more if parish owns rectory)

TOTAL. \$_____

OTHER PARISH OPERATING COSTS

PROPERTY/GEN. EXP. (AV. OF 106 POINTS 1989) . . . \$_____

UNIFIED LEVY (AV. OF 108 POINTS 1991). \$_____

OTHER EXPENSES (AV. OF 102 POINTS 1989) \$_____

AVERAGE..... \$_____

REPORT OF THE DOCTRINE AND WORSHIP COMMITTEE

DIOCESE OF ALGOMA

EASTER A.D. 1991

The following TERMS OF REFERENCE for the Doctrine and Worship Committee were agreed upon earlier this year in consultation with Bishop Peterson, Chief Liturgical Officer of the Diocese.

The Doctrine and Worship Committee of the Diocese of Algoma is the Diocesan parallel to the National Doctrine and Worship Committee of the Anglican Church of Canada; the purpose being to receive, transmit and share the work of the National Committee, as well as the following:

- a) to study and make recommendations relating to personal and corporate worship;
- b) to be responsible for the planning of Diocesan services of worship;
- c) to study, consider and make recommendations to the Bishop and to the Diocesan Synod on matters relating to doctrine, ministry, and faith and order of the Church;
- d) to facilitate renewal within the Church by means of information related to the above matters, and by recommending educational resources.

As a method to report our committee's activity since last Synod, I shall work through the above mentioned TERMS OF REFERENCE to represent to the Diocese what we see to be the past, present and future work of this body.

(1) A NAME CHANGE

You will note our name changing from The Liturgical Committee to the Doctrine and Worship Committee. This change is quite intentional. The term liturgical has been one which has often distanced our committee's work from the average Anglican worshipper. After all, liturgy is something done by experts, isn't it? Certainly liturgical concerns are the concerns of all of God's people - as we assemble regularly to praise God in words proclaimed and sacraments celebrated. Worship is a word all of us can identify with. Whether we acknowledge it or not we are all experts in worship. Through years of personal and corporate experience, we bring many insights to the ongoing debate on the worship needs of the Church. May our name change encourage you to contribute to the needs of our worship.

(2) BEYOND OUR BORDERS

In fulfilling our mandate to connect Algoma's worship needs and concerns with the greater Church, there are several things happening at the national level that will interest Algoma's Anglicans.

(i) BAS EVALUATION COMMISSION

This committee has been set up by the 1989 General Synod. It began meeting in January of this year. At present, plans are for the committee to establish a questionnaire which will begin the process of letting Canadian Anglicans respond to the Book of Alternative Services. The concern of this twelve member committee is that it should canvass the whole Church as widely as possible. Keep your eye and mind open to this evaluative process. The existence of such a commission reminds us that our concerns do matter and, in the end, will make a difference. It should be noted this is a review committee not a revision committee.

(ii) BOOK OF OCCASIONAL CELEBRATIONS

This supplementary book arrives sometime in 1992 and is to be a great aid to clergy and laity alike. It is an expanded and updated version of the Book of Occasional Offices (Canada, 1964). A great deal of work has gone into this text especially as it attempts to respond pastorally as well as liturgically to the needs of our Church at this time.

The book will include everything from The Blessing of Mines and Fisheries to Prayers for an Interfaith Gathering; from Commissioning for Lay Ministries to Dedication of Church Ornaments. The emphasis in producing such a series of rites is that it should produce models of worship to be adapted to the needs of specific contexts.

(iii) HYMN BOOK TASK FORCE

This committee is working very hard to produce a hymn book to be approved by General Synod in 1995. At this point, both official hymn books in use in our Church have been examined and selections from these are being made as an important beginning and foundation for the new book. Other hymn books and hymns are being reviewed and input is being received from throughout the wider Church regarding suitable selections for the new book. The task force has also undertaken a search for hymns on particular themes (eg. call and vocation, peace and justice, creation, reconciliation etc.). Several of these new hymns are being tested at local levels throughout the country. It is important to emphasize that this process is being undertaken with great sensitivity and with a goal of producing a hymn book which will be well received throughout the land.

(3) WORSHIP IN ALGOMA

As our diocesan mandate states, we are called upon:

- (a) to study and make recommendations relating to personal and corporate worship;

Safe to say, this process never ends. As Canon Liturgist, I have received many requests to assist in matters related to worship. Our committee also receives concerns which call on us to study and to respond with appropriate recommendations. We encourage all members of our diocesan family to share their liturgical concerns as well as insights with this committee. Be reminded, we are not a body with all the answers. However, we are pleased to say we have established a network of many individuals who share liturgical concerns as being important to the well being of our diocese.

- (b) to be responsible for the planning of Diocesan services of worship;

This too is an ongoing task of our committee. But while we are pleased to exercise this responsibility, please re-read this part of our mandate. It does not say WE DO IT ALL. One of our goals is to make sure all of our family of Churches and individuals and their collective gifts and insights are included. This responsibility means for us, seeing that all diocesan worship is representative, meaningful and relevant. No, we don't wish perfect worship, but we do wish it to be what the name implies, WORTH-SHIP.

- (c) to study, consider and make recommendations to the Bishop and to the Diocesan Synod on matters relating to doctrine, ministry, and faith and order of the Church;

This sounds like a lot and it is. To be quite honest we are spending more time on simply educating and familiarizing ourselves with the many different and often complex concerns of the people of Algoma.

- (d) to facilitate renewal within the Church by means of information related to the above matters, and by recommending educational resources.

Sharing information and educational resources is of primary importance to us. Some good work is already underway with respect to this.

(i) ALGOMA ANGLICAN

We have been more intentional in utilizing our diocesan newspaper to communicate issues and resources surrounding worship. Resources for Liturgy is now published regularly and raises liturgical concerns from Worship and the Environment to intercessory prayer - to our use of Church space and furniture.

Soon we will introduce a Question and Answer Column in the paper so you can raise your many questions around the subject of worship. Book reviews on liturgical subjects also continue to be shared in the Anglican.

(ii) INSTRUCTED SERVICES

As Canon Liturgist I have led instructed Eucharists in several parishes in three of our deaneries. Being with you "in the flesh" is one more way to let you know your concerns and questions always matter.

(iii) ALGOMA CYCLE OF PRAYER

Thanks to all of our parishes we have been able to present a diocesan prayer cycle which has us praying for our most particular needs throughout our diocesan family.

In conclusion, I believe we can say that much has been accomplished but we must add - much remains to be done. Maybe some will say - why bother? Why all the effort? Perhaps we need to remember once again that the English word worship is a contraction of worth-ship." Worship involves assigning worth to what is thought to be worthy, and giving expression to that estimate of value. Worship, in fact, has to do with value." Liturgy for Living (ABC, 1979).

So the question again, why bother? why all the effort? The answer remains, God, that's why. God's worth all these humble efforts and much more.

"Worship the Lord in the beauty of holiness." Psalm 96:9.

Respectfully submitted,

J Michael +

The Reverend Canon J.M.A. Wright
Chair Diocesan Doctrine and Worship Committee
Canon Liturgist of Algoma

ANGLICAN CHURCH OF CANADA
DIOCESE OF ALGOMA
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