

Incorporated Synod of the Diocese of Algoma
Anglican Church of Canada

Thirty-Ninth Session of Synod

Community and Commitment: Local and Global



Press on toward the goal ... the upward call of God in Christ Jesus

SYNOD JOURNAL AND CONVENING CIRCULAR

May 13, 14 and morning of 15, 1999

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In Memoriam

We remember these faithful servants of God who have departed this life 1997-1999:

Years of Service in Algoma

The Reverend Canon Donald Harry Dixon	1940-1978
The Reverend Kenneth Arnold Robinson	1960-1970
The Venerable Gilbert Thompson	1930-1971

* * * * *

Marguarette Virginia Rose	1955-1982
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* * * * *

Percival Stanley Farrow, St. Paul's Church, Thunder Bay
William R. Parks, St. Michael's Church, Thunder Bay
Alexander Herbert Armstrong, St. Luke's Cathedral, Sault Ste. Marie

Sister Shirely Amos (Shirley Pudsey), Canadian Director of the Worker Sisters of the Holy Spirit

* * * * *

Nora Margaret Bradford, wife of the Rev. Canon David Bradford
Lillian Evelyn Cooper, widow of the Rev. Canon Benjamin Cooper
Eleanor Ann Lough Craymer, wife of the Venerable Samuel Craymer

*Rest Eternal Grant Unto Them, O Lord,
And Let Light Perpetual Shine Upon Them*

*The Executive Committee of the Diocese of Algoma
1997-1999*

The Bishop - The Rt. Rev. Ronald C. Ferris
The Dean - The Very Rev. Allan R. Reed
The Treasurer - Mrs. Jane Mesich
The Chancellor - Mr. O. Kennedy Lawson
The Vice Chancellor - Mr. Alan Newell
The Registrar - Mr. Robert Stead

Archdeacons

The Ven. Rodney Andrews
The Ven. Hugh Hamilton
The Ven. Lynn Uzans
The Ven. Susan De Gruchy
The Ven. Len Shaw
The Ven. Mark Conliffe

Regional Deans

The Rev. Wayne Putman
The Rev. Alan Knight
The Rev. Cal McMillan
The Rev. Dawn Henderson
The Rev. Paul Carr

Lay Stewards

Mr. Neil Howson
Mr. Henry Gaines

Mr. Doug Hughes
Mrs. Marlene Amer

Mrs. Maureen Hair
Mr. Mal Binks

Mr. Garry Barker
Mrs. Patricia Mark

Mrs. Dorothy Anstice
Mrs. Lorhel White

Bishop's Appointees

Mr. Ross Cutmore
The Rev. Cheryl Kristolaitis

Youth Representative

Mr. Bayden Cline

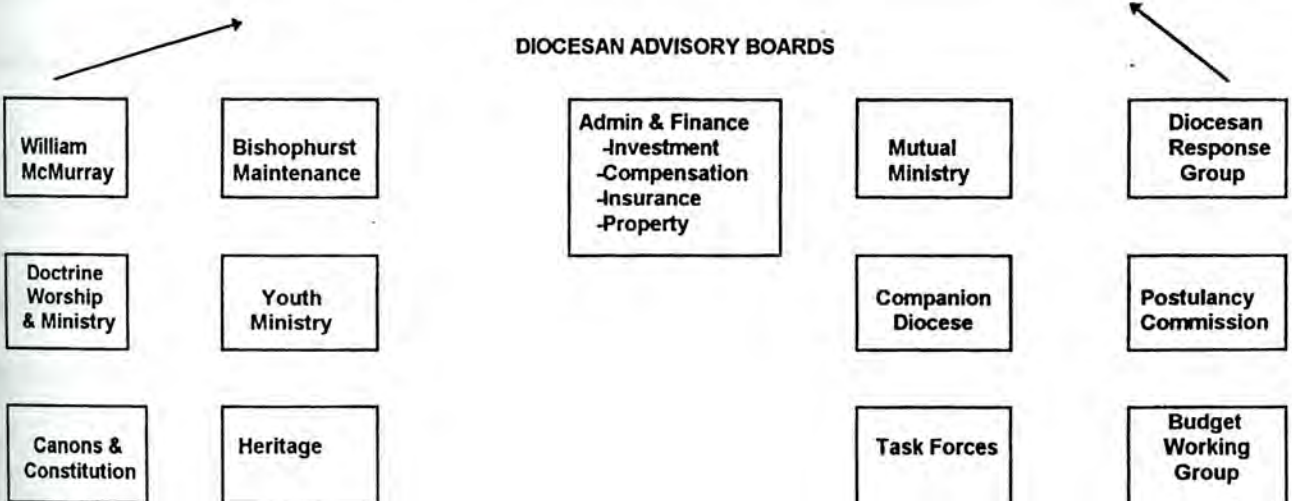
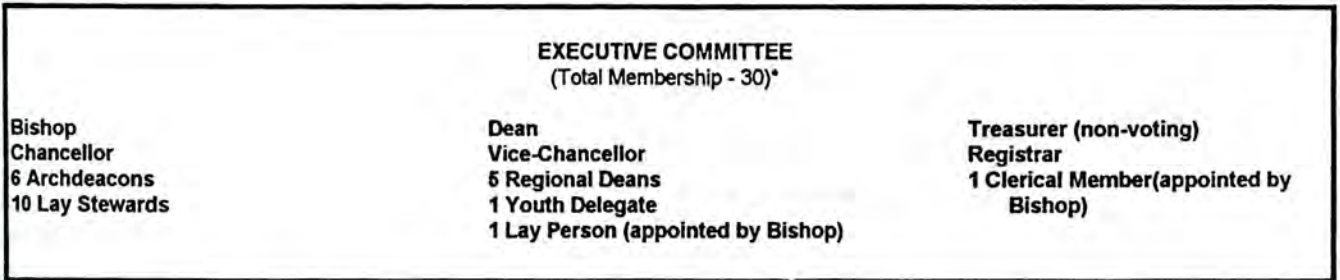
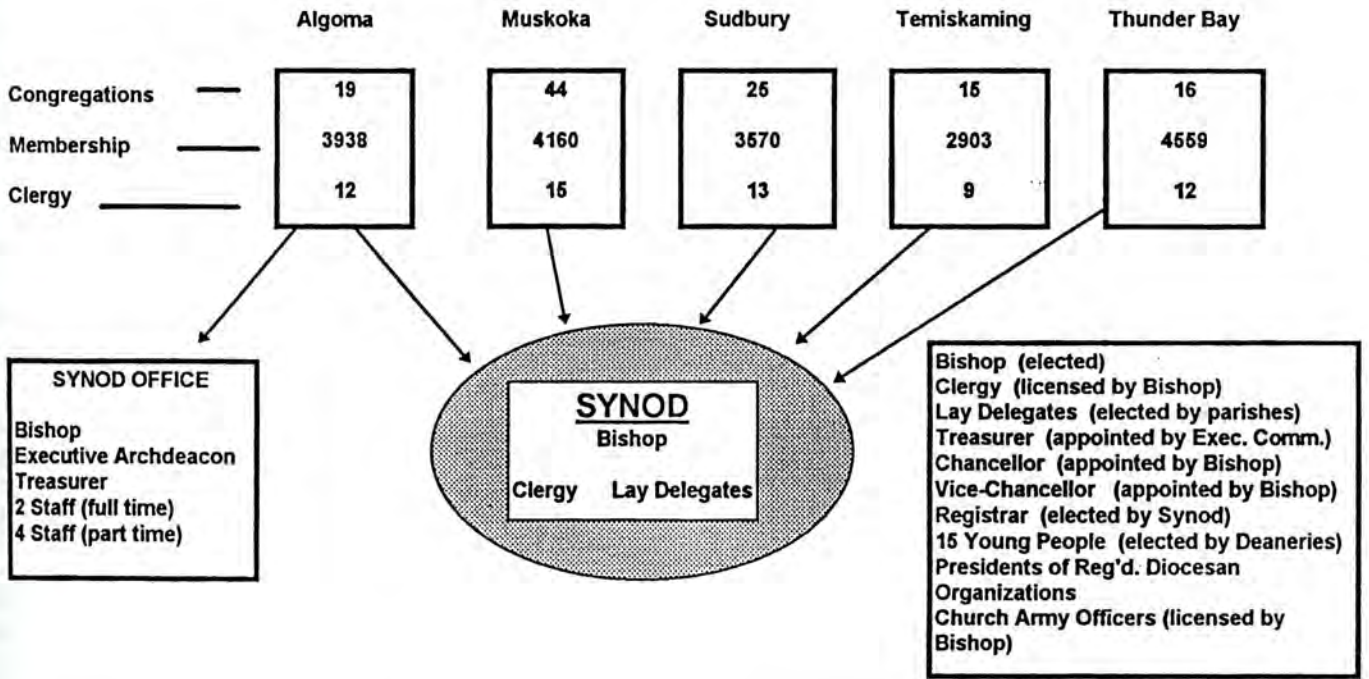
Permanent Courtesies of the House

Stewardship and Parish Development Officer:
Communications Officer:
ACW President:

The Rev. Rosalie Goos
The Rev. Guy Snell
Mrs. G. Abigail

**ALGOMA
DIOCESAN STRUCTURE**

Total Number of Anglicans	61,580	(1981 Census)
Total Reported Membership	19,130	(1997)
Total Organized Congregations	119	
Total Number of Deaneries	5	



*Communications officer, Program staff, ACW President present but non-voting

39TH SESSION

MEMBERS OF 1999 SYNOD
(Convening Circular)

EX-OFFICIO

The Bishop:	The Rt. Rev' d. Ronald C. Ferris
The Chancellor:	Mr. O. Kennedy Lawson
The Registrar:	Mr. Robert Stead
The Executive Archdeacon:	The Ven. Rodney Andrews
The Treasurer:	Mrs. Jane H. Mesich
A C W President:	Mrs. Gladys Abigail
Warden of Lay Readers:	Dr. David Gould
Lay Steward Muskoka:	Mr. Mal Binks
Lay Steward Sudbury-Manitoulin:	Mrs. Lorhel White
Lay Steward Temiskaming:	Mrs. Marlene Amer
Lay Steward Thunder Bay:	Mrs. Pat Mark

Clergy and Lay Delegates listed in the following order:

Deanery of Algoma
Deanery of Muskoka
Deanery of Sudbury-Manitoulin
Deanery of Temiskaming
Deanery of Thunder Bay
Youth Delegates

1999 SYNOD DELEGATES

ALGOMA DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Blind River St. Saviour	Glen Miller	Wolf Kirchmeir	Terry Miller
Thessalon Redeemer		Syd Anderson	
Elliot Lake St. Peter the Apostle	Dorothy Daly	Ray Cosier Jack Swift	George Coates
Garden River St. John	Cathy McCaig	Lana Grawbarger Betty Grawbarger	Bontje Williams Marie Pine
Goulais River St. James	Bill Stadnyk	Ross Cutmore	Henry Speer
Heyden St. Mark	Henry Gaines		
Sault Ste. Marie:			
Christ Church St. Peter	Earl Burke	Robert Monarch Sandra Johnston	Gary Bovingdon Keith Birkinshaw
Holy Trinity	Bob Elkin	Din Oosterbaan Neil Howson Robert Dickson	Boyd Larocque Donna Komhyr Linda Brauner
St. John	Wayne Putman	Ken Hocken Richard Brideaux	Agnes Jolicoeur Norine Gunn
St. Luke Hon. Assist. Hon. Assist. Dean Emeritus	Allan Reed Harry Morrow Muriel Hornby Lawrence Robertson	Dorothy Bowers Mary Rossiter Jim Dukes	Sandra O'Brien Joyce Curry Anne Steinburg
St. Matthew	David Donevan	Alison Weir Marg Ward Bill Kidd	
St. Joseph-St. George	Hugh Hamilton	Nelson Ingram Charles Eggesfield	Marie Eggesfield
Wawa St. Paul	Gary Botha	Eunice McMahan	Ruth Long
White River All Saints		Jeanne Morgan	Charlie Linklater

MUSKOKA DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Bala Trinity/St. Alban	David Hardie Margaret Johnston	Donna Bourgeois	Peggy Husband
Bracebridge St. Thomas	Rosalie Goos	Steve Newroth Barbara Graham Ann Heintzman	Max Beaumont Sandy Snelling
Lake of Bays	Tom Cunningham	Gordon MacKay	
Good Shepherd Hon. Assist.	Tom Stradwick Eric Paterson	Shirley Palmer	Ernie Rye
Gravenhurst	Joan Mitchell	Ben Vass Shari Vass	Bill Flavell
Huntsville All Saints	Lynn Uzans	Paul Clayson Peter Malton Barbara Groves	Mal Binks Murray McInnis
Almaguin	Alan Knight	Ina Trolove Ruby Lloyd	Lola McCaig
Muskoka Lakes		Nick Turnbull Barbara Gibbs	Lynn McBride
Parry Sound Hon. Assist.	Michael Hutt Maurice Wilkinson	Anne Parnick Barbara Bennett Shirley Brown	Brenda Mancey
Rural Muskoka Trinity	Perry Chuipka	Veronica Roynon	Rick Gilbert
St. Stephen	Peter Simmons	Kenneth Towsley	Henry Blackmore
Red Trillium Pioneer	Jane Leonard		
North Muskoka Pioneer	Edna Murdy	Joanne Cunnington	John Earl
Windermere		Don McFarlane	

SUDBURY-MANITOULIN DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Capreol, St. Alban Garson, St. Mark	Cal McMillan	Jackie Higgins Wendy Kirby	Marion Mason Lillian McCourt
Coniston, All Saints	Genny Rollins	Ethel Charsley	
Copper Cliff St. John		Dave Cole Sheri Clark	Sheila Cole Robert Lewis
Espanola, St. George	Karen Heath	Diane Haines Cleever Keenan	Louise Kelly
Western Manitoulin All Saints, Gore Bay Kagawong/Silverwater	Linda White	Lois Williamson	Rosanne Olmstead
Little Current	Richard White	Darlene Hardy	
Lively Christ Church Hon. Assist.	Susan De Gruchy Harry Huskins Michael Hankinson	Janet Bolger Cindy Harbottle	Gerry Rosenfeld Ann Franklin
Lockerby, St. James		Charles Nyabeze	Patrick McNally
Great Spirit Island	Bain Peever	Pat Sejtka Dorothy Anstice	Norma Moggy Kate Thompson Lois Cooper
McGregor Bay St. Christopher		Zoe McDougall	
Sudbury:			
Ascension	Guy Snell	Christine Osmond Allison Cline	Roz Jones
Epiphany	Tom Corston	Ruth Loukidelis Gilles Tessier Barbara Bolton	Rachel Prichard Neil Simmie
Resurrection	Marty Keatings	David Fowler Shaun Minet Turner	Milt Fleming
Thorneloe -	Don Thompson	Michael McMahon	

TEMISKAMING DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Northern Lights	Len Shaw	Harvey Middaugh	Jean Wallace
Powassan St. Mary Callander, St. Peter Restoule, St. Alban	Grant Churcher Dalton Woodward	Bill Malkinson John Hopper Michelle Odd	Bob Woodward Rayman Nicholson Edna Hubbert
Sturgeon Falls St. Mary Magdalene	Dawna Denis	Christina Golding	Debbie Samson
Temagami St. Simon	Fred Heathcote	May Metcalfe	Mavis Heathcote
Temiskaming Holy Trinity	Bill Ellam		
North Bay:			
Christ Church	Dawn Henderson	Jean Paape Dorothy Chabot	Vernon Mortson Grace Weeks
St. Brice Youth Pastor	Jerry Smith Steve Pessah	Chuck Vaughan Aase Jensen Doug Hughes	Margaret Hall Beth Topps
St. John	Cheryl Kristolaitis	Christine Whatmore Dave Johnson Mike Whatmore	Georges Kristolaitis Susan Klassen

THUNDER BAY DEANERY

	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Manitouwadge Holy Spirit	Frank Christman	Grace Tirschmann Sadie Patey	Ivy Christman
Marathon Trinity	Lee Sax Don Sax	Cathy Gagnon	
Nipigon Parish	Doug McClure	Doug Chorkawy Lesley McClure	
Schreiber St. John's	John Sovereign	Duncan MacKay Stanley Voogt	Helen Jartus
West Thunder Bay	John Jordan	Jim Naida Brian Grant	Karl Ratz Gladys Grant
Thunder Bay:			
St. George	Henk Willems	William J. Meakin Jo-Ann Meakin	
St. John Hon. Assist.	Frank Doe Michael Dunnill	Gloria McKay Deborah Kraft Ann Osborn-Seyffert	Barbara Williams Linda Lammers David Reid
St. Luke	Greg McVeigh	Larry Gorst Nancy Polhill Ted Hamill	Frances Sutton Krista Walter
St. Michael & All Angels Priest Assoc.	Mark Conliffe David Bradford	Virgina Stead Don Lamke Peter Haggert	Divakar Rao Don Murphy Debby deBakker
St. Paul Hon Assist	Paul Carr Robert Brown	Barbara Fugelsang Meredith Meo Fred Poulter	Peter Humphries John "Charlie" White
St. Stephen	Ed Swayze	Todd Patterson	Lesley Read Beulah Besharah Art Evans
St. Thomas Hon. Assist.	Andrew Hoskin Jim Turner	Glenn Craig Garry Barker Jean Hall-Armstrong	Allan Gilbert Len Landy Dawn Schibler

YOUTH DELEGATES TO SYNOD

Algoma Deanery:

**Bev Barber
Sarah Walls
Jessica Bird**

Muskoka Deanery:

**Peter Friesen
Sander Smith
Jason Stradwick**

Sudbury-Manitoulin Deanery:

Leslie Giddings

Temiskaming Deanery:

**Christopher McBain
Eddie Lavoie
Laura Burke**

Alternates: **Bill Bridle
Sarah Woodward
Michael Grawbarger**

Thunder Bay Deanery:

**Ashley Nelson
Jennifer Snowden
Kim Gottfred**

Alternates: **Heather Armstrong
Aaryn Scott**

**The 39th Session of the Synod of the Diocese of Algoma
May 1999**

COURTESIES OF THE HOUSE

Mr. Don Smith
Mrs. Jacqueline Howell
The Reverend Carol Savaria
The Venerable John Robertson
The Reverend Canon Alyson Barnett-Cowan
Mrs. Nancy Ringham
The Reverend Dale Broadworth

COURTESIES OF THE FLOOR

The Right Reverend Terence Finlay
Mrs. Alice Jean Finlay
The Reverend Canon James Garey
Mr. Robert Lewis
Mrs. Barbara Nangle
The Reverend Ken Amer
The Reverend Stephen Mitchell

Sessional Committees
39th Session of Synod
May 1999

Synod Planning

The Rev. Harry Huskins, Chair
The Rt. Rev. Ronald Ferris
The Ven. Rodney Andrews
Mrs. Jane Mesich
Mrs. Christine Wright
The Rev. Grant Churcher
The Ven. Susan De Gruchy
The Ven. Hugh Hamilton
The Rev. Cheryl Kristolaitis

Resolutions

The Ven. Susan De Gruchy, Chair
Dr. David Gould
Mr. Ken Lawson
Mr. Steve Newroth
Mr. Robert Stead

Arrangements

The Ven. Hugh Hamilton, Chair
The Ven. Rodney Andrews
Mrs. Jane Mesich
Mrs. Jo Anstess
Mr. Richard Brideaux
The Rev. Canon Earl Burke
The Rev. David Donevan
The Very Rev. Allan Reed
Mrs. Marilyn Schmidt

Elections

The Rev. Rosalie Goos, Chair
The Rev. Dawna Denis
Mrs. Jackie Higgins
Mrs. Shari Vass

Vote of Thanks

The Rev. Marty Keatings, Chair
Mrs. Janet Bolger
Mrs. Barbara Graham
Mrs. Lesley McClure

Agenda

The Rev. Grant Churcher, Chair
The Rev. Gary Botha
The Rev. Harry Huskins
The Rev. Dr. Greg McVeigh
Mrs. Christine Osmond
Mr. Fred Poulter
The Rev. Linda White

Credentials

The Rev. Tom Corston, Chair
Mrs. Gladys Abigail
Mrs. Dorothy Chabot

Worship

The Rev. Cheryl Kristolaitis, Chair
The Rev. Tom Corston
The Rev. Grant Churcher
Ms. Lana Grawbarger
Mr. Stephen Mallinger
Mr. George Odd
The Very Rev. Allan Reed
The Rev. Peter Simmons

Response to the Bishop's Charge

The Rev. Dr. David Hardie, Chair
Mr. Garry Barker
Mrs. Barbara Fugelsang
The Rev. Michael Hutt
Mrs. Meredith Meo
The Rev. Edna Murdy
Mr. Jim Naida
Mrs. Michelle Odd
The Rev. John Sovereign
Mr. Gilles Tessier

Orientation

The Ven. Lynn Uzans

Communications

The Diocesan Communications Committee

NOTICES OF MOTION

1. Amendment to Canon D-2: The Diocesan Expense Fund and Canon D-3: The Algoma Mission Fund, found on pages 164-166.

Moved by:
Seconded by:

2. Replacement of Canon F-1: Regional Deans and Canon F-2: Lay Stewards with new Canon F-1: Deanery Officials, found on pages 167-170.

Moved by:
Seconded by:

3. Amendment to the Constitution, Article 3, Section 2(h), found on page 171.

Moved by:
Seconded by:

4. Amendment to Canon I-1: Canon on Appointments, found on page 171.

Moved by:
Seconded by:

5. Amendment to change the title of Canon D-4: The Unified Budget Levy, found on page 172.

Moved by:
Seconded by:

6. Amendment to Canon D-4: The Unified Budget Levy, found on page 172.

Moved by:
Seconded by:

Notices of Motion, cont'd.

7. Amendment to Canon A-8: Bishop's Commissary and Diocesan Administrator, found on page 173.

Moved by:

Seconded by:

8. Amendment to Canon D-5: the Special Purposes and Local Trusts Fund, found on page 136.

Moved by:

Seconded by:

9. Amendment to Canon I-4, Lay Readers and Eucharistic Assistants, found on page 209.

Moved by: Dr. David Gould

Seconded by: Mr. Ken Brien

10. Motion from the Doctrine, Worship and Ministry Committee regarding the Anglican-Lutheran Dialogue, found on page 178.

Moved by: The Rev. Dr. Greg McVeigh

Seconded by: Dr. David Gould

ACTS OF SYNOD

	<u>Page</u>
1. Adopted omnibus motion organizing Synod:	26-27
i) Confirmed the appointment of Committees, as printed in the Convening Circular;	
ii) Received regrets of absences, and extended greetings and courtesies of Synod and of the Floor;	
iii) Regarded as received the report of the Scrutineers in regard to Clerical and Lay Delegates present;	
iv) Adopted the agenda;	
v) Adopted minutes of the 1997 Synod.	
2. Elected Clerical Secretary and Lay Secretary.	27
3. Received Reports and Motions: (a) printed in the Convening Circular, (b) additional Reports, and (c) additional [non-canonical] motions.	27
4. Nominated Registrar	27
5. Rescinded Canon D-2: The Diocesan Expense Fund and Canon D-3: The Algoma Mission Fund, and replaced them with new Canon D-2: The General Fund.	28-30
Amended Section 7 b) of Canon D-2: The General Fund.	30
6. Rescinded Canon F-1: Regional Deans and Canon F-2: Lay Stewards, of the <i>Canons of Algoma 1995, as amended 1997</i> , and replaced them with new Canon F-1: Deanery Officials.	31-35
Rescinded Section 7 c) <i>duties of the Co-ordinator of Deanery Officials</i> of Canon F-1: Deanery Officials	34
7. Amended the Constitution, Article 3 (<u><i>Lay Delegates to Synod</i></u>) Section 2 h) <i>when no incumbent</i> .	35
8. Amended Canon I-1: Canon on Appointments with regard to parishes that do not have a full-time stipend but are not assisted.	35-36

9.	Amended Canon A-8: Bishop's Commissary and Diocesan Administrator	36
10.	Amended Canon D-5: The Special Purposes and Local Trusts Fund and renamed it The Consolidated Investment Fund	36-37
11.	Continued the Companionship Covenant between The Diocese of Algoma and the Diocese of the Windward Islands as the concluding term until 2001.	38
12.	Sent greetings to Bishop Sehon Goodridge and the people of the Diocese of the Windward Islands.	38
13.	Endorsed the Draft Declaration of Full Communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (the Waterloo Declaration); and further resolved to forward a copy of this resolution to General Synod.	39
14.	Supported the purchase of and licence for <i>Journey to Adulthood</i> so that the program might be used throughout the Diocese.	40
15.	Resolved to support a Vanier youth retreat with organizational expertise, youth participation, publicity and prayers.	40
16.	Received the report from the Committee on the Response to the Bishop's Charge.	42
17.	Resolved that deanery councils develop and make available to all parishes presentation teams to enrich the life and worship of congregations in their own and other deaneries.	42-43
18.	Resolved that the Diocese and each deanery appoint a presentation Team Officer to work together to compile and coordinate the talents and availabilities of presentation teams within their jurisdictions.	43
19.	Asked the Bishop on behalf of Synod to write to Members of Parliament within the Diocese, endorsing the principle of debt forgiveness to developing countries in the spirit of Jubilee and encouraging Canada to take appropriate action.	43
20.	Accepted the Mission Statement of the Diocese of Algoma.	43
21.	Ratified the creation of the Endowment for Ministry, its Regulations and By-laws.	44
22.	Delegated to the Chair of Synod, the Bishop of Algoma, the authority and power to appoint three Administrators of the Endowment for Ministry; the Administrators so appointed to hold office and carry out their duties in conformity with the Regulations and By-laws of the Endowment.	44

23.	Resolved to convey loyal greetings to Her Majesty, Queen Elizabeth II.	45
24.	Accepted the Report of the Executive Committee and ratified all actions taken by it since the 1997 Synod.	45
25.	Changed the title of Canon D-4: The Unified Budget Levy to Canon D-4: The Apportionment, and replaced references throughout; replaced references to <i>Diocesan Expense Fund and the Algoma Mission Fund</i> with <i>General Fund</i> .	45
26.	Recorded appreciation and gratitude for the ministry of Alan Newell as Vice Chancellor.	46
27.	Amended Canon I-4: Lay Readers and Eucharistic Assistants .	47
28.	Resolved that the approval of a Deanery or Diocesan Evaluator be necessary only for a Diocesan Lay Reader and nor for a Parochial Lay Reader.	47
29.	Deferred motion regarding a change in title for Lay Readers, and asked the Executive Committee to put in place a process to provide consultation, and make recommendations to the Bishop regarding licensed ministries.	48
30.	Resolved that the incumbent continue to be the primary source of training and supervision for Parochial Lay Readers.	48
31.	Referred motion regarding augmentation of training for Parochial Lay Readers to the Executive Committee.	49
32.	Accepted Budget Estimates for the years 2000 and 2001 as presented.	52
33.	Resolved that the Executive Committee present two-year budget estimates to the next and subsequent Synods and that these proposed estimates be reviewed at Deanery Council meetings within eight months prior to each Synod.	52
34.	Advised the Executive to declare the year 2000 as a year of Jubilee for parishes in arrears for stipend or levy/apportionment, not including 1999, and detailed a process for applying to the Executive to have such arrears written off.	53-54
35.	Asked the Executive Committee to consider setting apportionment at 25 percent of open and envelope offerings or 15 percent of total parish income, and report to Synod 2001.	54-55

36.	Asked the Diocesan Administration and Finance Committee to develop a process for assessing Parish Apportionments on a current year basis, and report to Synod 2001.	55
37.	Asked the Executive Committee to report to Deanery Councils prior to Synod 2001 the results of the investigations arising from motions 35 and 36.	55
38.	Advised the Executive Committee to increase Diocesan Apportionment for the purpose of creating a New Initiatives Fund.	55-56
39.	Elected Grant Thornton as auditors.	56
	Elected Delegates to General Synod	49-50
	Elected Delegates to Provincial Synod	50
	Elected Members of Diocesan Court	50-51
	Elected by acclamation Members of the Bishophurst Maintenance Committee	51

GENERAL AND PROVINCIAL SYNOD DELEGATES

General Synod Delegates and Alternates (Elected 1999 Diocesan Synod)

General Synod - Clerical

Clerical Delegates

The Ven. Rodney Andrews
The Rev. Tom Corston
The Ven. Susan De Gruchy
The Rev. Cheryl Kristolaitis

Clerical Alternates

The Ven. Mark Conliffe
The Very Rev. Allan Reed
The Rev. Frank Doe

Lay Delegates

Mr. Malcolm Binks
Dr. David Gould
Mrs. Meredith Meo
Miss Alison Weir

Lay Alternates

Mr. Fred Poulter
Mrs. Dorothy Chabot

Youth Delegate

Jennifer Snowden

Provincial Synod Delegates and Alternates (Elected 1999 Diocesan Synod)

Clerical Delegates

The Rev. Marty Keatings
The Rev. Wayne Putman
The Ven. Lynn Uzans
The Rev. Linda White

Clerical Alternates

The Rev. Joan Mitchell
The Rev. Canon Bain Peever

Lay Delegates

Mrs. Dorothy Anstice
Mr. Garry Barker
Mrs. Jackie Higgins
Mr. Ben Vass

Lay Alternate

Mrs. Shari Vass

DIOCESAN COURT MEMBERS

President

The Hon. Mr. Justice J. DeP. Wright

Members

(Elected 1999 Diocesan Synod)

Clerical Member

The Rev. Cal McMillan

Clerical Alternates

The Rev. Grant Churcher
The Rev. Richard White

Lay Members

Mrs. Barbara Bolton
Mr. Henry Gaines

Lay Alternate

Mr. Malcolm Binks

BISHOPHURST MAINTENANCE COMMITTEE

Chair

Mr. Richard Brideaux

Members

(Elected by acclamation 1999 Diocesan Synod)

Mrs. Beverly Gaines
The Rev. Wayne Putman

Journal of Proceedings

Certificate of Approval

We certify that we have examined the Journal of Proceedings of the Thirty-Ninth Session of the Synod of the Diocese of Algoma as published herein, and have found it to be an accurate record.

Miss Joanne Cunnington
Lay Secretary

Joanne Cunnington

The Rev. Douglas McClure
Clerical Secretary

Douglas McClure

The Rt. Rev. Ronald C. Ferris
Bishop of Algoma

+ Ronald : Algoma

Journal of Proceedings

*The Thirty-Ninth Session of the Synod of the Diocese of Algoma, held at
Sault Ste. Marie, Ontario, May 13th, 14th, and 15th, 1999.*

Thursday morning

FORMAL OPENING OF SYNOD

The Bishop declared the 39th sitting of the Synod of the Diocese of Algoma officially in session.

ANNOUNCEMENTS AND EXTENSION OF COURTESIES

Greetings from the Rt. Rev. Leslie Peterson were read to the assembly. Bishop Peterson also extended congratulations to the new Canons of the Cathedral.

The Bishop announced that he would make a Statement of Concurrence for the whole of the Synod proceedings following the last item of business. He also stated that he would announce if there was an item for which he intended to withhold his concurrence.

He introduced the head table and the Chairs of Sessional Committees, and extended courtesies of the House to: Mr. Don Smith, Mrs. Jacqueline Howell, The Rev. Carol Savaria, The Ven. John Robertson, The Rev. Canon Alyson Barnett-Cowan, Mrs. Nancy Ringham, and The Rev. Dale Broadworth. Courtesies of the Floor were extended to The Rt. Rev. Terence Finlay, Mrs. Alice Jean Finlay, The Rev. Canon James Garey, Mr. Robert Lewis, Mrs. Barbara Nangle, The Rev. Ken Amer and The Rev. Stephen Mitchell.

The Bishop invited all visitors to share in the bible studies by joining table groups. He extended an invitation to all to attend the reception at Bishophurst following the Anniversary Presentation on Friday evening.

OMNIBUS MOTION ORGANIZING SYNOD

Moved by: **The Rev. Harry Huskins**
Seconded by: **The Rev. Grant Churcher**

“That:

1. The appointment of Committees, as printed in the Convening Circular, be confirmed;

2. The regrets of absences, greetings, and courtesies of Synod and of the Floor be extended or received as the case may be;
3. The report of the Scrutineers in regard to the Clerical and Lay delegates be regarded as received, and that the Chair, as soon as may be practicable, shall announce the result of such scrutiny;
4. The Agenda be adopted;
5. The Minutes of the 1997 Synod be adopted.”

CARRIED #1

ELECTION OF SECRETARIES

Moved by: The Rev. Harry Huskins
Seconded by: The Rev. Grant Churcher

“That the Reverend Doug McClure be declared elected as Clerical Secretary, and Miss Joanne Cunnington be declared elected as Lay Secretary.”

CARRIED #2

RECEPTION OF REPORTS AND MOTIONS

Moved by: The Rev. Harry Huskins
Seconded by: The Ven. Rodney Andrews

“That the Reports and Motions (a) printed in the Convening Circular, (b) additional Reports, and (c) additional [non-canonical] motions be received.”

CARRIED #3

NOMINATION OF REGISTRAR

Moved by: The Rev. Harry Huskins
Seconded by: The Ven. Mark Conliffe

“That Robert Stead be nominated as Registrar.”

CARRIED #4

Their being no further nominations, Robert Stead was declared elected as Registrar.

READING OF THE BISHOP'S CHARGE (Pages 79 - 100)

The Bishop read his Charge to the Thirty-Ninth Session of the Synod of the Diocese of Algoma.

ANNOUNCEMENT OF YOUTH REPRESENTATIVES TO DIOCESAN EXECUTIVE AND GENERAL SYNOD

The youth representative on the Executive Committee, as elected by the youth delegates to Synod, will be Mr. Christopher McBain. The youth representative to General Synod in 2001, also elected by the youth delegates, will be Jennifer Snowden.

REPORT OF THE CANONS AND CONSTITUTION COMMITTEE, AND MOTIONS

Amendment to Canon D-2: The Diocesan Expense Fund and Canon D-3: The Algoma Mission Fund

These two canons are out-of-date and no longer useful for accounting purposes. The Administration and Finance Committee has recommended that these funds be combined into one General Fund.

Moved by: **The Ven. Susan De Gruchy**

Seconded by: **Mr. Ross Cutmore**

“That Canon D-2 and Canon D-3 be rescinded and replaced by Canon D-2 as follows:

Canon D-2: The General Fund

establishment of the fund.

1. There shall be a General Fund to provide for the necessary expenses of the Diocese and for missionary outreach purposes.
2. The Fund shall be derived from the following sources:
 - a) an apportionment levied annually by Synod on parishes according to Canon D-4
 - b) special appeals authorized by Synod;
 - c) income from investments in Synod trust funds other than capital appreciation;
 - d) income from investments in The Special Purposes and Local Trusts Fund which is so designated by the source or the Executive Committee;
 - e) income from investments in The Special Purposes and Local Trusts Fund designated for missionary purposes;
 - f) income from Diocesan investments;

- g) a synod office administration fee on income from investments in the Special Purposes and Local Trusts Fund as set, from time to time, by the Executive Committee;
- h) a synod office administration fee with respect to the William McMurray Corporation;
- i) rental income from any diocesan properties administered in or through the synod office;
- j) missionary contributions received by the synod office that are not specifically designated;
- k) specifically designated funds received by the synod office from parishes for transmission to General Synod or elsewhere;
- l) miscellaneous income.

disbursements from the fund.

3. The General Fund shall be disbursed with the approval of the Executive Committee, to pay the following:
- a) General Synod apportionments;
 - b) Provincial Synod apportionments;
 - c) designated missionary outreach work within the Diocese;
 - d) transmission of funds received by the synod office in accordance with section 2(k) above;
 - e) the stipend of the Bishop, over and above the Episcopal Endowment, and the salary of the Treasurer of the Synod and the salaries and benefits of other employees of the Synod;
 - f) stipends and other clergy benefits for all assisted parishes in the Diocese (Amended 1995);
 - g) adequate compensation for Archdeacons, Regional Deans, and Lay Stewards while on diocesan business;
 - h) any other expenditure on behalf of the Synod or the Diocese which the Synod or the Executive Committee considers appropriate.

stipends in assisted parishes.

4. a) The Executive Committee may determine, at a meeting in the autumn, the amount to be required from each assisted parish toward the stipend of its incumbent for the following year.
- b) The Executive Committee shall secure a certificate from each such assisted parish stating that the parish has agreed by resolution of its Vestry to pay the stipulated sum to its incumbent in equal monthly instalments. Such certificate is to be signed by the Chair of the annual meeting and the churchwardens. (Amended 1953, 1956, 1961, 1976).

5. The Executive Committee shall confer and arrange with the representatives of any assisted parish as to the amount to be contributed to the maintenance of a resident cleric in the following circumstances:
 - a) when there is no incumbent in the assisted parish; or
 - b) at the request of the churchwardens, or
 - c) at the desire of the Bishop.
6. No aid shall be given to any assisted parish which shall be considered by the Executive Committee to be unwilling to do its part towards the support of a cleric.
7.
 - a) No assisted parish contributing less than one-third of the amount of its cleric's stipend shall be entitled to the ministry of a resident priest or deacon.
 - b) Section 7 a) shall not apply to Indian missions.

minimum stipend levels.

8. The Executive Committee shall determine the scale of diocesan minimum stipend levels and other clergy benefits.

failure of an assisted parish to contribute to stipend.

9.
 - a) In every instance in which an assisted parish fails to contribute the amount assessed, the Executive Committee shall make immediate enquiries of the representatives of the congregation as to the cause of the non-fulfilment of its assessment.
 - b) The Executive Committee shall take such action as it sees fit.
10. When a cleric's stipend is paid in part from endowment, the General Fund shall be relieved by an amount equal to that received from the endowment.

(Revised 1976, 1999)
[formerly Canons 5 and 6]"

Amendment

The mover and seconder agreed to amend section 7b) to read as follows:

"Section 7 a) shall not apply to First Nations missions."

The vote on the motion as amended was taken.

CARRIED #5, with 2/3 MAJORITY

Replacement of Canon F-1: Regional Deans and Canon F-2: Lay Stewards with new Canon F-1: Deanery Officials

The 1997 Synod accepted the recommendations of the Diocesan and Deanery Life Task Force to the effect that the Canon on Regional Deans (F-1) and the Canon on Lay Stewards (F-2) be combined, that the term of the Regional Dean be renewable twice, and that the requirement for election as Regional Dean be changed to three years in Holy Orders. It also recommended that a vacancy in the office of Regional Dean be filled by election. This Canon implements those changes.

Moved by: The Ven. Susan De Gruchy
Seconded by: Dr. David Gould

“That Canons F-1 and F-2 of the *Canons of Algoma, 1995, as amended 1997*, be rescinded and replaced by the following Canon F-1.

Canon F-1: Deanery Officials

deanery officials.

1. a) The deanery officials shall consist of one Regional Dean and two Lay Stewards in each deanery.
- b) The deanery officials shall choose a co-ordinator from amongst them.

selection.

2. a) The chair shall call a meeting of Deanery Council within the month prior to the convening of Synod to elect one of the clergy for the office of Regional Dean, and to elect Lay Stewards. (Amended 1965, 1969, 1973, 1993, 1999)
- b) The election of the Lay Stewards in each deanery shall be staggered so that one such appointment expires every two years.

qualifications of Regional Dean

3. a) To be eligible for the office of Regional Dean, a person shall have served in Holy Orders for three years. (Amended 1999)

limit on number of terms.

- b) No person shall hold the office of Regional Dean for more than three consecutive terms. A term runs from regular synod to regular synod. (Amended 1999)

qualifications of Lay Stewards

4. a) A Lay Steward shall:
- i) be a communicant of at least one year's standing;
 - ii) be at least eighteen years of age;
 - iii) reside in the deanery being served;
 - iv) not hold the Bishop's licence as a deacon or priest;
 - v) at the time of election, be an elected delegate to the forthcoming Diocesan Synod.

Lay Steward's term of office.

- b) A Lay Steward's term of office shall be 4 years.
- c) Lay Stewards, once elected, continue as members of Deanery Council, the Executive Committee and Synod throughout their term of office.
(Amended 1995, 1999)

responsible to Bishop

5. The Deanery Officials shall be jointly responsible to the Bishop through the Territorial Archdeacon for the Deanery. (New 1973; Amended 1999)

duties of Deanery Officials.

6. a) The Deanery Officials shall visit each parish in the deanery at least once in each year, if possible, to confer with the clergy, churchwardens and other officers of the church.
- b) On such visits the Deanery Officials shall:
- i) examine the condition of the churches, rectories and other church buildings;
 - ii) inquire as to their insurance;
 - iii) inspect the burial grounds and buildings;
 - iv) note all additions, alterations, decays and dilapidations that have occurred; and
 - v) determine the amount of debt and what steps are being taken for its liquidation. (Amended 1973)
- c) In addition, the Deanery Officials shall inquire as to:
- i) the value and condition of any endowments, in land or otherwise;
 - ii) the amount of stipend which is contributed annually to each incumbent by the congregation, with any other help given (eg. the supplying of fuel, water, electricity, telephone, etc.);

- iii) whether the stipend is regularly paid, and if not, to what extent it is not paid and why it is in arrears;
 - iv) in the case of assisted parishes, whether any increase in the amount contributed by the parish is possible.
- d) The Deanery Officials shall further:
- i) inquire as to parish registers and other service books, and whether they are properly kept;
 - ii) obtain an inventory of all parochial property at the time of the visit;
 - iii) inquire whether the churches are supplied with all necessary altar furnishings and whether the requirements of Canon I-3, subsections 2p) and q) are met.

duties of the Co-ordinator of Deanery Officials.

7. The co-ordinator of Deanery Officials shall:
- a) prepare a report in duplicate covering the requirements of section 6 annually, one copy to be forwarded to the Archdeacon and one to be kept in the files of the current Regional Dean. (Amended 1929, 1950)
 - b) keep under constant review the amounts contributed by the parishes towards the stipends of the incumbents in the assisted parishes of the deanery, and at the autumn meeting of the Executive Committee to recommend such changes for the ensuing year as shall be advisable. (1956)
 - c) call a meeting each November of representatives from each parish to discuss the missionary work in the deanery; and by consultation, to have the representatives tentatively accept the minimum figure to be raised in their home parishes of the total deanery apportionment for missions. (1953)

[for other duties of Co-ordinator of Deanery Officials, see also Canon H-3; Canon H-4.]

vacancy of office.

8. The office held by a Regional Dean shall automatically become vacant in the event that the Regional Dean
- a) dies;
 - b) is unwilling or unable to act;
 - c) ceases to be a communicant;
 - d) loses the Bishop's licence as deacon or priest; or

- e) ceases to reside within the deanery. (New 1999)
9. The office held by a Lay Steward shall automatically become vacant in the event that the Lay Steward
- a) dies;
 - b) is unwilling or unable to act;
 - c) ceases to be a communicant;
 - d) accepts the Bishop's licence as deacon or priest; or
 - e) ceases to reside within the deanery.
10. In the event that the office of one of the Deanery Officials becomes vacant before the expiry of its term
- a) The Territorial Archdeacon shall notify the Bishop of the vacancy, and
 - b) within eight weeks of a), the Territorial Archdeacon shall instruct the chair of Deanery Council to convene a meeting of the Deanery Council, for the purpose of electing a person to serve the unexpired term of office. (Amended 1991, 1993, 1999).

Original F-1
(Enacted 1973 to supersede then Canon 19. Amended 1987)
[Formerly Canon 31]

Original F-2
(Enacted 1973)
[formerly Canon 32]"

Amendment

Moved by: The Rev. Edward Swayze
Seconded by: The Ven. Mark Conliffe

“That the following section be rescinded:

duties of the Co-ordinator of Deanery Officials:

- 7. c) call a meeting each November of representatives from each parish to discuss the missionary work in the deanery; and by consultation, to have the representatives tentatively accept the minimum figure to be raised in their home parishes of the total deanery apportionment for missions. (1953)”

CARRIED AMENDMENT

The vote on the motion as amended was taken.

CARRIED #6, with 2/3 MAJORITY

Amendment to the Constitution, Article 3, Section 2h)

The Diocesan and Deanery Life Task Force suggested that when there is no incumbent in a parish, the Territorial Archdeacon rather than the Regional Dean conduct the annual vestry meeting this reflects the Archdeacon's pastoral and personnel role, rather than the Regional Dean's responsibility for property and finance.

Moved by: The Ven Susan De Gruchy
Seconded by: Mr. Robert Stead

“That Article 3, section 2h) of the Constitution be amended by changing the words “Regional Dean” to “Territorial Archdeacon”, to read as follows:

Article 3: Lay Delegates to Synod
when no incumbent

h) In any case where there is no incumbent, the Territorial Archdeacon shall act to ensure the provisions of this Constitution are followed.”

CARRIED #7, with 2/3 MAJORITY

Amendment to Canon I-1: Canon on Appointments

There is currently no provision in the Canon on Appointments for parishes that do not have a full-time stipend but are not assisted. Approximately 18 of our 57 parishes are in that situation. A full-blown concurrence process with three separate lists is impractical for our smaller churches, which do not have even \$6,000 to pay in stipend. Sometimes there may be only one person, or sometimes two people, available for such part-time ministry. They are usually appointed by the Bishop after consultation with the wardens.

Moved by: The Ven. Susan De Gruchy
Seconded by: Dr. David Gould

“That Canon I-1 be amended by adding the word “or” at the end of section 4b), and by adding section 4c): “which is not an assisted parish, but which is unable to offer a full-time stipend, and after consultation with the wardens”, so that Canon I-1 section 4 reads as follows:

Bishop's right of appointment:

4. Notwithstanding the foregoing, the Bishop shall have the right of appointment to any parish:
 - a) which requests the Bishop to make the appointment, or
 - b) which is in arrears to the Diocese with regard to stipend, transportation grant, or levy, or
 - c) which is not an assisted parish, but which is unable to offer a full-time stipend, and after consultation with the wardens."

CARRIED #8, with 2/3 MAJORITY

Amendment to Canon A-8: Bishop's Commissary and Diocesan Administrator

The following changes are suggested to clarify the circumstances of the appointment of the Bishop's Commissary by either the Bishop or the Executive Committee.

Moved by: The Ven. Susan De Gruchy
Seconded by: Dr. David Gould

"That section 1 of Canon A-8: Bishop's Commissary and Diocesan Administrator be rescinded and replaced by the following as section 1:

- a) Whenever it may seem appropriate to do so, the Bishop may appoint a Commissary from among the clergy of the Diocese to carry out the administrative duties of the office of Bishop.
- b) If the Bishop is unable to act, and there is no Commissary duly appointed, the Executive Committee may appoint a Commissary at any time.
- c) If the Bishop is unable to act and there is no Commissary appointed under a) or b), the Dean shall act as Commissary until:
 - i) a Commissary is duly appointed under a) or b); or
 - ii) the next regularly scheduled meeting of the Executive Committee, whichever shall first occur."

CARRIED #9, with 2/3 MAJORITY

Amendment to Canon D-5: The Special Purposes and Local Trusts Fund

The Executive Committee at their February 1999 meeting decided to unitize the Synod and Local trusts under professional management. The name of the new fund would be The Consolidated Investment Fund.

Moved by: **The Ven. Susan De Gruchy**
Seconded by: **Mr. Ross Cutmore**

“That Canon D-5 be renamed The Consolidated Investment Fund and that section 1 be rescinded and replaced by the following as section 1:

establishment of the fund

1. There shall be a fund called The Consolidated Investment Fund which shall consist of all monies placed in the Synod's hands in trust, as endowments, for short-term investment, for other special purposes or for safe-keeping.”

CARRIED #10, with 2/3 MAJORITY

ANNOUNCEMENT BY THE BISHOP OF APPOINTMENTS AS PRESIDENT OF THE COURT AND AS CHAIR OF THE BISHOPHURST MAINTENANCE COMMITTEE

The Bishop announced his appointments to the following two positions:
President of the Ecclesiastical Court: The Hon. Mr. Justice J. DeP. Wright
Chair of the Bishophurst Maintenance Committee: Mr. Richard Brideaux

INTRODUCTION OF INCOMING EXECUTIVE COMMITTEE

The Bishop introduced members of the incoming Executive Committee. The membership list is attached as Appendix I to these recordings. [The Executive Committee held its first meeting early Thursday afternoon.]

REPORT OF THE CREDENTIALS COMMITTEE

The Chair of the Credentials Committee, the Rev. Tom Corston, reported that in attendance on Thursday, May 13th, were 129 lay delegate and 54 clergy delegates.

BIBLE STUDY

The Bishop introduced the Rt. Rev. Terence Finlay, Bishop of Toronto, who would be leading the bible studies, as well as conducting an information session on Spirituality. Bishop Finlay had also preached at the opening anniversary service at the Cathedral on Wednesday evening.

LUNCHEON RECESS

Noonday Prayers were followed by the lunch recess.

Thursday afternoon

The business portion of the session reconvened, following two information sessions.

REPORT OF THE COMPANION DIOCESE COMMITTEE, AND MOTION

The Chair of the Companion Diocese Committee presented the report, and drew attention to the coloured photos mounted on the walls around the meeting room. A slide presentation showed the January 1999 tour of the Windward Islands.

Moved by: **The Rev. Dr. David Hardie**
Seconded by: **The Rev. Wayne Putman**

“That the Companionship Covenant between the Diocese of Algoma and the Diocese of The Windward Islands be continued as the concluding term until 2001.”

CARRIED #11

Moved by: **The Ven. Rod Andrews**
Seconded by: **The Ven. Mark Conliffe**

“That this Synod send warm greetings to Bishop Sehon Goodridge and the people of the Diocese of the Windward Islands. We look forward to two more years of companionship with them.”

CARRIED #12

SYMPATHY CARD FOR THE REV. DALE LANG AND FAMILY, TABER, ALBERTA

The Rev. Marty Keatings and the Rev. Karen Heath wished to show in a tangible way the sympathy of this Synod for the family of Jason Lang, who recently lost his life at the hands of a schoolmate. The Rev. Marty Keatings expressed admiration for Jason's father, the Rev. Dale Lang, and his family for their strength in coping with their great loss and invited members of Synod to personally sign a sympathy card, which he and the Rev. Karen Heath would then forward to the Lang family.

DINNER RECESS

Thursday evening

Synod reconvened for the evening proceedings, with the Dean, the Very Rev. Allan Reed in the Chair.

DOCTRINE, WORSHIP AND MINISTRY COMMITTEE REPORT, AND MOTION

Formal theological dialogue between the Anglican and Lutheran churches in Canada began in 1982. The Canadian Lutheran Anglican Dialogue reported sufficient agreement in understanding of word and sacrament to propose an agreement for interim sharing of the Eucharist, commencing in 1989 and renewed in 1995. A second round of dialogue concentrated on outstanding issues which might limit the mutual recognition of ordained ministry between the two churches; specifically, the understanding of the role of bishops in ordaining clergy. In 1997, the Joint Working Group from both the Anglican and Lutheran Churches approved The Waterloo Declaration, which sets out the common traditions of the two churches, defines "full communion", and suggests concrete ways of implementing full communion within local communities as well as in church-wide work. The draft declaration will be considered by the National Convention of the Evangelical Lutheran Church in Canada and the General Synod of the Anglican Church of Canada in 2001.

Moved by: **The Rev. Dr. Greg McVeigh**
Seconded by: **Dr. David Gould**

- "1) That this Synod endorse the Draft Declaration of Full Communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (The Waterloo Declaration);
- 2) That a copy of this resolution be forwarded to General Synod."

CARRIED #13

YOUTH MINISTRY COMMITTEE PRESENTATION, AND YOUTH MINISTRY MOTIONS

Mrs. Nancy Ringham, as volunteer coordinator of the youth delegates, introduced Miss Bev Barber who led the presentation. A number of the youth delegates participated. They had prepared and distributed a list of 39 ideas for Youth Ministry, entitled *Idea Catcher*, and attached to these recordings as Appendix II. The youth also asked delegates to covenant to pray for one minute per day for youth in the Diocese.

Two motions regarding Youth Ministry were then discussed.

The Episcopal Church of the United States has developed a faith formation/community building program for adolescents and young adults, entitled *Journey to Adulthood*.

Moved by: Miss Bev Barber
Seconded by: The Ven. Lynn Uzans

“That the Diocese support the purchase of and support a licence for *Journey to Adulthood* so that the program may be used throughout the Diocese.”

Those speaking for the motion felt that this would be a valuable resource to have available in the Diocese, but too costly for parishes to purchase on their own. It was hoped that should the purchase be made through the Youth Ministry budget, parishes would support the program and make use of it.

Considerable discussion evolved as many delegates were not familiar with the program and wished a further opportunity to study the resource. A copy of the program was on display on the youth table. Cost of a diocesan-wide licence was believed to be \$3,600.

Motion to Defer

Moved by: Mrs. Frances Sutton
Seconded by: The Rev. John Sovereign

“That the Barber/Uzans motion regarding *Journey to Adulthood* be deferred, but be brought forward again for consideration before the end of this Synod.”

DEFEATED

The vote on the Barber/Uzans motion regarding *Journey to Adulthood* was taken, and

CARRIED #14

Mr. Steve Newroth reported that he was hoping to meet with Dr. Jean Vanier this summer to discuss a youth retreat to be held in Muskoka in 2000.

Moved by: Mr. Stephen Newroth
Seconded by: The Rev. Peter Simmons

“Be it resolved that the parishes, the Deaneries and the Diocese of Algoma support a Vanier youth retreat with organizational expertise, youth participation, publicity, and prayers.”

CARRIED #15

PLANNED GIVING PRESENTATION

Dean Reed welcomed the National Church Planned Giving Consultant, the Ven. John Robertson.

Archdeacon Robertson felt that the Planned Giving Program is a realistic program for Algoma's participation at parish, diocesan and national levels. He noted the importance of immediate attention to Planned Giving, as \$1 trillion dollars is now passing from one generation to another. Careful attention to visioning is essential before commencing a Planned Giving program. Archdeacon Robertson distributed two documents: *What is Planned Giving (including Planning for mission - an essential step before doing planned giving)*; and *Gift Planning/Planned Giving 101: a Theology and the Basics*; and *Quotable Quotes, Biblical Passages, and Prayer Suggestions*. These are included as Appendix III and IV to these recordings.

The Rev. Canon Cal McMillan, Chair of the Planned Giving Task Force, presented the envisaged strategy for Planned Giving in Algoma. This is included as Appendix V to these recordings.

Planned Giving kits were available for distribution, and each parish was asked to pick up one kit.

COMPLINE

The evening closed with the service of Compline.

EVENING RECESS

Friday morning

Synod reconvened with the Rt. Rev. Ronald Ferris in the Chair.

ELECTIONS

The Chair of the Elections Sessional Committee advised that four clerical delegates and four lay delegates would be elected to each of General Synod and Provincial Synod. The 1997 Synod Chair of Elections recorded his congratulations on the present Elections process, which used a bulletin board with polaroid photographs and printed biographies to help Synod delegates identify the candidates and familiarize themselves with the candidates' reasons for seeking election. Ballots were distributed and voting took place.

APPRECIATION TO RUNNERS

The Bishop recorded the Synod's appreciation to the young adults who have been acting as runners for the Synod: Bill Ward, Heather Ingram, Taryn Robinson.

REPORT OF THE CREDENTIALS COMMITTEE

The Chair of the Credentials Committee, the Rev. Tom Corston, reported that in attendance on Friday, May 14th, were 130 lay delegate and 53 clergy delegates.

RESPONSE TO THE BISHOP'S CHARGE COMMITTEE REPORT, AND MOTIONS

The Rev. Dr. David Hardie, Chair of the Response to the Bishop's Charge Committee, outlined the new process followed in this year's Response to the Bishop's Charge.

He explained that the Response to the Bishop's Charge was meant to be:

1. An opportunity to bring to the floor privileged motions to implement main points of the Charge which are seen by the Committee as desirable;
2. An opportunity for the Synod to debate and to make decisions about other matters brought forth from the Charge;
3. An opportunity for thoughtful reflection on the issues raised;
4. An opportunity to reflect other viewpoints.

The report was not meant to be a listing of subjects omitted in the Charge. Nor was it to be seen as a poll of delegates or a vehicle of indirect communication. It is not possible for the Bishop to address every important matter and any member of Synod should feel free to bring forth resolutions and should be able to do so in a climate where all participants can feel comfortable (without cheering or jeering). Comments should be confined to the merits of the ideas presented. The whole Synod needs to own and take responsibility for getting the important matters of the Church to the floor.

In order for the process not to be exhausting during Synod, the ten-member Committee was provided with a preview of the Bishop's Charge, with the intent that they would review, comment and form a Response, bringing to the floor of Synod any motions deemed necessary.

Dr. Hardie, as Chair, thanked the Bishop for the ideas he had presented to Synod in the Charge, and commended the new process.

Moved by: **The Rev. Dr. David Hardie**
Seconded by: **Mrs. Meredith Meo**

“That the report from the Committee on the Response to the Bishop's Charge be received.”

CARRIED #16

Moved by: **Mr. Gilles Tessier**
Seconded by: **Mrs. Michelle Odd**

“That each deanery develop and make available to all parishes Presentation Teams which will enrich the life and worship of congregations in their own and other deaneries.”

Amendment

The mover and seconder agreed to reword the motion to read as follows:

“That deanery councils develop and make available to all parishes presentation teams to enrich the life and worship of congregations in their own and other deaneries.”

The vote was taken on the motion as amended, and

CARRIED #17

Moved by: Mr. Gilles Tessier
Seconded by: Mrs. Michelle Odd

“That the Diocese and each deanery appoint a presentation Team Officer to work together to compile and coordinate the talents and availabilities of presentation teams within their jurisdictions.”

CARRIED #18

Moved by: The Rev. Edna Murdy
Seconded by: Ms. Barbara Fugelsang

“That the Bishop, on behalf of Synod, write to Members of Parliament within the Diocese, endorsing the principle of Jubilee and encouraging Canada to participate.”

Amendment

The mover and seconder agreed to reword the motion to read as follows:

“That the Bishop on behalf of Synod write to Members of Parliament within the Diocese, endorsing the principle of debt forgiveness to developing countries in the spirit of Jubilee and encouraging Canada to take appropriate action.”

CARRIED #19

Moved by: The Rev. Dr. David Hardie
Seconded by: Mr. Gilles Tessie

“That this Synod accept the following as the Mission Statement of the Diocese of Algoma: *To share in the gathering work of Christ, so that His newness of life overflows in our hearts, homes, churches, and communities.*”

CARRIED #20

Other motions brought forward by the Response to the Bishop's Charge were to be debated in the context of related subject matters later in the agenda.

The Bishop recorded thanks to the Response to the Bishop's Charge Committee.

MOTIONS REGARDING ENDOWMENT FOR MINISTRY

An Endowment for Ministry has been created by the Executive Committee, subject to ratification of this Synod. The endowment is intended to provide money for expansion of ministry within the Diocese, particularly for initiatives which would not otherwise be pursued.

Moved by: **The Rev. Canon Cal McMillan**
Seconded by: **Mr. Henry Gaines**

“That this Synod ratify the creation of the Endowment for Ministry, its Regulations and By-laws.”

CARRIED #21

The Regulations of the Endowment for Ministry call for the election of three Administrators, of which at least one shall be a cleric and at least one a lay person. These three elected Administrators, along with the Bishop and the Treasurer shall serve as the Administrators of the Endowment.

As this **Endowment** is only now being established, it would seem premature for Synod to elect Administrators at this time.

Moved by: **The Rev. Canon Cal McMillan**
Seconded by: **Mr. Henry Gaines**

“That this Synod delegate to its Chair, the Bishop of Algoma, the authority and power to appoint three Administrators, of which at least one shall be a Cleric and at least one shall be a Lay person, if he thinks it appropriate to do so. The Administrators so appointed shall hold office and carry out their duties in conformity with the Regulations and By-laws of the Endowment in the same manner as if they had been elected by this Synod.”

CARRIED #22

MOTION OF GREETING TO THE QUEEN

Moved by: **The Ven. Mark Conliffe**
Seconded by: **Mrs. Gladys Abigail**

“That the following greeting be sent to Her Majesty, Queen Elizabeth II:

To Her Majesty Queen Elizabeth II:

The members of the 39th Synod of the Diocese of Algoma, now assembled in Sault Ste. Marie, Ontario, Canada, convey our loyal greetings to your Majesty. As we move into a new millennium with all its uncertainties, but with high hopes and expectations, may your Majesty enjoy good health and rich spiritual blessings. Please be assured of our continued prayerful support.”

CARRIED #23

EXECUTIVE COMMITTEE REPORT

Moved by: **Mr. Ross Cutmore**
Seconded by: **The Rev. Andrew Hoskin**

“That this Synod accept the Report of the Executive Committee and ratify all actions taken by it since the 1997 Synod.”

CARRIED #24

CANONS AND CONSTITUTION REPORT, AND MOTIONS, cont'd.

Amendment to change the title of Canon D-4: The Unified Budget Levy

At the 1997 Synod it was decided to change the name of the Unified Budget Levy to Apportionment. Motion # 5 of this 1999 Synod combined the Diocesan Expense Fund and Algoma Mission Fund in one General Fund.

Moved by: **The Ven. Susan De Gruchy**
Seconded by: **Mr. Ross Cutmore**

“That Canon D-4 be amended by changing the title to *The Apportionment* and by replacing the words *Unified Budget Levy* by *Apportionment* throughout; and

That Canon D-4 be further amended by removing the words *Diocesan Expense Fund and the Algoma Mission Fund* from section 1a) and replacing them with *General Fund*.”

CARRIED #25, with 2/3 MAJORITY

Amendment to Canon D-4: The Unified Budget Levy

The last Synod asked that the levy be calculated on a three-year average. The Administration and Finance Committee, in the Report on Three-Year Averaging for Apportionment, and the Executive Committee has recommended against this action.

Moved by: **The Ven. Susan De Gruchy**
Seconded by: **Mr. Henry Gaines**

“That Canon D-4: The Unified Budget Levy be amended by changing the words *on the annual Financial Report* in section 1c) to *by an average of the previous three years.*”

DEFEATED

MOTION RECORDING THANKS TO THE VICE CHANCELLOR ON HIS RETIREMENT

Moved by: **The Ven. Mark Conliffe**
Seconded by: **The Ven. Susan De Gruchy**

“That this Synod record its appreciation and gratitude for the dedicated, skilled and faithful ministry of Alan Newell as Vice Chancellor of our Diocese for over ten years.”

CARRIED #26

BIBLE STUDY AND APPRECIATION TO BISHOP TERRENCE FINLAY AND MRS. A.J. FINLAY

The Bible Study was again to be led by Bishop Finlay. Before the bible study began, Bishop Ferris expressed appreciation to Bishop Finlay for his leadership and contribution to the Synod, and also to Mrs. A.J. Finlay for her presence.

Bishop Finlay complimented Bishop Ferris for his vision for mission and ministry, as reflected not only in his Charge but in his personal life style.

LUNCHEON RECESS

Noonday Prayers were followed by the lunch recess.

Friday afternoon

LAY READER TASK FORCE REPORT, AND MOTIONS

The Chair of the Lay Readers Task Force, Mrs. Deborah Kraft, presented the report.

The Task Force had gathered information from a variety of sources in order to achieve the primary research goal: *to determine the optimal role and function of lay readers in the Diocese of Algoma*. Separate surveys were conducted involving Lay Readers, Clergy, Parishioners, and Wardens/Advisory Boards.

Amendment to Canon I-4: Lay Readers and Eucharistic Assistants

The Lay Readers Task Force feels that all Licensed Lay Readers should automatically become Eucharistic Assistants (in church) without an additional licence.

Moved by: Dr. David Gould
Seconded by: Mr. Ken Brien

“That Canon I-4 sub-section 8 be revised as follows:

- 8a) All Lay Readers are authorized to assist with the administration of the Sacrament of Holy Communion in Church.

The current sub-sections 8a), b), and c), will become sub-sections b), c) and d).”

CARRIED #27, with 2/3 MAJORITY

Motion Regarding Lay Reader Evaluators

Moved by: Mr. William Meakin
Seconded by: The Rev. Edward Swayze

“That the approval of a Deanery or Diocesan Evaluator be necessary only for a Diocesan Lay Reader, and not for a Parochial Lay Reader.”

CARRIED #28

Motion Regarding Title of Licensed Lay Minister

The following three motions were brought to the floor by the Committee on the Response to the Bishop's Charge .

Moved by: **The Rev. Michael Hutt**
Seconded by: **Mrs. Barbara Fugelsang**

“That this Synod recommend the use of the title “Licensed Lay Minister” instead of “Lay Reader”, and direct the Constitution and Canons Committee to bring amendments to make this effective to the Synod of 2001.”

Motion to Defer

Moved by: **Mrs. Barbara Bolton**
Seconded by: **Mrs. Jane Leonard**

“That in light of the Bishop’s Charge suggesting a different role for Lay Readers, as well as the change in title, the motion be deferred, and that the Executive Committee put in place a process across the Diocese over the next two years to provide the widest possible consultation which will recommend to the Bishop, in the spirit and context of Mutual Ministry, what ministries in this Diocese should be licensed ministries, and the requirements and training required to obtain and maintain these licenses.”

CARRIED #29

The Motion to Defer having carried, there was no further debate on the original motion.

Motion Regarding Incumbent as Trainer of Parochial Lay Readers

Moved by: **Mr. Garry Barker**
Seconded by: **Mr. Jim Naida**

“That the incumbent continue to be the primary source of training and supervision for Lay Readers.”

Amendment

The mover and seconder agreed to reword the motion as follows:

“That the incumbent continue to be the primary source of training and supervision for Parochial Lay Readers.”

The vote was taken on the motion as amended, and

CARRIED #30

Motion Regarding Deanery Based Training and Support for Lay Readers

Moved by: Mr. Jim Naida
Seconded by: Mrs. Meredith Meo

“That training for Parochial Lay Readers be augmented by deanery based training and support groups which stress the missional role of such ministries. This is to be implemented by the Warden of Lay Readers.”

Motion of Referral

Moved by: The Rev. Harry Huskins
Seconded by: The Ven. Eric Paterson

“In view of motion #29, recently carried, that the Naida/Meo motion regarding Lay Reader training be referred to the Executive Committee.”

CARRIED #31

The Motion to Refer having carried, there was no further debate on the original motion.

ELECTION RESULTS ANNOUNCEMENT

General Synod - Clerical (178 ballots)

Delegates (in alphabetical order):
The Ven. Rodney Andrews
The Rev. Tom Corston
The Ven. Susan De Gruchy
The Rev. Cheryl Kristolaitis

Alternates (in order of number of votes):
The Ven. Mark Conliffe
The Very Rev. Allan Reed
The Rev. Frank Doe

General Synod - Lay (176 valid ballots, 2 spoiled ballots)

Delegates (in alphabetical order):
Mr. Malcolm Binks
Dr. David Gould
Mrs. Meredith Meo
Miss Alison Weir

Alternates (in order of number of votes):

Mr. Fred Poulter
Mrs. Dorothy Chabot

Provincial Synod - Clerical (175 valid ballots, 3 spoiled ballots)

Delegates (in alphabetical order):

The Rev. Marty Keatings
The Rev. Wayne Putman
The Ven. Lynn Uzans
The Rev. Linda White

Alternates (in order of number of votes):

The Rev. Joan Mitchell
The Rev. Canon Bain Peever

Provincial Synod - Lay (176 valid ballots, 2 spoiled)

Delegates (in alphabetical order):

Mrs. Dorothy Anstice
Mr. Garry Barker
Mrs. Jackie Higgins
Mr. Ben Vass

Alternate:

Mrs. Shari Vass

Diocesan Court - Clerical (171 valid ballots, 7 spoiled)

Member:

The Rev. Canon Cal McMillan

Alternates (in order of number of votes):

The Rev. Grant Churcher
The Rev. Richard White

Diocesan Court - Lay (169 valid ballots, 9 spoiled)

Members (in alphabetical order):

Mrs. Barbara Bolton
Mr. Henry Gaines

Diocesan Court - Lay, cont'd.

Alternate:

Mr. Malcolm Binks

Bishophurst Maintenance Committee

Elected by acclamation:

Mrs. Beverly Gaines

The Rev. Wayne Putman

The Bishop recorded thanks to the Elections Committee and congratulated those chosen to represent the Diocese at those bodies.

APPRECIATION FOR THE COMMUNICATIONS TEAM

The Bishop recorded thanks on behalf of the Synod to the Communications Committee who have been doing such an excellent job through the use of video cameras, monitors, and microphones of keeping everyone present informed of the proceedings.

EVENING PRAYER

The afternoon session closed with the Service of Evening Prayer.

DINNER AND EVENING RECESS

Friday evening

The evening was given over to the 125th Anniversary Presentation, with each deanery taking an historical episcopacy to present through narration, re-enactment, and slide showing.

The presentation was followed by the Reception at Bishophurst.

Saturday morning

The business portion of the Synod reconvened, following Eucharist. The Rt. Rev. Ronald Ferris was in the Chair.

THANKS TO PRODUCER OF 125TH ANNIVERSARY PRESENTATION

The Bishop recorded thanks to Mrs. Mary Nock for producing the 125th Anniversary presentation on Friday evening.

BUDGET ESTIMATES DISCUSSION, AND MOTIONS

The last Synod adopted a requirement that two-year budget estimates be presented to this Synod. It was noted that debate on the budget estimates should focus on policy rather than on specific budgetary figures. In accordance with the directive of the 1997 Synod, it was

Moved by: **The Rev. Harry Huskins**
Seconded by: **The Ven. Susan De Gruchy**

“That this Synod accept the Budget Estimates for the years 2000 and 2001 as presented.”

Because of a lack of government grants this year to fund summer student employment, the Executive was requested to give serious consideration to some means of funding summer internships (perhaps through a shared parish/diocesan pooled fund.)

The vote on the motion was taken, and

CARRIED #32

The last Synod passed a motion requiring that two year budget estimates be presented at this and subsequent Synods, and that these estimates be reviewed at the Deanery Council meetings prior to each Synod.

Experience over the last year has shown that the requirement that the Estimates be reviewed at the Deanery Council meeting immediately before Synod may duplicate presentations which had been made at the previous Fall Deanery Council, as well as place an unnecessarily heavy work load on staff and committee members. The following motion was put forward to maintain the intention of the motion passed by the last Synod, but to make the means by which it is carried out more flexible and efficient. The practical effect of the motion would be to combine presentation of the next year's budget with the two-year estimates at a single Deanery Council meeting.

Moved by: **The Rev. Harry Huskins**
Seconded by: **The Ven. Susan De Gruchy**

“That the Executive Committee present two-year budget estimates to the next and subsequent Synods and that these proposed estimates be reviewed at Deanery Council meetings within eight months prior to each Synod; and that, in accordance with our rules, this motion over-ride any provisions contrary to it found in motions in relation to this matter previously passed by Synod.”

CARRIED #33

MOTION REGARDING YEAR OF JUBILEE FOR PARISHES

This motion was brought to the floor by the Committee on the Response to the Bishop's Charge .

Moved by: Mr. Garry Barker
Seconded by: The Rev. John Sovereign

“That this Synod declare the year 2000 to be a year of Jubilee for parishes in arrears for stipend or levy/apportionment, not including 1999, and that such arrears be written off from existing funds for doubtful accounts. Applications are to be made through Deanery Officials to the Executive. Write offs will be based on ability to pay, hardship of carrying the arrears, vitality of the parish, and length of time of the arrears.”

Amendment

Moved by: The Ven. Mark Conliffe
Seconded by: The Rev. Dawn Henderson

“That the Barker/Sovereign motion regarding the year of Jubilee for parishes conclude at the words *and that such arrears be written off*. The motion as amended would read as follows:

That this Synod declare the year 2000 to be a year of Jubilee for parishes in arrears for stipend or levy/apportionment, not including 1999, and that such arrears be written off.”

In his capacity as the 1997-99 Chair of the Administration and Finance Committee, Mr. Ross Cutmore addressed the motion and the amendment to it. He noted that the Diocese has a procedure and forms in place which enable the Executive to deal with forgiveness of debts. The motion and/or amendment would establish another procedure which might duplicate what is already in place.

Mr. Cutmore further noted that the concept of forgiveness of debts was envisaged as early as 1997 by the Bishop. This resulted in a substantial study by the Administration and Finance Committee which led to the debt reduction program implemented in 1998. As part of that program \$200,000 was forgiven. The program involved a covenant that participating parishes would take on fiscal responsibility. Seven of sixteen participating parishes were current as of the end of 1998.

The allowance for doubtful accounts over the next three years is \$30,000. To go beyond the program forgiving \$200,000 would have serious budgetary implications.

The amendment was ruled out of order as it directs the Executive to expend funds, rather than making a recommendation to Executive. It is not within the purview of Synod to make this kind of budgetary decision and if allowed, the amendment would undermine the recently passed motion #32 accepting the budget estimates.

AMENDMENT OUT OF ORDER

Discussion returned to the original Barker/Sovereign motion. The Chancellor advised that by nature of the Constitution, this motion must be seen as advisory rather than as a directive to the Executive. The seconder noted that the intention of the motion is not to circumvent any current procedures, but to advise the Executive that in the spirit of Jubilee, it is hoped that every effort will be made to forgive as many debts as possible for the parishes who need this forgiveness.

The vote on the Barker/Sovereign motion as originally presented was taken, and

CARRIED #34

Following the vote, the Chancellor explained that constitutionally the Executive Committee must make all decisions regarding expenditures of money. While the Executive may wish to implement the will of Synod, they may also find that it is not practically possible to do so.

MOTION REGARDING SETTING OF THE APPORTIONMENT

Moved by: The Rev. Michael Hutt
Seconded by: The Rev. David Hardie

“That the Executive Committee actively consider setting the apportionment at 25 percent of the open and envelope offerings or 15 percent of the total parish income, and report to Synod 2001.”

This could not be enacted before Synod 2001, as the motion would require a canonical change.

It was noted that if there were no Ministry 2000 exemptions to be considered in future budgets, the apportionment percentage would be lower. The Treasurer estimated that if parish income remains constant or rising, the apportionment would probably represent 25 percent or less for the year 2000.

Several delegates indicated that a fixed percentage for apportionment would make budget setting easier. Although Synod of 1997 had voted down the principle of basing apportionment on total income, further consideration should be given to the basis upon which the apportionment is derived. A number of delegates spoke to the need to see the apportionment as a contribution given in a spirit of good will, rather than as a fixed tax.

The vote on the Hutt/Hardie motion regarding the setting of apportionment was taken, and

CARRIED #35

MOTION TO DEVELOP A PROCESS FOR ASSESSING PARISH APPORTIONMENTS ON A CURRENT YEAR BASIS

Moved by: The Rev. John Sovereign
Seconded by: Mr. Fred Poulter

“That the Diocesan Administration and Finance Committee develop a process for assessing Parish Apportionments on a current year basis, and report to Synod 2001.”

CARRIED #36

MOTION TO REPORT RESULTS OF STUDIES REGARDING APPORTIONMENT TO DEANERY COUNCILS

Moved by: Mr. Wolf Kirchmeir
Seconded by: Mrs. Gladys Abigail

“That the Executive Committee report to the Deanery Councils prior to Synod 2001, the results of their investigations resulting from the previous two motions, #35 and #36 above.”

CARRIED #37

MOTION TO INCREASE DIOCESAN APPORTIONMENT FOR THE PURPOSE OF CREATING A NEW INITIATIVES FUND

Moved by: Mr. Fred Poulter
Seconded by: The Rev. John Sovereign

“That the Diocesan Apportionment be increased by 1 percent in the year 2000, and a further 1 percent in the year 2001, for the purpose of creating a New Initiatives Fund to be administered by the Bishop, and that an accountability report be submitted to the 2001 Synod.”

Should this motion pass, the Executive Committee would be required to ensure that there is no overlap with the recently created Endowment Fund.

Mr. Henry Gaines rose on a point of order, in that the motion appears to be directing the Executive with regard to the expenditure of monies over and above the amounts already accepted

in the budget estimates. The Chancellor ruled that should the motion pass, it would be seen as advice to the Executive that it was the will of Synod that a New Initiatives Fund be created and an amount of money be directed toward such a Fund.

Concern was expressed about the possible burden on small parishes by adding in any way to their apportionment. The Executive could also examine what other sources of funding might be available, e.g. through any undesignated trust funds or parish pooling of resources.

The vote on the Poulter/Sovereign motion regarding increasing apportionment to create a New Initiatives Fund was taken, and

CARRIED #38

MOTION TO ELECT AUDITORS

Moved by: Mr. Ross Cutmore
Seconded by: The Rev. Linda White

“That Grant Thornton be elected as auditors.”

CARRIED #39

ECUMENICAL VISITORS RESPONSE

The Rev. Canon Jim Garey brought greetings from the Lutheran Church. He stated that he shared in the excitement of the move toward full communion between the Anglican and Lutheran Churches in 2001, and looked forward to ever increasing cooperation between the two. Canon Garey recorded appreciation for his inclusion in this and past Diocesan Synods. He thanked the Bishop for the honour of being appointed a Canon of the Cathedral.

The Lutheran Church has had some success through “Benevolence Consultations”, wherein teams visit parishes asking them to support the work of the wider church. Canon Garey wondered if this might be applicable within the Diocese of Algoma as well.

Members of Synod gave Canon Garey a standing ovation.

VOTE OF THANKS COMMITTEE REPORT

The Rev. Marty Keatings presented the Vote of Thanks Committee Report, which is attached as Appendix VI to these recordings.

In addition, the contribution of Ketha Mulock, who made the anniversary banner, was acknowledged, with appreciation.

BISHOP'S CONCURRENCE

The Bishop expressed his concurrence for all motions and actions of this Synod.

BLESSING AND DISMISSAL

The Synod ended with the final blessing and dismissal.

PROROGATION OF SYNOD

The Bishop prorogued the 39th Session of Synod.

(Unused pages: 59-78)

THE DIOCESAN EXECUTIVE COMMITTEE OF ALGOMA

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The Dean - The Very Rev. Allan Reed, 160 Brock St. S.S.M. P6A 3B7	705-254-7144 Office 256-7562 Home
The Treasurer - Mrs. Jane Mesich, Box 1168, S.S.M. P6A 5N7	705-256-5061 Office 256-5299 Home
The Chancellor - Mr. Ken Lawson, 473 Queen St. E., Ste 104, S.S.M. P6A 1Z5	705-759-5030 Office 942-2038 Home
The Registrar - Mr. Robert Stead, 2280 Robin Cres., Thunder Bay P7C 4T9	807-623-4442 Office 939-2925 Home

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IDEA CATCHER

39 Ideas for Youth Ministry

1. Form a study group, for a month or a season
2. Invite youth for pizza
3. Attend a youth retreat
4. Challenge youth to a bowling game
5. Send youth a birthday card
6. Form a yard work crew and work with youth on it
7. Invite youth to church
8. Host a BBQ at your home
9. Be a cook at a youth retreat
10. Host a sleepover at the church
11. Pray for the youth
12. Say "hello!" on the street
13. Invite the youth to Wonderland or Laser Tag
14. Host a movie night
15. Drive youth to a youth event
16. Deliver random gifts of kindness
17. Register youth for Youth Synod
18. Cohost a spaghetti supper
19. Form a group of youth leaders for Journey to Adulthood
20. Remember your own youth
21. Host a liturgical dance workshop
22. Have a dinner party
23. Host a retreat
24. Go out for coffee
25. Read your bible and pray for direction
26. Host a family games night
27. Hang out with youth at church
28. Include youth poetry, articles in parish newsletter
29. Invite youth to be involved in worship regularly
30. Lead a sermon discussion group
31. Support parents of youth
32. Talk to your parish and deanery members about things you want to do with youth
33. Bake for a youth event

34. Organize a canoe trip
35. Include youth in activity planning
36. Write an article for the diocesan youth newsletter
37. Answer questions
38. Host a youth vigil
39. Pray for youth and youth leadership

Research shows that people remember 20% of what they hear, 30% of what they see, 70% of what they say and 90% of what they do! If you use an idea within 30 days of learning it, you are more likely to integrate it permanently. If you hear or think of an idea or concept you want to use ...

WRITE IT DOWN!

Youth

They will sit where we are sitting and when we are gone, attend to those things we think are important.

We may adopt all the policies we please, but how they will be carried out depends on them.

They will assume control of our cities, states and nations. They are going to build our homes and take over our churches, schools and corporations.

All our world is going to be judged, praised or condemned by them.

The fate of humanity is in their hands, so it might be well to pay them some attention.

Anonymous

prepared for 39th Diocesan Synod of Algoma, May 1999

What is Planned Giving?

Appendix III

or

Gift Planning/Planned Giving 101:

A Theology and the Basics

together with

What can we do in our own parishes?

Presentation and Discussion

led by

John M. Robertson
National Consultant — Planned Giving
Office of Financial Development
General Synod
The Anglican Church of Canada

Cal McMillan
Member, National Planned Giving Sub-Committee,
Rector, St. Alban the Martyr, Capreol and
St. Mark and the Good Shepherd, Garson
Diocese of Algoma

Diocese of Algoma
May 13, 1999

Planning for mission — an essential step before doing planned giving

*Mission is the proclamation and witness of God's
creating, redeeming and sustaining love for us
and it is our sharing of our love of God through and with our neighbour.
True Christian stewardship is not merely supporting mission —
it is mission! It is grounded in the love of God.*

*God sets the vision of mission in the midst of the household of faith,
in the worshipping and breaking of bread.
The vision of mission emerges through our faith
and love in God.*

*Stewardship at its finest
honours the vision of mission
which grows and develops
out of the household of faith.
That vision is found in our worship and
in our active witness and service.*

1. **A Vision of Mission: A mission statement**
*Helps answer the questions, What is God calling us to do? What is our
Lord calling this community of faith in our diocese to do now?*

Examples:

With God's help, St. Mark's Church will proclaim
by word and example the good news of God in Christ.
We will seek and serve Christ in all persons.
We will strive for justice and peace among all people
and respect the dignity of every human being.

The mission of St. Andrew's Church is to obey the two
great Commandments of Jesus Christ: to go into all the
world and teach and baptise in the Name of the Father,
Son, and Holy Spirit and to love our neighbours as ourselves.
We pledge ourselves to reaching out in love to each other
in our parish family, to our community, and to the world,
giving assistance where it is needed in Jesus Christ's name.
We will strive to be faithful Anglicans in our worship of God,
in studying God's word, and in seeking God's guidance.

2. Statement of Priorities *Who are we as a community of faith? What is important for us? What are the essentials of our life and work?*
Example: Worship, Education, Pastoral Ministry, Outreach
3. Long-term and short-term goals (under each Priority)
In order to fulfill our mission, what do we need to do?
Examples would include measurable, realistic goals which clearly relate to the Priorities and Mission of the congregation.
4. Action Plans *What resources do we need to accomplish our goals? Who is going to do what, when, and how? A timeline is an important ingredient of Action Plans.*
5. A Narrative Budget *Outlines funding requirements and relates these to the mission, priorities, goals, and action plans, with stories, quotations....illustrating how financial support and volunteer time make a difference.*
Example: see the St. Paul's, Bloor Street folder.
6. Evaluation *An essential step in any strategic planning process. Leads to a thorough review and new goals and action plans.*

For further information or assistance, please contact:

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*Gift Planning/Planned Giving 101:
A Theology and the Basics*

1. Opening Prayer *A suggested "planned giving" prayer*

*Creator of the fruitful earth,
you made us stewards of all things.
Give us grateful hearts for all your goodness,
and steadfast wills to use your bounty well,
that the whole human family,
today and in generations to come,
may with us give thanks for the riches of your creation.
We ask this in the name of Jesus Christ the Lord.*

The Book of Alternative Services, page 396

2. A brief biblical and theological overview.

Genesis 1:12, 1:18, 1:25

And God saw that it was good.

Genesis 1:27

So God created humankind in his image,
in the image of God he created them;
male and female he created them.

Genesis 1:28-31

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good.

Genesis 2:15

The Lord God took the man and put him in the garden of Eden to till it and keep it.

Genesis 28:20, 22

Then Jacob made a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Lord shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me I will surely give one tenth to you."

Exodus 35:21

And they came, everyone whose heart was stirred, and everyone whose spirit was willing, and brought the Lord's offering...

Leviticus 27:30-32

All tithes from the land, whether the seed from the ground or the fruit from the tree, are the Lord's; they are holy to the Lord. If persons wish to redeem any of their tithes, they must add one-fifth to them. All tithes of herd and flock, every tenth one that passes under the shepherd's staff, shall be holy to the Lord.

Deuteronomy 8:1-18

This entire commandment that I command you today you must diligently observe, so that you may live and increase, and go in and occupy the land that the Lord promised on oath to your ancestors. Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord. The clothes on your back did not wear out and your feet did not swell these forty years. Know then in your heart that as a parent disciplines a child so the Lord your God disciplines you. Therefore keep the commandments of the Lord your God, by walking in his ways and by fearing him. For the Lord your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the Lord your God for the good land that he has given you.

Take care that you do not forget the Lord your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the Lord your God, who brought you out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today.

See also Deuteronomy 26:1-11 and Joel 2:21-27

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Set apart a tithe of all the yield of your seed that is brought in yearly from the field.

1 Chronicles 29:10-11, 14

Blessed are you, O Lord, the God of our ancestor Israel, forever and ever. Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all....For all things come from you, and of your own have we given you.

Malachi 3:10

Bring the full tithe into the storehouse, so that there may be food in my house, and thus put me to the test, says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing.

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Honour the Lord with your substance and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.

See also many Psalm verses, for example Psalms 41:1; 50:14; 96:8.

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From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.

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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.

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But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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O Lord our God, you are worthy to receive glory and honour and power; because you have created all things, and by your will they were created and have their being.

See also:

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Luke 19:1-10 (Jesus talking with Zacchaeus)

Matthew 25:31-40 (parable of the sheep and goats)

Matthew 5:38-42 (give to those who beg; love your neighbours and your enemies)

Matthew 16:24-27 (take up your cross; God will reward you)

Luke 6:27-28 (give, and it will be given you)

Luke 14:12-14 (when you give a feast, invite the poor)

Luke 18:9-14 (parable of the Pharisee and the publican)

Mark 12:38-44 (story of the widow's mite)

Matthew 5:23-24 (be reconciled to persons from whom you are alienated before you give your offering)

Matthew 6:2-4 (give in secret)

Matthew 13:1-9 (parable of the sower)

Matthew 13:44-45 (treasure hidden in a field; fine pearls)

Matthew 20:1-16 (labourers in a vineyard)

Matthew 21:33-41 (parable of the vineyard)

Matthew 25:14-30 (parable of the talents)

Luke 5:34-38 (new wine into old wineskins)

Luke 10:25-37 (a lawyer's question)

Luke 11:1-10 (The Lord's Prayer...everyone who asks receives)

Luke 14:25-35 (conditions of discipleship)

Luke 15:1-32 (parables about the lost)

Luke 16:1-8 (the dishonest manager)

See also many of the traditional and contemporary canticles found in recent prayer books, including Celebrating Common Prayer, A New Zealand Prayer Book, and recently-published resources published in Canada, Great Britain, and The United States.

3. The importance of having a clear, well-articulated vision and mission — and sharing it well.

(a) Introduction

Luke 4:16-21

When [Jesus] came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favour.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

(b) Other thoughts for reflection (*see also Quotable Quotes document*)

Proverbs 29.18 KJV

Where there is no vision, the people perish.

1 Corinthians 2:9

What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.

Stewardship is living into a vision of mission in a concrete way.

Anon.

A journey of a thousand miles begins with a single step.

Chinese proverb

The congregations who do the best in church finances
have a rich, full, abiding compassion for mission.
They are motivated by a theology of service,
not a theology of survival. Their compelling,
driving spirit is one of striving, serving, loving mission.

Kennon L. Callahan

Author and teacher, Congregational Development

Living is giving. We live life best as we give our strengths, gifts, and competencies in the service of God's mission. We are called to serve, not survive. Our giving makes a difference in our families, our work, our community, our world, and our church.

Kennon L. Callahan
Author and teacher, Congregational Development

Money follows mission, not the reverse. This is a shorthand way of saying that the stronger the congregation's relational characteristics, the easier it is to raise money. The stronger the congregation's mission, visitation, groupings, leadership, and decision making, the stronger the giving.

Kennon L. Callahan
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Father, enliven the Church for its mission
that we may be salt of the earth and light to the world.
A New Zealand Prayer Book

Through these gifts we go where we cannot travel;
witness where our voices cannot be heard;
speak languages never learned
and love those whom we have never seen.

C. William Nicholson

Who is narrow of vision cannot be big of heart.
Chinese proverb

(c) Comments *See planning hand-out*

4. The *ministry* of planned giving.
 - (a) Reflections

The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.

*The Book of Common Prayer, The Episcopal Church, page 445,
at the conclusion of the "Thanksgiving for a Child" service.*

or if you prefer

And if he have not afore disposed his goods, let him then make his will. (But men must be often admonished that they set an order for their temporal goods and lands, when they be in health.) And also to declare his debts, what he oweth, and what is owing to him; for discharging of his conscience, and quietness of his executors.

The Book of Common Prayer, 1549 Visitation of the Sick

Of great riches there is no real use, except it be in the distribution; the rest is but conceit.

Francis Bacon

Bounty always receives part of its value from the manner in which it is bestowed.

Samuel Johnson

To give away money is an easy matter and in any [one's] power. But to decide to whom to give it and how large and when and for what purpose and how is neither in every [one's] power nor an easy matter. Hence it is that such excellence is rare, praiseworthy, and noble.

Aristotle

It is strange but true that most people will spend forty years accumulating property, ten years conserving it, but won't take two hours to plan for its careful distribution.

Anon.

Riches do not consist in the possession of treasures but in the use made of them.

Napoleon I

When we can share — that is poetry in the prose of life.

Sigmund Freud

Remember that when you leave this earth,
you can take with you nothing that you have received —
only what you have given: a full heart enriched by honest
service, love, sacrifice and courage.

St. Francis of Assisi

(b) Comments

5. Ways of making a planned gift ... and what is most appropriate for particular ages and circumstances. A *brief* look at the instruments of planned giving. *Greater detail and discussion will be provided this afternoon.*

(Please refer to the General Synod resource kits, Building for Ministry and Mission — Providing financial resources for God's work in the 21st Century)

Typical types of gifts:

Outright gifts of cash

Outrights gifts of listed securities, including mutual funds

Shares in a privately-owned corporation

Outright gift of real estate

Outright gift of tangible personal property

Life insurance (charity named as beneficiary and owner)

Life insurance (charity named as beneficiary but not owner)

Interest-free loan (normally payable on demand)

Charitable gift annuity (self-insured by General Synod)
Charitable gift annuity ("Gift Plus Annuity", reinsured)
Gift of residual interest in real estate or artworks
Charitable remainder trust
Bequest; Bequest of retirement plan accumulations
Stripped bond (or zero coupon bond)

6. How do we do planned giving in our parish.

(a) The ways in which planned gifts are developed and managed in the Diocese of Algoma.

Remember: the interests of the donor come first!
Begin with Wills, annuities, stripped bonds, gifts of securities
Put in place endowment funds, thanksgiving funds, special initiative funds
Work on parish guidelines, policies, ethical issues
Encourage gifts through leadership, example, communication, and appreciation

(b) Resources and help

Diocesan Synod Office and deanery planned giving teams,
locally-based solicitors, accountants, financial planners, insurance brokers, et al

National Planned Giving Sub-Committee member:

The Reverend Canon Cal McMillan Capreol, ON Tel. (705) 858-2550
cal.mcmillan@sympatico.ca

National Consultant

The Venerable John M. Robertson Tel. (416) 924-9199 x 268
jrobertson@national.anglican.ca

Request regional and national conferences
Resource material from General Synod

7. General discussion and questions

8. Closing Prayer

*Almighty God,
by your grace alone we are accepted and called to your service.
Strengthen us by your Holy Spirit
and make us worthy of our calling;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.*

Book of Alternative Services, page 395



QUOTABLE QUOTES, BIBLICAL PASSAGES, AND PRAYER SUGGESTIONS
Revised April 19, 1999

Quotable Quotes

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Samuel Johnson

We shape our buildings; thereafter they shape us.

Winston Churchill

Every man is the architect of his own fortune.

Sallust

That far land that we dream about, where every man is his own architect.

Robert Browning

If you build it, they will come.

W.P. Kinsella

Each morning sees some task begin, each evening sees it close.

Henry Wadsworth Longfellow

What is needed most in architecture today is the very thing that is most needed in life — integrity.

New York Times

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Napoleon I

Giving calls for genius.

Ovid

Stewardship is what we do after we say, "We believe".

Anon.

Think globally, act locally.

Archbishop Arthur Peters, October 1997

We make a living by what we get; we make a life by what we give.

Attributed to Sir Winston Churchill

Planning is always paid for, whether you do it or not.

Anon.

True giving knows no season.

Florence E. King

He is rich who hath enough to be charitable.

Sir Thomas Browne

Goodness is easier to recognise than define.

W.H. Auden

It is not enough to do good; one must do it in the right way.

John Morley

Let's do it right. This is for the ages.

I.M. Pei

When we build, let us think that we build forever.

John Ruskin

Example is not the main thing in influencing others. It's the only thing.

Albert Schweitzer

There are no secrets to success. It is the result of preparation, hard work, and learning from failure.

General Colin L. Powell

To accomplish great things, we must not only act, but also dream, not only plan, but also believe. Anatole France

Use what talents you possess: the woods would be very silent if no birds sang there except those that sang best. Henry Van Dyke

Don't tell me where your priorities are. Show me where you spend your money and I'll tell you what they are. James W. Frick

Worse than being blind would be to be able to see but not have any vision.
Helen Keller

Biblical Passages

Genesis 1:1 - 2:24

Genesis 1:12, 1:18, 1:25

And God saw that it was good.

Genesis 1:27

So God created humankind in his image,
in the image of God he created them;
male and female he created them.

Genesis 1:28-31

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good.

Genesis 2:15

The Lord God took the man and put him in the garden of Eden to till it and keep it.

Genesis 28:20, 22

Then Jacob made a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Lord shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me I will surely give one tenth to you."

Exodus 35:21

And they came, everyone whose heart was stirred, and everyone whose spirit was willing, and brought the Lord's offering...

Leviticus 27:30-32

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Matthew 25:31-40 (parable of the sheep and goats)

Matthew 5:38-42 (give to those who beg; love your neighbours and your enemies)

Matthew 16:24-27 (take up your cross; God will reward you)

Luke 6:27-28 (give, and it will be given you)

Luke 14:12-14 (when you give a feast, invite the poor)

Luke 18:9-14 (parable of the Pharisee and the publican)

Mark 12:38-44 (story of the widow's mite)

Matthew 5:23-24 (be reconciled to persons from whom you are alienated before you give your offering)

Matthew 6:2-4 (give in secret)

Matthew 13:1-9 (parable of the sower)
Matthew 13:44-45 (treasure hidden in a field; fine pearls)
Matthew 20:1-16 (labourers in a vineyard)
Matthew 21:33-41 (parable of the vineyard)
Matthew 25:14-30 (parable of the talents)

Luke 5:34-38 (new wine into old wineskins)
Luke 10:25-37 (a lawyer's question)
Luke 11:1-10 (The Lord's Prayer...everyone who asks receives)
Luke 14:25-35 (conditions of discipleship)
Luke 15:1-32 (parables about the lost)
Luke 16:1-8 (the dishonest manager)

See also many of the traditional and contemporary canticles found in recent prayer books, including Celebrating Common Prayer, A New Zealand Prayer Book, and recently-published resources published in Canada, Great Britain, and The United States.

Prayers

Open, O Lord, the eyes of all people to behold your gracious hand in all your works, that, rejoicing in your whole creation, they may honour you with their substance, and be faithful stewards of your bounty, through Jesus Christ our Lord.

*Adapted from The Book of Common Prayer,
The Episcopal Church, page 329*

O merciful Creator, your hand is open wide to satisfy the needs of every living creature: Make us always thankful for your loving providence; and grant that we, remembering the account that we must one day give, may be faithful stewards of your good gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Prayers for Pastor & People, Carl G. Carlozzi

Almighty God, your loving hand has given us all that we possess: Grant us grace that we may love you with all that we have, and be found faithful and acceptable stewards of your bounty; through Jesus Christ our Lord. Amen.

*Prayers, Thanksgivings, and Litanies -
The Episcopal Church*

Almighty God,
by your grace alone we are accepted and called to your service.
Strengthen us by your Holy Spirit
and make us worthy of our calling;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

Book of Alternative Services, page 395

O Lord, your Son has taught us that from those to whom much is given,
much will be required:

Guide us to obtain our money honestly,
neither injuring our neighbours nor ravaging your creation.
And help us to use wisely what we have,
for the well-being of our families and all people,
and for the strengthening of your kingdom
in justice, beauty, and peace;
through Jesus Christ our Lord.

Prayers, Thanksgivings, and Litanies - The Episcopal Church, page 52

Almighty and everlasting God,
by whose Spirit the whole body of your faithful people
is governed and sanctified:
receive our supplications and prayers,
which we offer before you
for all members of your holy Church,
that in their vocation and ministry
that may truly and devoutly serve you;
through our Lord and Saviour Jesus Christ,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Book of Common Prayer, The Episcopal Church, page 256

Creator of the fruitful earth,
you made us stewards of all things.
Give us grateful hearts for all your goodness,
and steadfast wills to use your bounty well,
that the whole human family,
today and in generations to come,
may with us give thanks for the riches of your creation.
We ask this in the name of Jesus Christ the Lord.

Book of Alternative Services, page 396

*Prayers from A New Zealand Prayer Book often need a conclusion, e.g.
for those prayers addressed to God, This we ask through Christ our Mediator/Saviour/
Redeemer/Lord. Amen.*

*Or when the prayer is addressed to God and ends with words
referring to Jesus Christ, Who lives and reigns with you and the Holy Spirit,
one God for ever. Amen.*

Christ of the new covenant,
give us the happiness to share,
with full measure, pressed down,
shaken together and running over,
all that you give us.

A New Zealand Prayer Book

Jesus,
receive our love and worship.
Show us how to give you what we have,
for nothing is too big or small
for us to offer, or for you to use.

A New Zealand Prayer Book

God, you have made our world and seen that it is good;
grant to us, created to complete your work,
the bright, beautiful vision that makes us care for what we do.

A New Zealand Prayer Book

You made us Lord, and we are yours;
grant that we may so use your gifts
that all your creatures may enjoy the harmony you planned.

A New Zealand Prayer Book

Eternal God,
protector of all who put their trust in you,
without whom nothing is strong, nothing is holy;
fill us with your mercy and your grace
that with you to rule and guide
we may so use the good things of this present life
that we do not neglect things of eternal worth;
through Jesus Christ our Lord.

A New Zealand Prayer Book

Almighty God,
fount of all wisdom, crown of all knowledge;
give us eyes to see
and minds to understand your marvelous works,
that we may know you through your handiwork
and use your creations to your glory;
through Jesus Christ our Lord.

A New Zealand Prayer Book

Save us, Jesus, from hurrying away,
because we do not wish to help,
because we know not how to help,
because we dare not.
Inspire us to use our lives
serving one another.

A New Zealand Prayer Book

Almighty God,
you give seed for us to sow,
and bread for us to eat;
make us thankful for what we have received;
make us rich to do those generous things
which supply your people's needs;
so all the world may give you thanks and glory.

A New Zealand Prayer Book, page 141

Heavenly Father,
you see how your children hunger for food,
and fellowship, and faith.
Help us to meet one another's needs of body, mind and spirit,
in the love of Christ our Saviour.

A New Zealand Prayer Book

Eternal God,
light of the minds that know you,
joy of the hearts that love you,
strength of the wills that serve you;
grant us so to know you that we may truly love you,
and so to love you that we may gladly serve you,
now and always.

A New Zealand Prayer Book

Blessed are you, God of all creation;
through your goodness we have these gifts to share.
Accept and use our offerings for your glory
and for the service of your kingdom.

Blessed be God for ever.

A New Zealand Prayer Book, page 420

Father, enliven the Church for its mission
that we may be salt of the earth and light to the world.

A New Zealand Prayer Book

The Minister of the Congregation is directed to instruct the people,
from time to time, about the duty of Christian parents to make prudent provision
for the well-being of their families, and of all persons to make wills,
while they are in health, arranging for the disposal of their temporal goods,
not neglecting, if they are able, to leave bequests for religious and charitable uses.

The Book of Common Prayer, The Episcopal Church, page 445,

at the conclusion of the "Thanksgiving for a Child" service.

or if you prefer

And if he have not afore disposed his goods, let him then make his will. (But men must be often
admonished that they set an order for their temporal goods and lands, when they be in health.)
And also to declare his debts, what he oweth, and what is owing to him; for discharging of his
conscience, and quietness of his executors.

The Book of Common Prayer, 1549 Visitation of the Sick



PLANNED GIVING - ALGOMA

Algoma's strategy for introducing and developing Planned Giving in the Diocese has been in the works since last Synod. The Bishop asked myself and Paul Johnston, an investment banker who resides in Muskoka, together with staff assistance from the Rev. Rosalie Goos [in her former Synod Office capacity] to do the initial groundwork.

Today we are introducing and commending to you and your parish an approach to Planned Giving - one tailored to the realities of this far-spread Diocese.

- The centre of Planned Giving activities will be located, not at the Synod Office or any one location, but in each of the five Deaneries. Five specially selected deanery teams are being developed to carry the program forward.
- These teams, made up of individuals both knowledgeable and interested, will be mandated by the Bishop to carry out the necessary initiatives of Planned Giving within each deanery.
- Each team will be asked to develop local strategies for the on-going promotion of Planned Giving - a double thrust of communications and engagement will mark the initial work of the teams.
- In order to place a heightened awareness on Planned Giving at the Deanery and Parish levels, the teams would take the initiative of planning and presenting information sessions at their respective Deanery Councils.
- Secondly, they would also respond to requests from Parishes for similar advice.
- They would provide information kits and develop bulletin covers and the like, for parish use.
- They would also co-ordinate the sharing of experiences through the *Algoma Anglican*.

Incidentally, a kit of basic information, covering the interests of parishes, the Diocese and the Church at the National level is ready for circulation today. The kit comes in two styles - large [like this] and small [like this]. At present, one copy of each is available for each parish unit. Both kits contain the same information. This will mean that, even if yours is a multi-point parish, there will be two copies of the kit accessible within each parish. In time others can be made available as they are needed - in

the format that best meets your needs. The kits are on the registration table [beside the main exit doors of the hotel - it would be most helpful if each parish would arrange to pick up its copies right after compline.]

- The second thrust of the Deanery teams will be more pro-active and will call for the team to plan semi-social events to highlight Planned Giving - like deanery dinners or evening receptions [perhaps co-ordinated at the time of a scheduled visit of the Bishop] at which information might be shared in a more personal face-to-face manner.

Because the nature of planned giving is highly specialized, members of the Deanery teams will be expected to be only generally aware of all the tools of the craft. [Wills, gift annuities, life insurance policies, stripped bonds, charitable trusts - many of the things that John Robertson has mentioned.]

- While the team members won't necessarily be experts themselves [though some may indeed be well acquainted] rather, they would begin to develop a network of trustworthy professionals at the local level. These are people who would be capable of providing technical insights and professional knowledge and advice. So, prospective contacts, people who are seriously considering a gift, whether to parish, diocese or the wider church - or all three - will be put in touch with a competent source of advice. The role of the deanery team would be to make the introduction and serve as a catalyst.
- The deanery team would also be a locally based source of assistance and practical encouragement whenever a parish finds that it has the vision and motivation to proceed towards the development of its own planned giving strategies.
- Above all, the deanery teams will need to help the parishes focus on a vision of ministry.

In spite of the spirit of generosity that is basic to all, people will not leave money to the church just because they are asked. They need to feel needed. How we communicate our vision of ministry will be what will engage them. People need to see what will be done with their money if they give it - and much as it might be needed - repairs to building and the like are just not big sellers. So our vision of ministry and mission, needs to be something we can articulate - needs to paint a picture of what our part of the world might look like if we had the resources to really change things.

- With this in mind, and to complement reserves already existing, the Executive Committee has recently established a new Endowment Fund, known as the Endowment for Ministry. Later

on in this Synod, you will be asked by motion to ratify this action of the Executive Committee.

This Endowment fund is to be the principal vehicle for ensuring that funds designated today can continue to be used constructively as the needs of tomorrow's church evolve. It was created, as its name suggests, to be a fund to which people can contribute so that money can be made available specifically for: expanding ministries, new forms of ministry, and for Christian community action - in general, ministries that might not otherwise be pursued. It is these purposes that still need the visionary efforts of deanery, and indeed, parish teams - to clothe them in the words that paint a picture - tell an appealing story - add a human touch - create a vision worthy of our enthusiasm and commitment. The existence of this Endowment fund also stands as a model for the development of parish initiatives in Planned Giving, along similar lines - where and when the parish is ready to develop its own program.

The strength of this deanery based model is that Planned Giving can be enabled to develop in a manner that will easily respond and adapt to local needs. A challenging reality, however, is that Planned Giving may not go forward across the Diocese with uniform manner, structure or timing. Each deanery will be charting its own course - responding to its own unique needs - its own level of readiness to proceed.

- To offset this, a loose network to facilitate communication between the teams will be encouraged and occasional conference calls or face-to-face meetings of team leaders will be co-ordinated through the Bishop's office.

In addition, to help people become better informed, there will be, from time to time, regional and national conferences, organized and presented by John Robertson's office in Church House. I understand that John's help can also be made available to Algoma - next fall and winter - by visits to specific deaneries for specific purposes and events as they may develop.

Well, I hope we have generated some new thoughts and ideas. Maybe you are wondering what you might do about Planned Giving in your parish. Maybe you are beginning to see a way of contributing to some ministry of the church that you value - by means of your own gift. Whatever! It is important to recognize that planned giving is itself a ministry - just one of many that all of you might choose

to become involved in.

Recognize also that planned giving is not merely fundraising - but needs to find its rationale in stewardship as a way of life - which impacts on everything we do and are. On how we use our skills and abilities, how we spend our time - and ultimately, on what we do with the resources we have been blessed with.

REPORT OF THE VOTE OF THANKS COMMITTEE

The Rev. Mary Keatings, as Chair of the Committee, presented their Report expressing thanks:

- To the Bishop for his leadership to the Diocese over the past four years, thanks for his thoughtful Charge to Synod, and thanks for inviting the Rt. Rev. Terry Finlay to attend as our theme speaker.
- To the Rt. Rev. Terry Finlay and his wife, A.J. Finlay (in absentia).
- To the Ven. Rodney Andrews, Executive Archdeacon; Christine Wright, Bishop's Secretary; Jane Mesich, Diocesan Treasure; and the rest of the Diocesan Staff: Donna Bos; Arlene Mayers; Fiorine Lindsey.
- To the Executive Committee.
- To the Chairs of the various Diocesan Committees: The Rev. Harry Huskins and the Synod Planning Committee; the Ven. Susan De Gruchy and the Resolutions Committee; the Ven. Hugh Hamilton and the Arrangements Committee; the Rev. Rosalie Goos and the Elections Committee; the Rev. Grant Churcher and the Agenda Committee; the Rev. Tom Corston and the Credentials Committee; the Rev. Cheryl Kristolaitis and the Worship Committee; the Rev. David Hardie and the Response to the Bishop's Charge Committee; the Ven. Lynn Uzans and the Orientation Committee; Mr. Ross Cutmore and The Administration and Finance Committee; the Rev. Dr. Greg McVeigh and the Doctrine, Worship and Ministry Committee; and the Rev. Marty Keatings and the Vote for Thanks Committee; for the reports, recommendations and resolutions presented to Synod.
- To the Synod Secretaries.
- To those who facilitated the various Information Sessions. To the Rev. Alyson Barnett-Cowan and the Rev. Canon Jim Garey for their information session on the Anglican-Lutheran Dialogue. To Deborah Kraft, David Gould and the Lay Readers Task Force Committee. Delegates appreciated the great amount of work included in the Reports of the Lay Readers Task Force.
- To our Ecumenical visitors.
- To Allan Reed, Dean of St. Luke's Cathedral, and the members of St. Luke's for hosting the 125th anniversary Event; for the wonderful meals they hosted for the Synod Delegates; to the ACW's of St. Luke's, St. Joseph and St. George, and St. Mark's, Heyden, for hosting the coffee breaks.

- To the 125th Anniversary Committee, and the Deanery Reps., for their efforts in making our 125th Anniversary Celebration such a success.
- To Canon Morrow for the trip to Shingwauk Chapel on Ascension Day.
- To the Youth Ministry Committee for the exciting presentation they made.
- To George Odd and the Music Committee for the wonderful Music.
- To Jackie Howell and the Companion Diocese Committee for the presentation that they made.
- To the Rev. Guy Snell, Chair of the Communications Committee, and the members of the Committee. Delegates greatly appreciated having the resolutions and videos projected onto the monitors.
- To Norma Orr and the Algoma Resource Centre for providing the Book Table; the Anglican Fellowship of Prayer, PWRDF, Canadian Bible Society, The Heritage Centre of the Diocese of Algoma, Algoma Youth Action, Algoma Prayer Book Society, and Thorneloe College for their display tables.
- To the Ven. Eric Paterson for the Hospitality Suite, and to Larry Day and Dawson Keenan for their support of the Suite.
- To all the ACW groups in the diocese that provided refreshments over the past few days, to the Bishophurst Committee, and to the Bishop and Jan for use of Bishophurst last evening.
- To Nancy Ringham, and the Youth Delegates Committee.
- To those who donated Vitamins for Mary Sherwood.
- To Vice Chancellor Alan Newell for his years of service.

- To Archdeacon John Robertson for the Planned Giving presentation.
- To Don Smith and the Algoma Anglican.
- To the Runners for all their assistance.
- To all the Guests and Spouses that have attended.
- To all the Synod delegates for taking the time out of their busy schedules to attend, and for their hard work and struggle to deal with the issues of Synod.
- To all those who provided billets for Synod delegates.
- To the Holiday Inn and their Staff for their helpful and friendly service.
- To all the “behind the scenes” workers who normally receive no thanks, but make the event run smoothly. You know who you are; God knows who you are.

BISHOP'S CHARGE

By

The Right Reverend

Ronald C. Ferris, B.A., M.Div., D.Min., S.T.D.

BISHOP OF ALGOMA



TO THE THIRTY-NINTH SESSION
OF THE
SYNOD OF THE DIOCESE OF ALGOMA

Anglican Church of Canada

Sault Ste. Marie, Ontario

May 13, 1999

BISHOP'S CHARGE
to the
Thirty-Ninth Session of Synod

Community and Commitment: Local and Global

Lambeth Conference

For Jan and me attendance at the Lambeth Conference was an exhilarating and profoundly transformational experience. I believe it was also a watershed in the life of the worldwide Anglican Communion. For three weeks the over 750 bishops, rooted in daily bible study and prayer, sought the mind of Christ and future direction for the Communion. The chief learnings that I brought back from the Lambeth Conference are as follows.

1. The Anglican Communion has an explosive vibrancy. We are a growing Church, a youthful Church, and largely a Third World Church. The indigenization of leadership in every part of the Communion has been a thorough going success. Apostolic leaders from so many racial and linguistic groups are rooting the Anglican expression of Christianity in the cultures of over 160 nations.
2. One of the most inspiring aspects of the Conference was encountering first-hand the suffering Church. As one of the Nigerian bishops said, "No amount of persecution can stop us." The Book of Acts, as it were, is being written anew daily in the lives of our brothers and sisters around the world.
3. The bonds of our global Communion are being strengthened. Although the thirty-nine provinces of the Anglican Communion have legal autonomy, there is a consensus to move far beyond that to mutual responsibility, mutual accountability, and true interdependence.
4. Archbishop George Carey urged the Conference to "steer the good ship *Anglicana* between the twin shoals of fundamentalism and liberalism". The bishops reaffirmed the supremacy of Scripture in steering the course of the Anglican Communion, guided by tradition and reason.
5. The diversity of the Communion was deeply celebrated as part of the richness of the Grace of God. While we celebrated our diversity in God, there was a clear rejection of relativism which teaches that all beliefs have equal validity, or that diversity is always a good thing in and of itself. There was a resounding affirmation for expressing our one faith in a multitude of cultures and expressions.
6. There was a strong sense of consensus and convergence at the Conference in spite of some press reports to the contrary. Close votes did not happen on the major issues.

There was no geographical grouping that could dominate the Conference. The relatively small Asian, Hispanic, and Francophone Churches took a credible place amidst the Africans (c.224), the North Americans (c.170), and the Europeans (c.140).

7. Another major theme was *Transformation and Renewal in Mission*. There was a strong emphasis on the ecumenical nature of that mission and the place of the Anglican Communion in the universal Christian family. Ecumenical partners were present with us throughout, as well as the clergy and laity of the Anglican Consultative Council. As we met, studied, worked and prayed, we were convinced that God had gifted us with an awesome Gospel. We were participants in the miracle of a worldwide Church. Recipients of this great Love, we left for home recommitted to the Apostolic task.

Jan and I are pleased that we have had so many avenues to share our experiences with you through the *Algoma Anglican*, the deanery festivals and our visits to the parishes. One of the chief responsibilities of a bishop is to link the local to the global. Jan and I find that to be a great honour, but also a challenge and a responsibility. The full text of the *Algoma Anglican* article is available as a report in the convening circular. Jan and I look forward to talking with the Synod delegates and to answering your questions in the dialogue forums of this Synod.

Clergy Matters

Since our last Synod, our clergy, in their deanery clericus groupings, have made significant progress in the area of clergy evaluation. Through the work of the Executive Committee, all the deaneries have agreed to participate in a very simple process of clergy evaluations. (Attachment 1). These will happen within a deanery over the course of three years. In solidarity with the clergy, I have been involved in the process myself. I believe it is a simple and balanced tool that will help our clergy achieve new levels of growth and self awareness. The motivation for this step rests amongst the clergy themselves. I commend them for the progress to date, and do hope that this will become a regular feature of our diocese.

The Diocesan Executive Committee has just implemented a more comprehensive Employee Assistance Plan for our clergy and workers. Often clergy families are facing painful personal difficulties. I am hundreds of miles away and feel at a loss to give the kind of personal support that is needed. The reality is that many personal difficulties are of a nature where confidential support would be much more helpful. The new program carriers are able to provide emergency telephone assistance and counselling support throughout the geographical area that we serve.

Social Justice Method

All of us as Christians have a prophetic ministry to declare and apply God's truth to the daily life situations we encounter. Corporately, we as the Church have a similar responsibility to declare God's truth to our communities and society. Having a prophetic ministry for the Church

means that we will be engaged in social concerns at many levels simultaneously. Many of us have personal causes and concerns that move us to action. Similarly these concerns and ministries develop corporately at the parish level. There are times also when we have a high degree of consensus on an issue that we speak communally to our society. I believe that the prophetic ministry of the Church will be enhanced when there are partnerships of people working at many different levels. New Internet technology allows Christians in the most isolated settings to gain access to information and interchange nationally and globally. Whether we are dealing with refugees, global poverty, gambling or sanctity of life, this is a whole new avenue for individuals and study groups to engage the issues. The Diocese and our National Church have new websites, as do many of the inter-church coalitions dealing with social concerns.

The geography of Algoma precludes a lot of travel and meetings. For many parishes, social justice is a normal part of their life in a community. Some, for example, provide milk formula and diapers for teen moms. Many parishes are engaged in just such projects.

Our basic strategy with respect to wider social justice issues has been to see it as a deanery matter and to forward concerns that emerge to the regional deans for discussion at deanery councils and clericus. I still believe that is an appropriate strategy for us. Our Mutual Ministry staff is able to provide support by cataloguing materials and resourcing interested new groups and individuals who want to take action on particular issues. I also believe that social concerns are a legitimate agenda item for any of our advisory boards. When there is vigorous ownership, research and action at the local level, a foundation is provided for a partnership between parish, deanery and the Diocese. Our Provincial Synod is also experimenting with new ways of engaging social concerns provincially. Attached is an article I did for the *Algoma Anglican* on the importance of prophetic ministry amongst us. (Attachment 2). I welcome suggestions, consistent with our resources, that can help effective mechanisms of prophetic ministry emerge within our congregations and our corporate life.

Mission 2000

I wish to express appreciation to all of the parishes for the initiatives they have undertaken as part of Mission 2000. Leading up to the year 2000, I asked that all of our parishes engage new initiatives of evangelism, welcoming, neighbourhood contact and social concern. A diocesan committee has been fostering and supporting those initiatives and sharing the learnings and the stories through the *Algoma Anglican*, parish inserts, and information bulletins.

Simultaneously with the Mission 2000 activities, the Alpha Program of study took root in many of our parishes. At one time in the Thunder Bay Deanery, there were one hundred and twenty people simultaneously in Alpha activities!

Through Mission 2000 we are all becoming aware of the great variety of faces to mission around Algoma. This means parish pantries, a branch of the Missions to Seamen in Thunder Bay, a youth ministry at St. Brice's, the ministry of our Native Council, new welcoming

initiatives in our parishes, chaplaincies to the military, nursing home ministries, and on and on. I believe that Mission 2000 has helped us to highlight and focus the importance of this emphasis in our life and in our priorities for the coming new century. Over the coming months, our diocesan team will be giving leadership in how we can reintegrate that emphasis into all that we do.

At the last Synod I asked us to work toward a 10 percent increase in growth in our average Sunday attendance over the coming period of several years. I am pleased to report that over the period 1995 to 1997, we have achieved 4.6 percent growth. (Attachment 3). Statistics are delicate and unpredictable, and we do not want to be too reliant upon them. However, I think that growth indicates that our target is very achievable. I think that our numerical growth also indicates an undeniable vigour and missional energy amongst us that bodes well for our future. Our present average Sunday attendance represents only 1 percent of our total population base. There is unlimited potential for growth. If we concentrate on Anglicans alone, they generally make up about 8 percent of the Canadian population. Many others also have an openness to our ministries and churches. The statistical research that Shaun O'Connor has done for us in Thunder Bay, Sudbury, and north Temiskaming indicates that the age profile of the Anglican population is very close to that of the general population. That means that there are huge tasks and huge possibilities before us. The very Christ who has embraced us and given us the gift of new life seeks through us to give that new life to thousands more!

World Mission Plus

Every Anglican every Sunday is a contributor to World Mission through our plan of apportionments. Last October we were pleased to have the Primate of the Indian Ocean, Archbishop Remi Rabenirina, and his wife, Madame Elizabeth. He expressed his thanks to me for the support of Canadian Anglicans for the work of his province. Without our assistance for their provincial structures, they would be isolated and unable to meet together and support one another. Week by week you and I support theological education in the South Pacific, youth work in South America, clergy training in Africa, Amer-Indian catechist training in Guyana, and leadership development in Malaysia. This is the basic work we do as being part of the Anglican family. Because this is a concerted and cooperative effort, these resources provide basic and ongoing support in ways that are welcomed by the provinces concerned, and in ways which can be monitored and evaluated.

In addition to the basic World Mission that we do, we also do what I call World Mission Plus. These are over and above activities and initiatives that connect our diocese and many of our congregations to people and projects around the world. For many years one of the principal "plus" activities has been our Companion Diocese program. Through the creative energies of our Companion Diocese Committee, a youth visit and an adult exposure tour have been organized over the past year. We also have the Reverend Bob Elkin and his wife, Connie, returning to us presently from their three years of service in Carriacou in the Diocese of the Windward Islands. Although the time for drawing our Companion Diocese relationship to a close is coming near, the Committee will be recommending that we continue for a final two-year period to take full

advantage of the personal links and contacts which have just been achieved. At the end of this concluding period, the Diocese of the Windward Islands will always have a special friendship with us, I am sure.

For those parishes that would like to go beyond the basics of World Mission, I have attached a list of World Mission Friends of Algoma. (Attachment 4). Some of these are long-standing contacts like Mary Sherwood who is helping the Mothers' Union develop an orphanage in Madagascar. Others are friends I met at Lambeth, looking for increased support and contact. I know that many of the parishes have developed their own World Mission friends through their personal contacts. For those looking for additional contacts, I commend this list to you.

Presentation Teams

I am pleased that many of the ideas from previous Charges to Synod, such as student internships and deanery festivals, have been picked up and incorporated into diocesan life. The idea I would like us to focus on for the coming period is that of Presentation Teams. All congregations need new life, new vitality and a fresh perspective.

One of the gifts that we have to give the world is our deeply sacramental life, creative and deeply rooted liturgy, and the experience of the numinous. As a way of our offering our very best to Christ, we work to foster at the heart of our communities celebration that feeds deeply. We seek to share that precious banquet with the world. When we are called beyond ourselves, we become "lost in wonder, love, and praise."

How can we value and use the gifts of one another to inspire and awaken our congregations to new possibilities?

I would like to invite each deanery council, through their deanery officials or delegates, to develop and broker Presentation Teams who can enrich the life and worship of the congregations in their deaneries. Presentation Teams could be a puppet troupe, a drama group, a contemporary music group, or an education team around a particular social concern. The kind of teams that come to mind are George and Michelle Odd, our Diocesan PWRDF Coordinators from Restoule; the New Song folk group in Thunder Bay; our cathedral choir; the dancers from North Bay. There are so many other initiatives around our diocese that always seem to me to be lights hidden under a bushel. How do we get to know what is available in other places and to handle the mechanics of making and receiving invitations? Could I ask all of our congregations to issue one or two such invitations before the next Synod? That would mean there would be two hundred and twenty invitations going out, and it would be very much worthwhile for the deanery officials to find someone or a team to coordinate this ministry. Presentation Teams could be developed to lead parish missions, activate exciting parish youth weekends, organize children's festivals, or to be catalysts for coffee houses, concerts, etc. If we believe in the giftedness of God's people, wouldn't it be fun!

Resources for New Initiatives

Although we accomplish a great deal as a diocesan family, there are presently many needs that emerge for which there is no budgetary provision. Some of these are:

1. Internship assistance to help people explore possibilities for vocations in ministry;
2. Assistance to help students with the cost of theological education;
3. Seed money to help some of our larger parishes explore team ministries or hire part-time assistants;
4. Funding to help church leaders from Algoma to participate in provincial and national training programs and consultations;
5. Support for clergy workshops and peer consultations for our incumbents at the deanery level;
6. Provision for a clergy moving fund so that parishes with limited resources can find help with large one-time expenses;
7. Funding to help parish leaders with creative new initiatives they may wish to undertake in evangelism, youth work, or community outreach beyond the budgetary provisions of their parishes.

Even though there are these and other pressing needs, diocesan leaders have been working hard to create diocesan budgets that are level compared to parish incomes. There is not presently the space for large new initiatives with financial implications. But I am hopeful for around the corner. If our trend to increase every Sunday attendance holds up over time, this means that on average our congregations are strengthening. If our congregations strengthen, that will give new room for growth in our diocesan resources.

We know that Algoma is exactly on average with all the other dioceses of Canada in the amount of apportionments requested from the parishes. We are very close to what I believe is a very responsible level of apportionment of 25 percent of total givings and 15 percent of total parish income. With parish consolidation in some areas, and new life in many of our parishes, I am hopeful that we are on the edge of some sustained increased resources in the future. Diocesan growth should be based on the strengthening of our parishes and the fostering of new members, new ministries, and new commitments. Our common life will then be balanced, sustainable, and solid. It will lead us away from repeated cycles of visioning, appeals, and shortfalls. So let us start to shape the vision of our next priorities. But let us be patient enough to get real vitality happening at the parish level prior to assuming new diocesan obligations.

The Planned Giving initiative that you will be hearing much about at this Synod and beyond also provides the possibility of extra-budgetary resources. To that end the Executive Committee has established an endowment fund to identify creative new possibilities with a mechanism for decision making. Each deanery has, or is about to, put in place a Planned Giving team for their deanery. We welcome Archdeacon John Robertson to our Synod to teach us about this important avenue for expanding and extending Christ's work.

125th Anniversary

I am so pleased that Bishop Terry Finlay and his wife, A.J., are able to be with us to celebrate the conclusion of our 125th Anniversary. For the first forty years of Anglican ministry in this area, we were part of the Diocese of Toronto. It was Bishop John Strachan of Toronto who first envisaged a diocese in this part of Canada, and part of the network of dioceses stretching from Newfoundland to the Pacific. I am particularly pleased because Terry and A.J. have been long-time friends. Back in 1968 in London, I was a student minister with him. He baptized our oldest daughter, and our paths in ministry have crisscrossed over many years. I want to express appreciation to the Anniversary Committee under the leadership of Mary Beth Miller for the outstanding opening services that were held last fall in Sudbury and Sault Ste. Marie. The logo, the unsung hero awards, the musical settings, and other activities have all helped us to focus with thanksgiving for God's faithful people, down through 125 years. I also want to thank Mary Nock and all those who have helped her to prepare the dramatic historical presentations that will be part of this Synod. May we take from our forebearers and pioneers that spirit of adventure and mission and invest it in new ways in the coming era.

Ecumenical Relations

I commend to you for study the attached document "On the Way Together", prepared for us by the Canadian Anglican/Roman Catholic Dialogue. Dr. Don Thompson of Algoma is a participant. The document augments the major achievements that have taken place on the international level, and focuses on our common ministry, particularly in Canada. (Attachment 5). I would like also to commend a document prepared by the Roman Catholic bishops of Ontario that I think is excellent called "Choosing a Government". It is a thoughtful reflection of how Christian faith and community impact on our responsibilities as voters provincially.

By far the largest matter presently on the Anglican ecumenical agenda is our relationship with the Evangelical Lutheran Church of Canada. Documents were presented at the last Synod outlining the plans leading to closer relationships when our national bodies meet side by side in 2001. Our new relationship will involve interchangeability of ministries, recognition of each other's sacraments, and mutual participation in ordinations. It is not a merger of the two churches, but a unique relationship of partnership and intercommunion.

The National Church is asking our Synod for participation in the upcoming decision-making process at the next General Synod. No doubt, many of us will have questions and

concerns. Is "full communion" the right term to describe this new partnership? Can the Anglican historic pattern of our three-fold order of ministry be harmonized with a different Lutheran history and pattern? If we are in full communion with one another, are we automatically in full communion with the future partners of our two churches? Lutherans also have similar trepidations. Is the move to embrace the historic episcopate going to lead them into authoritarian tendencies? Do Anglicans have sufficient doctrinal clarity that the future of scriptural foundations and historic formularies are assured?

The Anglican and Lutheran bishops have been meeting together in residential sessions for many years now. In spite of the difficulties and uncertainties we face, we do share a remarkably similar ethos. The Reformation has influenced both churches, but with ancient historic roots. Both have a strong sacramental tradition. Both have European origins, but have rooted firmly in the new world. Both contain families of churches with separate ethnic and liturgical traditions. Both have enjoyed the bonds of friendship and cooperation for 450 years. In spite of the questions, my hunch is that we will be good for one another. General Synod is asking for your response and participation. I do hope that this Synod will respond or alternatively develop a process by which we can make a response in time for the next General Synod.

Licensed Lay Ministries

As Anglicans, we believe that all ministries of word and sacrament exercised on behalf of the community must be fulfilled in harmony with the apostolic life of the community focused in the bishop. In the Anglican Communion, all ministers who lead in the service of the word, or administer sacraments, thus require a licence from the bishop. The bishop presently licenses all clergy, and all lay workers that lead worship or administer the sacraments.

Lay readers are foundational to the mission history of the Diocese of Algoma. In the early days of the Diocese when clergy were unavailable, or unaffordable, many churches were founded and built on the efforts of local lay readers. Their purpose was to extend and to expand the mission and reach of the Church. It is important that we rediscover that missionary vision.

Over the years, the role has evolved to one that is connected with formalities. It involves a role in formal worship services, with distinctive insignia and status. At the same time, the Church is becoming much less formal. Sometimes it is seen that these ministries are "overboxed" in an age when we are trying to foster mutual ministry, spontaneity, and flexibility in mission. If you like, we have gone from a mechanistic world view to a dynamic world view in hopes to create a climate in which many gifts flow forth in unexpected and unpredictable ways. Many people share in the functions that lay readers have traditionally done. If the work of lay readers is seen as principally liturgical, the result can be an authorized ministry in search of a distinctive role.

I would argue, therefore, that the principal purpose of lay readers be seen as missional rather than liturgical. These are people who are trained, committed, and carefully selected to be

the vanguard of mission. They are uniquely authorized to preach, teach, serve, and conduct worship on behalf of the bishop. Their principal purpose is to extend the reach of the Church. Their objective is to help the community gather new disciples. Liturgical participation is a small, visible symbol of that missional service.

Presently we have 222 lay readers and in many cases their gifts are foundational to the life and witness of our congregations. I want to thank the Task Force under the leadership of Deborah Kraft for the wonderful piece of work they have done in fostering discussion and gathering input from around the Diocese. Scores of surveys have been gathered and analyzed.

I would like to recommend:

1. That we work to develop deanery-based training and support groups to augment the diocesan level conference and training opportunities;
2. That we stress the missional role and ministry for all new applicants for licensing;
3. That we phase in the new name of "licensed lay minister" as new licences are issued. Parishes that wish to shift to the new name are invited to do so informally.
4. That those preparing to be licensed lay ministers train informally as lectors and readers at the invitation of and under the direction of their incumbent. When helping in formal worship services, a white alb would be appropriate attire.
5. That we work to simplify and adjust our procedures over the coming year or two to reflect the above changes.

I would welcome the support of Synod in moving in the above directions. The motion from the Task Force, asking that licensed lay readers be simultaneously licensed as Eucharistic assistants, would eliminate much duplication in licensing which presently exists. On the other hand, I would want it to be understood that we are not seeking to concentrate many ministries in a few individuals. Because we want to support mutual ministry and multiplicity of ministries, in many circumstances it would be appropriate to choose others to serve in this way, and they would be licensed separately for assisting with the administration of the Eucharist.

Jubilee

With the coming of the year 2000, we will be asked to be participants in millennial celebrations in many ways. Many communities are planning secular civic events. It is so appropriate, however, for the churches to highlight the Christian significance of the millennium. There is a wonderful sign in England that said "The millennium, by the same people that brought you Christmas!" We are celebrating 2000 years of Christian life. It is also a wonderful opportunity for ecumenical engagement. Internationally the churches have chosen as the

Christian focus of the millennium the creation of awareness about the needs of the poor, particularly in relation to global debt.

One of the gravest concerns of the recent Lambeth Conference is the insoluble debt problem of the world's poorest nations. The poorest nations receive 25 billion dollars in aid annually, but pay 270 billion dollars in interest on their growing debt bondage. The bishops gave their support to a global and ecumenical initiative focusing on the year 2000 for urgently needed debt relief. Bishops at Lambeth from these countries urged that any such relief be protected from diversion for military purposes, go to the neediest populations in their countries, and be part of an overall plan for a fairer world economic system.

The ecumenical initiative is based on the theme of "Jubilee" that comes from the Old Testament. "At the end of every seven years, you must grant remission of debts. . ." (Deuteronomy 15:1-3). Leviticus 25: 39-41 calls for a Jubilee year of freedom for the impoverished. As we enter the second Christian millennium, churches around the world are calling for just such a Jubilee. Many ecumenical working groups are studying the issues and proposing specific strategies. Many governments are taking seriously this ecumenical and international call.

Many of our parishes and deaneries have participated in Jubilee educational activities and the Jubilee petition. There are a number of ways that people can get personally involved as well. We can share our concerns with the Federal Government and our local Member of Parliament. We can get involved with ecumenical study and action groups that are springing up in many communities. Jubilee also creates an exceptional ecumenical opportunity. Helping poor nations and poor people around the globe is a compelling agenda for ecumenical cooperation.

A better world is achievable. The United Nations development program estimates that just .5 percent of global income could give both universal access to basic social services for everyone (education, health care, nutrition, clean water and sanitation), and eradicate the extreme poverty of the 1.3 billion people who now subsist on less than 1 dollar a day.¹

When Jesus stood to read in the temple, He read the passage about good news for the poor and release for prisoners. As we follow Jesus, may we daily look for ways to keep the needs of the poor before us.

¹Economic Justice Report, Volume VIII, Number 4, December 1997; page 11. (A periodical of the Ecumenical Coalition for Economic Justice, 77 Charles Street West, Suite 402, Toronto, Ontario, Canada M5S 1K5.)

The Gathering, Life-Giving Christ

I would like to propose that our theme for our Synod 2001 be "In Christ newness of life overflows". I will ask those of us who are artistic to be thinking about suitable images of a chalice overflowing.

One of the principal themes of the New Testament is the gathering work of Christ. Christ comes to gather all people to new life through a conscious relationship with God. He has broken the dividing wall to turn us from enemies to friends. Almost all of the Gospels are based on powerful images of gathering, unifying, and communion. The Good Shepherd, the vine, the harvest, the grains gathered into one bread, the grapes gathered into one cup, and so many other powerful biblical images stress the gathering work of Christ. Christ is also the cosmic Christ. He has a universal mission to restore all things to the Father. The miracle of the Church is that Christ yearns to do and accomplish all of this through us.

Recently Lynn Uzans and a diocesan team undertook a process to develop a fresh mission statement for Algoma. Through the *Algoma Anglican* and through contact with the deanery officials and the Executive Committee, they shaped a statement that focused on this gathering work of Christ and our partnership with and in Him.

*Our Mission, as the Diocese of Algoma is:
To share in the gathering work of Christ, so that His
newness of life overflows in our
hearts, homes, churches and communities.*

Many months ago our Executive Committee adopted this mission statement in a provisional way. The diocesan Mission 2000 team recently endorsed it enthusiastically. I feel that this gives us a focus for the future that emanates from new theological insights arising from the ecumenical dialogues on the nature of communion and the ultimate purpose of Christ. I bring it before you for your consideration or refinement.

Concluding Remarks

In conclusion, I would like to acknowledge the contribution of our exceptional and hard-working diocesan staff. Their efforts build up and contribute to our common life in many unseen ways.

Jan and I are profoundly thankful for our work and ministry in your midst. I give thanks for my partnership in the Gospel with you and with your churches, spread throughout so many of the communities of this province. Together we are thankful for the heritage of the past. With Christ in our midst, we dare to embrace the opportunities of the coming new century. Thank you.

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CLERGY EVALUATION

1. An evaluation advisor shall be appointed for each deanery by the clericus. The advisor shall be a priest with several years experience as incumbent of a parish.
2. Evaluations shall be held on a three-year cycle, as directed by the Archdeacon.
3. The clergy evaluation will be held as a process separate from any parish evaluation process conducted by the advisory board.
4. The evaluation team shall be composed of the two wardens and two persons chosen by the one being evaluated.
5. The four members of the team will be contacted separately by the evaluation advisor, explaining the process and giving opportunities for questions.
6. The evaluation team members will be asked to review the evaluation categories using a similar worksheet evaluation as that of the Diocese of Western Newfoundland.
7. Having reviewed those categories, team members will be asked to answer in writing three basic questions.
8. The three questions are:
 - i) What leadership strengths do you see in your incumbent?
 - ii) What suggestions do you have to strengthen that leadership?
 - iii) Do you have any further comments or insights?
9. The incumbent will be asked to fill out an evaluation form with three questions as follows:
 - i) What aspects of your work are you finding deeply fulfilling?
 - ii) What aspects of your work are you finding discouraging, frustrating, or difficult?
 - iii) What growth points would you like to focus on between now and the next evaluation?
10. The evaluation advisor will summarize the responses into a concise report and meet with the incumbent undergoing evaluation to discuss the responses, ways of working at difficulties and challenges discovered, intentions for future work, and continuing education plans.
11. The evaluation advisor will then submit the report confidentially to the one being evaluated, and to the Bishop, and to the territorial archdeacon. The one being evaluated may also attach or send separately perceptions and learnings from the evaluation process.
12. An hourly rate for the evaluation advisor, telephone costs, and postage shall be covered by Diocesan funding. The travel costs of the clergy person to the interview with the advisor shall be paid from parish travel sources.

SOCIAL ACTION

Social Action Ministry is part of the prophetic ministry of Christ. The two main themes of prophetic ministry are the call to righteousness and the call to justice. The prophetic ministry of Jesus was built upon the Old Testament prophets. He challenged the rich, the religious leaders, and the prevailing values of His culture. He taught the people to pray, "Thy kingdom come on earth as it is in Heaven". He boldly challenged sin and taught "the way is steep that leads to life".

All Christians share in this prophetic ministry of Christ. We do that when we live for purity and truth and oppose what Jesus called "this crooked generation". We share this ministry whenever to vote and when we help with neighbourhood problems. We do that whenever we work at education and action to redress global poverty, help refugees, defend the unborn, assist in corrections, oppose violence in the media, or work for a cleaner environment.

And in addition to our individual prophetic ministries, we also have a corporate ministry as the Church. Following in the great prophetic tradition, the Church has developed hospitals, fought slum poverty, worked to overturn slavery and later apartheid, implemented public education and supported higher learning. The social policy of our churches must be built on our common beliefs, shared values, and agreed tactics.

The Church is at its best when it is not just concerned with religion, but with the whole of life. "Pharaoh would have been very happy if Moses would have stuck to religion."

Because the issues of the day are often by nature controversial, Christians that share common beliefs can often differ widely on which value gets priority, and what tactics will be used. There are many different prophetic voices at any one time. No one individual or group has a corner on truth. There are many issues on which good people differ. And so the Church must do a lot of sorting and sifting.

Whenever many levels of the Church and branches of the Church find a common mind, the work and witness of the Church is thus strengthened. Often the finding of a common mind on a particular issue may take many decades or even generations. Many Christians will thus exercise their prophetic voice through organizations such as Right to Life, anti-gambling coalitions, anti-poverty groups, women's rights organizations, and their own political parties.

The following practical rules can be helpful for us in developing a mature prophetic ministry.

1. Work by persuasion rather than by coercion and pressure.
2. Get close to the people that you want to work with and assume the ministry at personal cost.

3. Have a passion for the truth. Do not mask paradox and ambiguity for the sake of simplicity.
4. Be honest about whom you are speaking for. Are you speaking for yourself, your church board, the deanery, or a task group?
5. Remember that the Church is a community of conscience and respect the conscience of others.
6. Do not cheer, jeer, or stigmatize your opponents. Stick to the issues.
7. Do not fall in the trap of dualism where the world is divided into oppressed and oppressors. "All have fallen short."
8. Do not romanticize or sensationalize your cause at the expense of the truth.
9. Do not redirect general donations to causes not agreed to.
10. Social justice resolutions of diocesan and national churches gain credibility when they emerge from vigorous social ministries at the local level.
11. When you are working with other Christians, do not take shared actions beyond fair boundaries of agreement.
12. Do not act as if social justice ministries are the whole agenda of the Church.
13. Do not give the impression that if people are not in favour of your cause, they are not Christians. Social justice is one dimension of the whole work of Christ. People have different gifts of ministry for the common good.
14. Avoid single issue obsessions. Remember that as Christians we are not to be propelled by anger, causes, and crusades, but rather by the compelling love of Christ.

ALGOMA STATISTICS

Year	Average Sunday Attendance	Parish Income in Millions
1974	5,253	1.2
1975	5,302	1.4
1976	5,183	1.5
1977	5,302	1.6
1978	5,392	1.8
1979	5,871	2.1
1980	6,030	2.9
1981	6,104	2.9
1982	6,691	3.1
1983	6,370	3.3
1984	6,587	3.4
1985	6,390	3.7
1986		4.2
1987	5,291	4.0
1988	5,693	4.5
1989	5,574	5.0
1990	5,431	5.2
1991	5,492	5.5
1992	5,166	5.2
1993	5,000	6.0
1994	4,846	5.7
1995	4,862*	5.5
1996	4,745	5.9
1997	5,090	5.9

The statistic for average Sunday attendance was not collected prior to 1974.

- * 1995 reported attendance was 4,285. A corrected figure of 4,862 has been used due to some obvious reporting errors.

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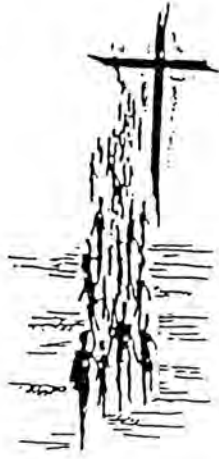
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ON THE WAY TOGETHER: A PEOPLE CREATED FOR THE COMMON GOOD



Joint Statement of the Anglican/Roman Catholic Dialogue (Canada)

Preface:

Members of the Anglican/Roman Catholic Dialogue of Canada have been revisiting our common moral tradition in response to the statement of the Anglican/Roman Catholic International Commission, *Life in Christ: Morals, Communion and the Church*.¹ We wish to affirm this joint statement, in particular the recognition that "Anglicans and Roman Catholics derive from the Scriptures and Tradition the same controlling vision of the nature and destiny of humanity and share the same fundamental moral values" (*Life in Christ*, Introduction). This insight applies to our participation as members of Canadian society. We reaffirm that in our common heritage there are principles which shape our participation in the human community. These are increasingly challenged by the present climate of social and economic change. As representatives of our two churches, we affirm them as a basis of our common witness to the Gospel and an expression of our common faith in the Trinity.

Introduction - A Shared Heritage:

In our times Canadians face many critical questions. The rapid movement of globalization is producing social instability and economic

uncertainty for many. Together with men and women across Canada, we ask, "What kind of society will we have in the new millennium?" and "Where are the decisions being made which affect our lives?" For each day more women and men are confronted by the prospect of unemployment. Workers face growing demands. The poor and the vulnerable encounter increasing hardship. Families struggle with mounting pressures. Young people despair for their future.

We are encouraged to see new networks of collaboration and cooperation being forged as people seek to respond to these growing concerns. We, the members of the Anglican/Roman Catholic Dialogue of Canada, see in our present context a call to our two churches to witness together to the unity and communion which God desires for the human community. The uncertainty of our moment in history renders our common witness more urgent than ever.

Through dialogue and study the members of the Anglican/Roman Catholic Dialogue of Canada have discovered anew that we share a common heritage which informs our participation in human community and in the shaping of our society. This common heritage is rooted in our common faith in the Trinity. Through baptism we participate in the life of the divine Trinity, a life of communion, of being in relation with God, with other persons and with all of creation. Together we wish to affirm the following marks of such a life of communion and participation in the world.

¹ Second Anglican-Roman Catholic International Commission (ARCIC II), *Life in Christ: Morals, Communion and the Church*. London: Church House/Catholic Truth Society, 1994

1. Created for Communion:

Both the Anglican and Roman Catholic traditions strongly affirm the dignity of the human person. The Holy Scriptures teach us that every human person is created in God's image and likeness. By the fact of our createdness, we live in a profound relationship of interdependence with all of creation. No matter what differences exist between people – such as colour, gender, creed, or social status – all persons share equal dignity. From each one's dignity as a creature of God flow the basic human rights to such necessities of life as food, clothing, shelter, education, work, freedom for religious expression and freedom to participate in the shaping of society. We are created for a communion implying relation with God, with other persons, and with creation. From such communion our personhood grows and develops to its fullness. Every human has the dignity of a person created for communion.

2. Freedom for Responsiveness:

Our common tradition balances the dignity and rights of the individual with the good of the whole community. A genuine notion of human freedom seeks to balance personal rights with duties and obligations because in Christ we have been set free *for* communion with God in the whole of creation. We hold that human persons "may not exercise a freedom that claims to be independent, wilful and self-seeking ()". The freedom that is properly theirs is a freedom of responsiveness and interdependence. They are created for communion, and communion involves responsibility, in relation to society and nature as well as to God" (*Life In Christ*, 7). Authentic freedom is accomplished in responsibility.

3. The Common Good:

Both the Anglican and Roman Catholic traditions teach that living out the Gospel includes living in a relationship of justice and love with our neighbours. This common good which shapes us in turn requires that each of us contribute to the

common good according to our means and the needs of others. We are called to follow the example of Christ's self-giving love. At times this is a call to renounce what is rightfully ours in order to respond to a greater need of others in the human community. At other times we may be called to defend our human rights for the sake of the common good. In each case we must ask what, because of Christ, solidarity and communion with others require of us. Portrayals of ethical and moral questions which see only the competition of one group's rights with those of others betray a diminished concern for the common good. "Those who are in communion participate in one another's joys and sorrows (), they share together to meet the needs of one another and of the community as a whole" (*Church As Communion*, 15). As people of communion, we are committed to the common good.

4. Sharing Resources:

Since we believe that God's blessings are for all people, we consider that the unanswered need of the poor in the midst of our comfort is a symptom of diminished community. Jesus emptied himself to identify with the poor and oppressed, with the outcast and the voiceless. His followers are called to do the same. We know that some of his disciples provided for the needs of others "out of their resources" (Lk 8:3b), and others had "all things in common" sharing their goods "as any had need" (Acts 2:44-45). Their example of self-emptying prompts us today "to critique every form of society based on the unbridled pursuit of wealth and power" (*Life In Christ*, 21) and to hold up a proper balance between our own claims and the needs of others. The voiceless in Canadian society include the growing numbers of disenfranchised and homeless people who dwell in our cities, women and children living in poverty, aboriginal peoples, and uncounted women and men who search for meaningful work. As Christians we stand together with them. In so doing, we not only show we share in God's compassion for the poor but find ourselves made

whole. Together we are ready to work for a more just sharing of our resources so that none will go in need and our community will be complete.

5. Gauging the Community's Health:

Today governments and corporations are seeking to reduce deficits and pay back debts. This is an important aspect of responsible fiscal policy. However, we must ask if the human and social cost resulting from present economic restructuring is not too high a price to pay. Too many people are excluded from participation. As people of communion, we hold that the confirmation of a sound economic strategy is the well-being of the whole human community. While profit is one indication of a healthy economic life, for Christians, the primary gauge of corporate health is the extent to which every person is enabled to contribute to the common good and to the betterment of society. Often, when persons experience unemployment, they are denied the opportunity to participate in the most basic way in the renewal of their society. An economy where a few prosper inordinately at the expense of the many, or where the contribution of some of society's members is viewed as expendable, falls short of the fullest concern for the common good. Healthy economic life means justice for all and the participation of all.

6. Authority and Good Government:

Anglicans and Roman Catholics share a common tradition which recognizes the need of authority for the building of community. As responsible citizens and participants in society, we support the important task of those who are entrusted with authority in our society. The human community must not be jeopardized by the inclination of individuals to follow their own opinion without reference to the wider implications of their choices. We have need of a public authority that affirms the importance of balancing private interests with social responsibility, and will guide the energies of all towards the common good. Christians have the

responsibility to call our governments to be accountable in their task of working for the common good so as to create a climate where the good of each individual can be realized. This includes a particular responsibility to hear the concerns and respond to the needs of the poor and vulnerable members of society. As men and women called to communion, we must speak out when public authorities act in a manner which excludes any group from their concern. Genuine authority and good government serve the common good.

7. Civility and Generosity:

It is natural that, when many aspects of the future seem uncertain, different visions of society emerge within the public forum. In a democratic society they can and indeed must be discussed openly if we are to find a common way forward. This exchange must take place in a spirit of civility and generosity. Our society cannot survive a polarization of public discourse where the interests of one group are pitted against another, where those with differing views are devalued, or where some are blamed for the ills of all. Recognition of the right of all to participate creates a spirit of civility and generosity. In such a climate our actions are characterized by mutual respect and esteem, our attitudes are those of patience and openness, grounded in our recognition of all as members of the same family. True generosity is a response to the recognition that we are each and all indispensable parts of one another.

8. Common Action:

The momentous scale of social and economic change affecting the world community tempts us to remain passive with a great and growing sense of powerlessness. Because we are made for communion we are, however, active participants in, not passive subjects of the social change which affects our neighbourhoods, our communities, our society. Anglicans and Roman Catholics are members of two global communities

of people who find their meaning in communion with God, with other persons, and with creation. An increasing number of fellow citizens are denied any meaningful opportunity to participate in the decision-making processes which have an impact on their lives. In this climate of alienation and uncertainty, our shared tradition impels us to join with all people of good will to participate actively in creating communities of reconciliation and hope, and to work together for a society where the participation and contribution of all is valued and enabled. These communities will be the seeds of hope for a new society. We are called to active participation in common action.

9. *The Teaching of Christ:*

Our churches exist within the particular context of Canadian society and culture. This context shapes our identity, and we affirm and celebrate the legacy of generosity and good will which have been characteristic of Canadian society. This affirmation, however, is from the perspective of a further identity as Christians which impels us to discern and guide our participation in society by the teaching of Christ. In accordance with his teaching we are called to challenge some aspects of our culture and work to transform our society for the good of all. In particular, the Gospel calls us to work for the transformation of unjust structures and systems that stand in the way of the full realization of the dignity of human persons and their full participation in society. The Gospel informs the decisions we make each day in our family life, in the workplace, in our neighbourhood, our community

10. *The Reign of God's Reconciling Love:*

We affirm that the Church is a communion of women and men gathered together in Christ. Jesus Christ has reconciled all creatures to God. In so doing he has also reconciled us to each other. The fact of our journey together towards full ecclesial communion attests to the gift of Christ's reconciling love. The church is called to

be a sign of that communion which God wills for all humanity. Filled with the Holy Spirit, the Church is called to proclaim the reign of God's reconciling love, and to be the sign and first fruits of its coming (*Life In Christ*, 19). Our response to the gift of Christ's reconciling grace, received in baptism, is lived out in ongoing conversion to the Gospel through our daily lives. As Christians growing together in communion we are called to proclaim the reign of God's reconciling love by witnessing to our common faith.

Conclusion: Commitment to a Common Mission

Years of ecumenical dialogue between Anglicans and Roman Catholics have led us to a deep awareness that we share many genuine bonds of real, if imperfect, communion rooted in a common heritage and tradition of faith. "This common tradition carries with it a 'missionary imperative' – a call to preach the Gospel, to live the life of the Gospel in the world, and to work out a faithful and fruitful response to the Gospel in our encounter with different cultures" (*Life In Christ*, 14). We commit ourselves to cooperate in every way we can to speaking out whenever the harmony of that community is threatened or diminished and to the building of a truly human community.

April, 1998

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

December 31, 1998

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Auditors' Report

To the Right Reverend Ronald C. Ferris, B.A., M.Div., D.D., D.Min., S.T.D. and
Members of The Incorporated Synod of the Diocese of Algoma

We have audited the Statement of Financial Position of The Incorporated Synod of the Diocese of Algoma as at December 31, 1998 and the Statements of Revenue and Expenses - General Fund, Changes in Cash Flows - General Fund, Accumulated Revenue over Expenses - General Fund, Ministry 2000 Fund, Car Loan and Personnel Fund, Archbishop Wright Building Fund, and Special 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, 1998 and the results of its operations and cash flows for the year then ended in accordance with generally accepted accounting principles.

Sault Ste. Marie, Canada
February 20, 1999

Grant Thornton

Chartered Accountants

The Incorporated Synod of the Diocese of Algoma

Statement of Financial Position

December 31

1998

1997

Assets

General Fund

Cash	\$ 7,377	\$ 6,607
Accrued interest receivable	1,884	2,314
Accounts receivable, net of allowance for doubtful accounts of \$82,315 (1998 \$218,000)	148,755	202,603
Loans receivable	76	1,251
Real estate	58,152	58,152
Receivable from other funds	5,108	-
Prepaid Ministry 2000 expenses	-	17,002
	<u>221,352</u>	<u>287,929</u>

Car Loan and Personnel Fund

Cash and treasury bills	8,886	15,211
Loans receivable	73,684	52,719
	<u>82,570</u>	<u>67,930</u>

Archbishop Wright Building Fund

Cash and treasury bills	171,402	84,976
Accounts receivable	1,182	-
Accrued interest receivable	792	119
Loans receivable	964,357	1,028,455
Real estate held for future development, at cost	20,556	19,496
	<u>1,158,289</u>	<u>1,133,046</u>

Special Purpose Funds

Cash and treasury bills	149,481	45,379
Accrued interest receivable	13,459	19,352
Marketable securities (Note 2)	2,635,773	2,666,924
Mortgages receivable (Note 3)	319,052	192,391
Receivable from general fund	-	1,836
	<u>3,117,765</u>	<u>2,925,882</u>
	<u>\$ 4,579,976</u>	<u>\$ 4,414,787</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma

Statement of Financial Position

December 31

1998

1997

Liabilities and Fund Balances

General Fund

Bank indebtedness	\$ -	\$ 99,281
Accounts payable and accruals	65,081	62,099
Payable to special purpose funds	-	1,836
Clergy moving fund	24,918	24,918
Real estate fund	58,152	58,152
Accumulated revenue over expenses	<u>73,201</u>	<u>41,643</u>
	<u>221,352</u>	<u>287,929</u>

Car Loan and Personnel Fund

Accounts payable	-	8,790
Capital	<u>82,570</u>	<u>59,140</u>
	<u>82,570</u>	<u>67,930</u>

Archbishop Wright Building Fund

Compensation agreement payable (Note 4)	76,892	84,323
Payable to general fund	16	-
Capital	<u>1,081,381</u>	<u>1,048,723</u>
	<u>1,158,289</u>	<u>1,133,046</u>

Special Purpose Funds

Local parish purposes	1,693,126	1,522,670
Cemetery purposes (Note 5)	14,127	13,714
Diocesan purposes	1,405,420	1,389,498
Payable to general fund	<u>5,092</u>	<u>-</u>
	<u>3,117,765</u>	<u>2,925,882</u>
	<u>\$ 4,579,976</u>	<u>\$ 4,414,787</u>

Contingencies (Note 6)

The Year 2000 issue (Note 8)

See accompanying notes to the financial statements.

On behalf of the Executive Committee

_____ Member

_____ Member

The Incorporated Synod of the Diocese of Algoma

Statement of Revenue and Expenses – General Fund

Year Ended December 31

1998

1997

Revenue

Algoma Mission Fund

Apportionments	\$ 259,526	\$ 212,607
Anglican Church Women	7,400	13,500
Interest on endowment investments	9,630	10,540
Miscellaneous	<u>4,190</u>	<u>1,369</u>
	<u>280,746</u>	<u>238,016</u>

Diocesan Expense Fund

Apportionments	716,133	586,666
Anglican Church Women	7,000	-
Bishop's Appeal donations	-	21,063
Ministry 2000 allocation	8,658	130,026
Interest on endowment investments	47,410	51,351
Donations for Algoma Anglican	8,876	9,525
Miscellaneous, including rentals	<u>16,898</u>	<u>19,172</u>
	<u>804,975</u>	<u>817,803</u>
	<u>1,085,721</u>	<u>1,055,819</u>

Expenses

Algoma Mission Fund

General Synod apportionment	251,894	249,400
Missions to Seamen	4,740	4,735
Theological Education assistance	5,000	5,000
Provision for doubtful accounts	<u>29,992</u>	<u>30,460</u>
	<u>291,626</u>	<u>289,595</u>

Diocesan Expense Fund

Algoma Anglican	21,605	21,953
Provision for doubtful accounts	29,992	30,460
Clergy moving	2,359	5,915
Diocesan programs and other	118,298	127,963
Interest and bank charges	4,610	6,607
Ministry 2000 expenses	17,002	25,361
Synod costs	-	16,195
Printing, stationery and office	58,189	52,817
Property maintenance	27,528	23,629
Salaries, wages and employee benefits	295,104	330,984
Stipends, grants and pensions, net (Note 7)	146,772	138,940
Travel	<u>41,078</u>	<u>48,756</u>
	<u>762,537</u>	<u>829,580</u>
	<u>1,054,163</u>	<u>1,119,175</u>

Excess of revenue over expenses

(expenses over revenue) from operations 31,558 (63,356)

Other Revenue

Grant from special purpose fund - 75,795

Excess of revenue over expenses, for the year

\$ 31,558 \$ 12,439

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma

Statement of Cash Flows - General Fund

Year Ended December 31

1998

1997

Cash derived from (applied to)

Operating

Excess of revenue over expenses		
(expenses over revenue) from operations	\$ 31,558	\$ (63,356)
Change in non-cash operating working capital		
Accrued interest receivable	430	1,411
Accounts receivable	53,848	(15,013)
Loans receivable	1,175	49
Receivable from other funds	(5,108)	-
Prepaid Ministry 2000 expenses	17,002	17,002
Accounts payable and accruals	2,982	1,878
Payable to special purpose funds	(1,836)	(54,007)
Ministry 2000 fund	-	(4,434)
	<u>100,051</u>	<u>(116,470)</u>

Other

Grant from special purpose fund	-	<u>75,795</u>
---------------------------------	---	---------------

Net increase (decrease) in cash	<u>100,051</u>	<u>(40,675)</u>
---------------------------------	----------------	-----------------

Cash (Bank indebtedness)

Beginning of year	<u>(92,674)</u>	<u>(51,999)</u>
-------------------	-----------------	-----------------

End of year	<u>\$ 7,377</u>	<u>\$ (92,674)</u>
-------------	-----------------	--------------------

Cash (Bank indebtedness) consists of

Cash	7,377	6,607
Bank indebtedness	-	<u>(99,281)</u>

	<u>\$ 7,377</u>	<u>\$ (92,674)</u>
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See accompanying notes to the financial statements.

**The Incorporated Synod of the Diocese of Algoma
Statement of Accumulated Revenue Over Expenses –
General Fund**

<u>Year Ended December 31</u>	<u>1998</u>	<u>1997</u>
Balance, beginning of year	\$ 41,643	\$ 29,204
Excess of revenue over expenses	<u>31,558</u>	<u>12,439</u>
Balance, end of year	<u>\$ 73,201</u>	<u>\$ 41,643</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma Ministry 2000 Fund Statement

Year Ended December 31

1998

1997

Balance, beginning of year	\$ -	\$ 4,434
Donations received		
Phase I	2,782	16,520
Phase I	<u>5,876</u>	<u>114,623</u>
	<u>8,658</u>	<u>131,143</u>
Funds (expenses) allocated		
Diocesan expense fund	(8,344)	104,665
Special purpose fund	<u>-</u>	<u>5,551</u>
	<u>(8,344)</u>	<u>110,216</u>
Campaign costs	17,002	42,363
Less prepaid portion	<u>-</u>	<u>(17,002)</u>
	<u>17,002</u>	<u>25,361</u>
Balance, end of year	<u>\$ -</u>	<u>\$ -</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma Car Loan and Personnel Fund Statement

Year Ended December 31

1998

1997

Balance, beginning of year	<u>\$ 59,140</u>	<u>\$ 45,613</u>
Interest		
Loans	3,603	2,645
Investments and other	<u>8</u>	<u>15</u>
	<u>3,611</u>	<u>2,660</u>
 Grant from Archbishop Wright Building Fund	 <u>20,000</u>	 <u>15,000</u>
Administrative services	181	133
Designated personnel expenditures	<u>-</u>	<u>4,000</u>
	<u>181</u>	<u>4,133</u>
 Balance, end of year	 <u>\$ 82,570</u>	 <u>\$ 59,140</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma Archbishop Wright Building Fund Statement

Year Ended December 31

1998

1997

Balance, beginning of year	<u>\$ 1,048,723</u>	<u>\$ 1,036,088</u>
Rental income	10,800	10,800
Interest		
Loans	60,590	53,836
Investments and other	<u>4,259</u>	<u>4,246</u>
	<u>75,649</u>	<u>68,882</u>
Administrative services	3,776	3,504
Property expenses	8,035	9,023
Grant to car loan and personnel fund	20,000	15,000
Grant to general fund	-	22,000
Grant to Bishop's discretionary fund	5,000	-
Interest expense	<u>6,180</u>	<u>6,720</u>
	<u>42,991</u>	<u>56,247</u>
Balance, end of year	<u>\$ 1,081,381</u>	<u>\$ 1,048,723</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma Special Purpose Funds Statement

Year Ended December 31

	Local Parish Purposes	Cemetery Purposes	Diocesan Purposes	Total 1998	1997
Balance, beginning of year	<u>\$ 1,522,670</u>	<u>\$ 13,714</u>	<u>\$ 1,389,498</u>	<u>\$ 2,925,882</u>	<u>\$ 2,825,656</u>
Interest - investments and other	92,971	486	78,151	171,608	171,248
Transfers in	227,235	-	-	227,235	6,821
Capital gain	-	-	-	-	191,260
Donations and other	<u>6,873</u>	<u>-</u>	<u>41,278</u>	<u>48,151</u>	<u>32,443</u>
	<u>327,079</u>	<u>486</u>	<u>119,429</u>	<u>446,994</u>	<u>401,772</u>
Administrative services	7,806	73	9,325	17,204	17,499
Disbursements for designated purposes	148,817	-	94,182	242,999	196,760
Grant to operating	-	-	-	-	75,795
Transferred to new trustee	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>11,492</u>
	<u>156,623</u>	<u>73</u>	<u>103,507</u>	<u>260,203</u>	<u>301,546</u>
Balance, end of year	<u>\$ 1,693,126</u>	<u>\$ 14,127</u>	<u>\$ 1,405,420</u>	<u>\$ 3,112,673</u>	<u>\$ 2,925,882</u>

See accompanying notes to the financial statements.

The Incorporated Synod of the Diocese of Algoma

Notes to the Financial Statements

December 31, 1998

1. Summary of significant accounting policies

General Fund - Real estate

Real estate consisting of Bishophurst and Camp Manitou is reflected at nominal 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 lower of cost or current market value.

2. Marketable securities	<u>1998</u>	<u>1997</u>
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The quoted market value of securities is as follows:

Special Purpose Funds	<u>\$ 2,709,802</u>	<u>\$ 2,765,831</u>
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3. Mortgages receivable

Mortgages receivable from clergy are held by the Diocese on behalf of individual parishes. Interest rates on these mortgages range from 0% to 10% per annum.

The Incorporated Synod of the Diocese of Algoma

Notes to the Financial Statements

December 31, 1998

4. Compensation agreement payable

During 1996, the Diocese and St. Luke's Cathedral entered into an agreement made necessary by the transfer of the Deanery property at 1560 Queen Street East, Sault Ste. Marie to the Shingwauk Education Trust. As a result of the transfer the Diocese agreed to compensate the Cathedral for the loss of its opportunities and choices with respect to the property. Compensation amounted to \$145,000, consisting of a cash consideration of \$50,000, with the balance of \$95,000 to be paid in 120 equal monthly instalments of \$1,134, including interest at 7-3/4%.

Principal repayments in each of the next five years are due as follows:

1999	\$8,023
2000	8,657
2001	9,341
2002	10,078
2003	10,876

5. Cemetery Trust

As a result of changes to The Provincial Cemeteries Act, the Diocese can no longer act in Trustee capacity. Consequently, funds held by the Diocese must be transferred to other trustees selected by each individual parish.

6. Contingencies

The Diocese has guaranteed a demand loan held by a parish to a maximum of \$143,304. In addition, the Diocese has guaranteed bank operating lines of credit for two parishes to a maximum of \$ 5,000.

7. Stipends, grants and pensions

Stipends, grants and pensions include \$94,858 (1997 \$88,788) in respect of the Diocesan grants to assisted parishes. Total stipends, salaries and grants paid through the central payroll facility of the Diocese amount to \$2,221,449 (1997 \$2,219,95).

The Incorporated Synod of the Diocese of Algoma

Notes to the Financial Statements

December 31, 1998

8. The Year 2000 issue

The Year 2000 issue arises because many computerized systems use two digits rather than four to identify a year. Date-sensitive systems may recognize the year 2000 as 1900 or some other date, resulting in errors when information using year 2000 is processed. In addition, similar problems may arise in some systems which use certain dates in 1999 to represent something other than a date. The effects of the Year 2000 issue may be experienced before, on or after January 1, 2000, and, if not addressed, the impact on operations and financial reporting may range from minor errors to significant systems failure which could affect an entity's ability to conduct normal business operations. It is not possible to be certain that all aspects of the Year 2000 issue affecting the Diocese, including those related to the efforts of suppliers or other third parties, will be fully resolved.

9. Comparative figures

Comparative figures have been restated where necessary to conform to the presentation adopted in the present year.

ARCHBISHOP WRIGHT BUILDING FUND

STATEMENT OF LOANS RECEIVABLE as at DECEMBER 31

<u>PARISH</u>	<u>1997</u>	<u>1998</u>
Blind River, St. Saviour	\$146,485	\$140,125
Sault Ste. Marie, St. Peter	9,807	3,630
Heyden, St. Mark	110,000	105,732
Garden River, St. John	-	2,703
Sault Ste. Marie, St. Luke's Cathedral	64,460	54,590
Sault Ste. Marie, St. Matthew	28,835	25,560
Bracebridge	252,238	245,591
Huntsville	9,788	-
Capreol	4,652	-
Massey	7,987	5,820
Lively	46,428	35,215
New Liskeard	2,865	-
North Bay, Christ Church	2,428	-
Manitouwadge	2,916	1,596
Marathon	6,157	6,536
Nipigon Parish Council	5,221	2,807
Schreiber	2,440	2,170
Thunder Bay - St. Michael & All Angels	175,243	190,552
Camp Gitchegomee	4,016	
William McMurray Corporation	<u>146,489</u>	<u>141,730</u>
TOTALS	<u>\$1,028,455</u>	<u>\$964,357</u>

CAR LOAN AND PERSONNEL FUND REPORT

As at December 31, 1998, total car loans outstanding amounted to \$73,684, represented by 11 individual borrowers. During the past few years, the following loans were granted and processed.

<u>Year</u>	<u>Number of Loans Made</u>	<u>Total Amount</u>	<u>Year</u>	<u>Number of Loans Made</u>	<u>Total Amount</u>
1989	11	\$ 76,381	1994	15	\$ 30,452
1990	13	91,816	1995	7	66,120
1991	1	100,852	1996	6	29,687
1992	11	90,779	1997	3	35,600
1993	8	55,071	1998	5	36,401

STATEMENT OF CAR LOAN FUND CAPITAL - as at December 31st

	<u>1995</u>	<u>1996</u>	<u>1997</u>	<u>1998</u>
Balance at beginning of year	\$293,175	\$293,063	\$ 45,613	\$ 59,140
Interest earned:				
Loans	4,421	4,006	2,645	3,603
Deposit Accts	5,119	2,182	15	8
Grant from Archbishop Wright Building Fund			15,000	20,000
Less:				
5% Admin. Levy	(468)	(309)	(133)	(181)
Write-offs and Personnel Response Fund	(9,184)	(253,329)	(4,000)	
	<u>\$293,063</u>	<u>\$ 45,613</u>	<u>\$ 59,140</u>	<u>\$ 82,570</u>

As directed at an earlier Executive Committee meeting, we indicate below sources of the Capital since the inception of the Fund. The Capital of the Fund is comprised of the following Assets:

Loans	\$73,684
Cash on Deposit	<u>8,886</u>
	<u>\$82,570</u>

SOURCE OF CAR FUND CAPITAL TO DECEMBER 31, 1998

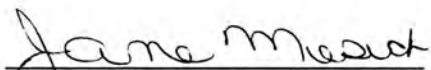
<u>DONATIONS:</u>	(1954 - \$50.00 / 1968 - \$300.00 / 1982 - \$200.00)	\$ 550
Apportionments	(1954)	1,200
L.C. Irwin Bequest	(1967)	2,900
Parker Island Bequest	(1971 & 1974)	18,500
Balance of Cars for Clergy Fund		<u>7,832</u>
		30,982

TRANSFER FROM ABP WRIGHT BUILDING FUND

<u>Year</u>	<u>Amount</u>	<u>Year</u>	<u>Amount</u>
1975	\$ 5,000	1981	\$23,000
1976	5,000	1986	35,000
1977	18,000	1997	15,000
1980	15,000	1998	20,000
			136,000

INTEREST EARNED

Bank Deposits/T-Bills since 1968	\$ 76,635	
Car Loans since 1981	<u>139,410</u>	216,045
<u>Less:</u>		
Levy for Administrative Services		(8,435)
Bad Debts (Write-off)		(11,152)
Personnel Response Fund (Legal)		<u>(280,870)</u>
		<u>\$ 82,570</u>


Jane Mesich, Diocesan Treasurer

STATEMENT OF INVESTMENTS

as at December 31, 1998

SYNOD TRUSTS

<u>Amount</u> (<u>Book Value</u>)	<u>Bonds/Debs.</u>	<u>Interest</u>	<u>Maturity</u>	<u>Market</u> <u>Value</u>
\$ 100,000	Ontario Hydro	9.00 %	16/04/02	\$111,890
75,000	Prov Alberta	6.00 %	01/03/99	75,135
50,000	London City	7.25%	05/11/01	52,688
10,000	Household Finance	11.35%	16/04/01	11,228
50,000	Simcoe Brd of Ed	9.50%	15/01/99	50,063
200,000	CMHC	5.50%	03/09/02	203,750
100,000	Farm Credit	5.25%	15/04/02	100,650
50,000	CDA Series WE00	5.50%	01/09/02	51,185
50,000	Alberta Treasury	5.00%	22/07/02	50,050
200,000	Prov Ontario	Variable	21/06/05	200,000
350,594	CDA T-Bill (Yield)	4.68%	01/04/99	350,939
<u>100,000</u>	CDA Savings Bonds	4.25%	01/11/06	<u>100,000</u>
<u>\$1,335,594</u>				<u>\$1,357,578</u>
	 <u>Stocks</u>			
<u>\$ 26,025</u>	Gentra	3,000	Shares	<u>\$ 8,100</u>
	 <u>Cash</u>			
\$ 22,763	Cash - Revenue Account			\$ 22,763
<u>7,776</u>	Cash - Capital Account			<u>7,776</u>
<u>\$ 30,539</u>				<u>\$ 30,539</u>
<u>\$1,392,158</u>	TOTAL PORTFOLIO			<u>\$1,396,217</u>

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1998

LOCAL TRUSTS

PARISH	Capital Balance	Unexpended Income Balance	Total
ALGOMA DEANERY - General Account	\$ -	\$ 251.12	\$ 251.12
ALGOMA DEANERY - B.A.C.	350.00	2,223.69	2,573.69
AZILDA, St. Michael & All Angels	124,015.97	12,872.50	136,888.47
BALA - Trinity Church - Endowment	2,129.30	5,570.06	7,699.36
BRACEBRIDGE - Evelyn A. Thomas Memorial Fund	2,031.00	122.74	2,153.74
BRUCE MINES - St. George's Church	-	449.48	449.48
CHARLTON - St. Faith's	2,010.00	90.00	2,100.00
CONISTON - All Saints - Rectory Sale Acct	7,185.00	315.00	7,500.00
ELLIOT LAKE - St. Peter's Rectory Account	-	1,755.54	1,755.54
EMSDALE - Est. of Lawrence Heubach	74,833.42	-	74,833.42
ESPANOLA - St. George's - Rectory Sale Acct	100,000.00	1,220.21	101,220.21
GARDEN RIVER - St. John's - Blum Endowment	5,173.50	102.95	5,276.45
GARSON - Good Shepherd	13,500.00	168.35	13,668.35
GREGORY - Christ Church - Norris Bequest	4,385.00	707.20	5,092.20
LITTLE CURRENT - Holy Trinity - Rectory Sale Acct	95,150.59	38.85	95,189.44
LITTLE CURRENT - Holy Trinity - Wilken Mem. Fund	1,115.00	-	1,115.00
MASSEY - St. James - Parsonage Proceeds	350.00	802.68	1,152.68
MUSKOKA - PARRY SOUND - B.A.C.	400.00	134.18	534.18
NAIRN CENTRE - All Saints	-	(861.69)	(861.69)
NEWHOLM - Holy Trinity	-	96.84	96.84
NEW LISKEARD - Rectory Sale	25,552.14	-	25,552.14
NIPIGON - Endowment	800.00	10.18	810.18
NORTH BAY - St. Brice's - Rectory Acct	37,950.82	25.90	37,976.72
PALMER HESSIE R. - Lake of Bays Settler	500.00	572.79	1,072.79
PARRY SOUND - Rectory Sale Acct	126,850.00	3,270.26	130,120.26
PORT CARLING - St. James	7,985.50	256.27	8,241.77
PORT SYDNEY - Endowment	2,123.00	119.56	2,242.56
PORT SYDNEY - Mem. Endow. Fund	14,010.71	4,183.34	18,194.05
PORT SYDNEY - Rectory Sale Acct	125,655.15	3,172.01	128,827.16
PURBROOK, Christ Church	-	119.57	119.57
RAMSAY - St. Andrew's - Sale of Church Bldg.	2,000.00	163.26	2,163.26
ROCKSBOROUGH - St. Peter's Church	588.43	34.07	622.50

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 1998

LOCAL TRUSTS

PARISH	Capital Balance	Unexpended Income Balance	Total
ROUSSEAU - Church of the Redeemer - Endow.	8,293.31	32.50	8,325.81
SAULT STE. MARIE - Holy Trinity	7,800.00	-	7,800.00
SAULT STE. MARIE - St. Luke's Cathedral & I.S.D.A.	81,942.47	351.00	82,293.47
SAULT STE. MARIE - St. Matthew's - Rectory Sale Acct	101,358.00	(158.37)	101,199.63
SAULT STE. MARIE - St. Peter's - Crawford Estate	2,016.80	2,904.64	4,921.44
SHEGUIANDAH - St. Andrew's - Sim's Memorial	150.00	430.00	580.00
SHEGUIANDAH - St. Peter's Endowment	610.00	16.17	626.17
SOUTH BAYMOUTH - St. John's Church	2,269.26	180.40	2,449.66
SOUTH RIVER - Grace Church	5,000.00	64.75	5,064.75
SPRUCEDALE - St. Paul's Church	8,329.48	627.11	8,956.59
STURGEON FALLS - St. Mary Magdalene Rectory Acct	37,509.40	1,755.35	39,264.75
SUDBURY - Church of the Epiphany - Rectory	45,770.00	85.00	45,855.00
SUDBURY - Resurrection - Rectory Sale Acct	108,000.00	4,689.49	112,689.49
SUDBURY - St. James - Rectory Sale Acct	91,288.74	3,406.03	94,694.77
SUNDRIDGE - St. Paul Endowment	8,430.50	103.85	8,534.35
SUNDRIDGE - St. Paul's (Seaborn Bequest)	5,029.50	-	5,029.50
TESMISKAMING, QUE. - Holy Trinity (Endow. Fund)	73,653.51	61.44	73,714.95
TESMISKAMING, QUE. - Holy Trinity (Misson Sustentation)	63,119.30	2,830.14	65,949.44
TESMISKAMING, QUE. - Holy Trinity (Sale of Rectory)	24,265.96	7,532.84	31,798.80
THESSALON - Church of the Redeemer - Rectory Sale Acct	53,513.12	38.85	53,551.97
THUNDER BAY, ON - St. Stephen's (Rectory Sale Acct 1992)	54,399.80	-	54,399.80
BALATORRANCE - Endowment	1,179.75	1,958.20	3,137.95
UFFINGTON - St. Paul's Endowment	4,869.50	237.02	5,106.52
WHITE RIVER - All Saints - (Rectory Sale Acct)	41,672.40	8,841.35	50,513.75
WHITEFISH FALLS - St. Augustine's	9,815.50	25.90	9,841.40
WINDERMERE - Christ Church Endowment	1,850.00	-	1,850.00
INTEREST		345.02	345.02
TOTALS	<u>\$ 1,618,780.83</u>	<u>\$ 74,345.59</u>	<u>\$ 1,693,126.42</u>

DIOCESE OF ALGOMA

SCHEDULE OF ENDOWMENT/TRUST FUND/UNEXPENDED BALANCES

AS AT DECEMBER 31, 1998

CEMETERY TRUSTS

<u>PARISH</u>	<u>CAPITAL BALANCE</u>	<u>UNEXPENDED INCOME BALANCE</u>	<u>TOTAL</u>
DUFFERIN BRIDGE, St. John's	\$ 5,125	\$ 6,325	\$ 11,450
MISSANABIE, Slumberland Cmty.	70	198	268
ROSSEAU, Redeemer	1,463	231	1,694
INTEREST	<u>-</u>	<u>715</u>	<u>715</u>
TOTALS	<u>\$ 6,658</u>	<u>\$ 7,469</u>	<u>\$ 14,127</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1998

SYNOD TRUSTS

NAME	PURPOSE/INCOME TO	UNEXPENDED		TOTAL
		CAPITAL BALANCE	INCOME BALANCE	
ABP THORNELOE MEMORIAL FUND (DEF Re: Episcopal Stipend)		\$197,785.58	\$0.00	\$197,785.58
ABP WRIGHT CAMPERSHIP FUND		6,672.06	1,125.96	7,798.02
AVERILL BEQUEST, MARGARET FRANCES (Undesignated)		32,199.57	2,533.12	34,732.69
BALFOUR BEQUEST C.W. "A" (Diocesan Missions to A.M.F.)		6,546.76	-	6,546.76
BALFOUR BEQUEST C.W. "B" (Any Diocesan Need Bishop's Discretion)		4,193.21	1,470.31	5,663.52
BENNER ESTATE, JAMES KING (Women Full-Time Mission Work)		8,039.01	1,869.11	9,908.12
BISHOPHURST ENDOWMENT (Income to DEF)		20,247.40	-	20,247.40
BISHOP SULLIVAN MEMORIAL FUND (Income to AMF #518-103)		177,330.07	-	177,330.07
BRIDEAUX MEMORIAL FUND, THE R & S (Missionary Projects)		16,050.93	1,385.20	17,436.13
BULL, ARTHUR A. (ESTATE) (Bishop's Discretion)		20,660.26	20,309.30	40,969.56
CAPITAL GAINS HELD FOR DISTRIBUTION		204,041.56	-	204,041.56
CLERGY RETIREMENT ASSISTANCE FUND (Retirement Grants)		14,686.46	6,332.18	21,018.64
CLINCH, Estate of H. B. (Bishop's Discretion/Assist Student Ministry Education)		-	4,669.57	4,669.57
CONTINUING EDUCATION		9,216.51	3,119.99	12,336.50
CURACY TRAINING FUND		18,646.34	5,118.38	23,764.72
DAWSON, JULIA ESTATE (Bishophurst Maintenance)		2,009.75	-	2,009.75
DAWSON BEQUEST, PHB (Clergy School and Conferences)		22,221.45	2,898.72	25,120.17
DIVINITY STUDENT FUND		21,766.78	4,008.31	25,775.09
EDGAR BEQUEST, MISS ANNIE (Bishop's Discretion)		16,790.07	1,550.51	18,340.58
EDGAR, MARY SUSANNE (Children's Camping Suggested)		2,009.75	457.25	2,467.00
EDUCATIONAL TRUST FOR CHILDREN OF CLERGY		1,030.00	1,282.15	2,312.15
EPISCOPAL ENDOWMENT (Income to D.E.F. Episcopal Stipend)		82,105.12	-	82,105.12
GARBUTT, Harry and Derwyn Fund (Assist Emsdale Parishes)		10,048.76	-	10,048.76
GENERAL PURPOSE (Undesignated Bequests)		13,766.80	723.12	14,489.92
GENERAL SYNOD TRAVEL (Appropriation from D.E.F.)		-	2,289.16	2,289.16

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1998

SYNOD TRUSTS

NAME	PURPOSE/INCOME TO	CAPITAL BALANCE	UNEXPENDED	
			INCOME BALANCE	TOTAL
GREEN MEMORIAL, EDA (Income to Algoma Mission Fund)		3,953.19	-	3,953.19
GURNEY MEMORIAL (Orig. Treas. Res., Inc. to DEF)		18,941.92	-	18,941.92
HERITAGE CENTRE COMMITTEE		-	2,928.36	2,928.36
HIGGINS BEQUEST, BELGRAVE F. (Income to A.M.F.)		829.07	-	829.07
HOMANN BURSARY FUND (Textbooks Bursaries)		1,004.88	108.55	1,113.43
HOMANN LEGACY, PETER J. (Indian Work)		50,243.81	36,225.84	86,469.65
HOOEY,LAWRENCE&TILLEY SCHOLAR.FUND (Eductn Clergy/Laiety, Bhp's Di		5,036.95	1,202.85	6,239.80
IRONS FUND, FREDERICK G. (Income to D.E.F. Re: Stipends)		10,186.93	-	10,186.93
JOY MEMORIAL BURSARY FUND,FRANCIS W. (Ass't Male Div. Student)		20,097.52	9,214.82	29,312.34
LAMBETH TRAVEL (Appropriation from Diocesan Expense Fund)		-	2,302.16	2,302.16
LAYREADER'S FUND, DIOCESAN		-	1,071.68	1,071.68
McCAUSLAND, Estate of John George		4,223.37	466.77	4,690.14
MCDERMOTT ESTATE		5,000.00	999.51	5,999.51
McPHAIL ESTATE, JOHN A. (Sundry at Bishop's Discretion)		-	14,959.66	14,959.66
MINISTRY 2000 (Diocesan Study & Review Fund)		-	-	-
MINISTRY 2000 (Personnel Resources Fund)		24,456.00	2,582.92	27,038.92
MINISTRY 2000 (Stewardship Fund)		16,304.00	1,721.95	18,025.95
MINISTRY 2000 - RESERVE FUND (Synod Office Equipment)		-	-	-
MINISTRY 2000 - RESERVE FUND (Windward Islands Ministry)		-	183.36	183.36
MOORE BEQUEST, MRS. SADIE (Unrestricted)		13,010.57	707.17	13,717.74
MUTUAL MINISTRY		-	1,080.00	1,080.00
NOCK CANTERBURY FUND (Cantess Summer School in U.K.)		4,522.79	8,733.56	13,256.35
PALMER,ERNEST BLANSHARD BEQUEST (Undesignated)		24,266.40	2,251.35	26,517.75
PROVINCIAL SYNOD TRAVEL		-	8,149.10	8,149.10
RICHARDS BEQUEST, BENJAMIN (Unrestricted/Bishop's Discretion)		1,004.88	3,574.15	4,579.03
SIMMONS, CHARLES L. ESTATE (Undesignated)		-	1,184.51	1,184.51

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 1998

SYNOD TRUSTS

NAME	PURPOSE/INCOME TO	UNEXPENDED		TOTAL
		CAPITAL BALANCE	INCOME BALANCE	
SYDNEY-SMITH, MARIA LEGACY (Income distributed by Bishop annually)		4,323.98	196.51	4,520.49
U.S.P.G.(BISHOP'S DISCRETION, Five Purposes)		6,284.30	1,394.97	7,679.27
WOODWARD MEMORIAL, LESLIE (Nursing Scholarship)		3,014.63	756.78	3,771.41
YEOMANS, SIDNEY & ISOBEL (Divinity Student Trust)		8,104.36	5,077.20	13,181.56
YOUNG,ESTATE OF CHARLES ANDREW (Unrestricted/Bishop's Discretion)		94,296.11	6,801.35	101,097.46
INTEREST DISTRIBUTION ACCOUNT		-	3,599.68	3,599.68
TOTALS		\$ 1,227,169.86	\$ 178,250.38	\$ 1,405,420.24

ASSETS OF P.H.B. DAWSON ESTATE

Held In Trust for Diocese of Algoma

By Canada Trust Company, Toronto

December 31, 1998

<u>Book Value</u>	<u>Bonds</u>	<u>Par Value</u>	<u>Rate of Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 14,708	Gov/CDA	\$15,000	7.75%	Sep 01/99	\$15,276
9,960	Gov/CDA	10,000	8.50%	Apr 01/02	11,082
14,873	Gov/CDA	15,000	7.25%	Jun 01/03	16,419
30,345	Gov/CDA	30,000	7.50%	Dec 12/03	33,447
30,660	Gov/CDA	30,000	7.50%	Sep 01/00	31,254
89,156	Com Tr Fd	8,557	Units		90,076
	■ CDN Bonds				
<u>65,340</u>	Com Tr Fd	5,851	Units		<u>64,531</u>
	■ Corp Bonds				
<u>\$255,042</u>	TOTAL BONDS				<u>\$262,085</u>
	<u>Stocks</u>				
\$40,098	Com Tr Fd	1,639	Units		\$39,292
	■ CDN Equities				
<u>87,381</u>	Com Tr Fd	4,591	Units		<u>86,007</u>
	■ US Equities				
<u>\$127,479</u>	TOTAL EQUITIES				<u>\$125,299</u>
	<u>CASH & EQUIVALENT</u>				
\$ 67,000	Com Tr Fd	6,700	Units		\$67,000
	■ MoneyMarket				
6,037	Capital Cash				6,037
<u>255</u>	Income Cash				<u>255</u>
<u>\$ 73,292</u>					<u>\$73,292</u>
<u>\$455,813</u>	TOTAL PORTFOLIO				<u>\$460,676</u>

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA																
DEANERY	No. of Families	No. of Individ.	Total Memb.	#of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings
Algoma	1,236	656	3,938	1,616	2,579	1,051	274	925	99	20	41	102	19	73	309	721,898
Muskoka	1,555	878	4,160	1,488	2,864	1,383	608	1,323	89	23	61	90	15	73	282	782,558
Sudbury-Manitoulin	1,140	525	3,570	1,775	2,318	997	162	863	84	19	59	101	20	63	370	687,859
Temiskaming	855	514	2,903	1,316	1,972	818	298	732	53	31	40	89	11	30	166	526,192
Thunder Bay	1,501	811	4,559	3,068	2,955	1,363	353	1,247	133	96	54	121	16	95	373	898,503
TOTALS	6,287	3,384	19,130	9,263	12,688	5,612	1,695	5,090	458	189	255	503	81	334	1,500	3,617,010

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA

	No. of Families	No. of Individ.	Total Memb.	#of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings
ALGOMA DEANERY																
1050 Blind River	45	25	153	105	79	56	27	40	2	0	0	4	1	8	30	33,910
1130 Elliot Lake	143	65	323	290	220	90	35	79	5	0	6	17	1	5	8	57,961
1160 Goulais River	31		93	24	18	20		20								14,486
SAULT STE. MARIE																
1190 Christ Church, SSM	127	35	418	193	298	86	0	96	5	4	4	9	1	9	60	66,260
1191 St. Peter's, SSM	66	34	233	116	141	47	53	35	9	4	0	4	1	3	20	33,713
1220 Holy Trinity, SSM	130	72	202		290	130	20	125	15	9	9	19	1	8	30	96,017
1221 St. Mark's, Heyden	8	4	24	16	18	15		15	2	0	0	1	1	1	7	12,534
1250 St. John the Evang.SSM	72	51	314	215	133	74	48	88	3	0	0	6	2	7	30	57,362
1252 St John's, Garden River	97	27	336	150	82	9	2	25	11	3	5	3	1	2	12	7,752
1280 St. Luke's, SSM	150	200	730	0	660	225	60	179	23	0	8	20	2	10	50	164,594
1310 St. Matthew's, SSM	206	51	635	380	426	154	0	107	4	0	5	6	1	6	20	81,750
1340 ST.JOE&ECHO BAY:	91	46	311	0	68	67	16	29	12	0	3	5	4	6	11	39,285
1370 Thessaalon	27	22	99	72	52	37	4	30	2	0	0	2	1	1	8	23,486
1400 Wawa, St. Paul's	19	15	67	55	52	23	5	27	2	0	1	3	1	3	7	20,894
1402 White River	24	9	0	0	42	18	4	30	4	0	0	3	1	4	16	11,894
	1,236	656	3,938	1,616	2,579	1,051	274	925	99	20	41	102	19	73	309	721,898

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA

	No. of Families	No. of Individ.	Total Memb.	#of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings
MUSKOKA DEANERY																
2030 Bala-Torrance:	35	20	140	120	169	47	38	46	5	3	3	3	1	4	20	33,677
2032 All Saints, MacTier	20	5	55	48	22	15	16	16	0	0	1	2	0	0	0	12,029
2033 Our Lady, Southwood	0	0	0	0	0	0	0	9	0	0	0	0	0	0	0	202
2060 St. Thomas, Brace	159	181	583		452	224	88	190					1	5	40	128,299
2121 St. Mark's, Emsdale	40	15	151	76	95	41	41	43	6	6	0	1	1	6	28	24,936
2122 St. Luke's, Kearney	15	6	39	28	10	13	20	11	0	0	0	3	0	0	0	11,362
2123 St. Mary's, Novar	5	3	13	8	0	9	7	4	0	0	0	0	0	0	0	3,889
2150 St James, Graven	118	84	202		419	148	15	114	8	0	2	10	3	4	10	92,051
2151 Holy Manger, Barkway	0	7	7	6	15	5	1	7	0	0	0	0	0	0	0	1,833
2180 All Saints, Hunts	194	145	676	524	491	199	80	168	16	14	23	26	1	8	65	127,384
2181 St. Paul's, Grassmere	1	1	3	3	0	12	24	30	0	0	1	1	0	0	0	4,183
2182 Christ Ch., Ilfracombe	20	10	60	?	0	36	10	43	0	0	0	2	0	0	0	3,345
2183 Holy Trinity, Newholm	13	4	0	0	0	0	11	0	1	0	0	0	0	0	0	4,217
2184 Ravenscliffe	28	12	40	28	43	16	10	26	1	0	1	0	0	0	0	11,225
2185 St. Mary's, Aspden	11	7	32	8	0	8		12	2	0	0	1	0	0	0	1,442
2186 St. George's, Lancelot	6		20	12		6		15	0	0	0	0	0	0	0	413
2210 Lake of Bays Mssn:	147	76	306		148	74	80	77	2	0	5	3	1	1	5	43,368
2211 Dorset, Magdalene																
2212 Baysville																
2213 Dwight/Pt. Cun.																
2240 Milford Bay:	22	12	54	51	116	36		30								
2241 Port Carling	53	8	138	118		18	20	30	3	0	1	0	0	0	0	15,865
2242 Mortimer's Pt.																
2270 Trinity, Parry Snd	238	65	840		369	157	51	125	6	0	5	11	1	13	30	109,398
2300 Christ Ch. Pt Syd	107	17	144	82	124	80	9	46	6	0	4	4	2	7	28	26,780
2301 Beatrice	15	2	17	14	46	13	2	8	3	0	1	1	0	0	0	3,451
2302 Falkenburg	25	1		24	61	17	2	15	9	0	1	1	1	7	24	9,429
2331 Ch Of Redeemer Rosseau	107	92	199		40	50	26	29	14	0	3	5	1	3	7	24,479
2332 Gregory																
2333 Ullswater	14	6	21	3	30	22	6	16	1	0	1	5	0	0	0	6,707
2334 Windermere	70	10	80	50	0	0	0	91	2	0	3	2	1	12	10	19,729
2335 Orrville	23	7	48	38	33	22	5	17	2	0	0	2	0	0	0	10,262
2360 Vankoughnet	12	6	30	20	0	10	5	16								3,711
2390 Rocksborough	3	3	13	13	0	0	0	14	0	0	0	0	0	0	0	374
2410 Uffington	6	8	15	12	0	4	0	0	0	0	0	0	0	0	0	1,026
2440 Almaquin Parish:	48	65	234	202	181	68	41	75	2	0	6	7	1	3	15	
2441 Sundridge						33	0	0	0	0	0	0	0	0	0	10,701
2442 Burk's Falls																14,933
2443 Magnetawan																7,148
2444 South River																13,024
2445 Eagle Lake																1,684
	1,555	878	4,160	1,488	2,864	1,383	608	1,323	89	23	61	90	15	73	282	782,558

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA																	
		No. of Families	No. of Individ.	Total Memb.	#of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings
SUDBURY DEANERY																	
3030	St. Albans, Capreol	102	38	317		166	76	5	53	10	4	4	5	1	6	19	41,423
3031	Garson, St. Mark	41		130		120	44	2	35	1	0	2	1	1	3	4	24,649
3060	Copper Cliff	79	31	338	241	161	78	26	47	11	4	5	9	1	2	16	51,559
3090	Espanola	71	39	224	198	68	89	4	44	4	0	4	7	1	5	16	35,043
3120	Gore Bay	43	17	133	114	99	40		44	8	0	0	2	1	6	8	26,933
3121	Kagawong	11	3	25	25	26	14	10	16	2	0	2	0	0	0	0	11,752
3122	Silverwater	5	3	17					20								4,819
3150	Holy Trin. Little Current	78	52	199	154	91	47	7	54	0	1	0	7	1	3	20	41,902
3153	Sheguiandah, St. Pete	3		6	6	0	3	8	8	0	0	0	0	0	0	0	1,373
3180	Lively	85	34	263	195	222	83	6	72	5	0	2	4	1	6	33	65,599
3211	Manitowaning	22	10	62	50	60	12	12	17	1	0	1	4	0	0	0	15,869
3212	Mindemoya	46	24	112	75	129	46	12	51	1	5	1	3	1	5	21	30,070
3213	South Bay Mouth	10	6	30	27	29	10	5	11	0	0	0	0	1	2	8	4,257
3240	Massey	15	5	48	46	24	17	18	9	2	0	0	1	0	0	0	9,233
3241	Webbwood	6	2	21	19	8	3	3	4	0	0	0	1	0	0	0	2,935
SUDBURY																	
3300	Ascension	107	55	350	260	132	63	30	72	5	0	8	9	1	7	12	54,885
3330	Epiphany	179	90	591		545	213	4	167	8	0	8	27	1	11	50	178,678
3360	Resurrection	62	46	195	160	171	76	0	40	9	0	2	7	0	0	0	38,824
3391	Lockerby, St. James	37	34	135	75	151	45		36	3	0	1	3	0	0	0	20,200
3393	Coniston, AllSnts	70	4	188	130	116	38	2	38	14	5	19	10	1	3	13	18,656
3420	McGregor Bay, St Christopher	68	32	186				8	25				1	8	4	150	9,199
SUDBURY TOTALS		1,140	525	3,570	1,775	2,318	997	162	863	84	19	59	101	20	63	370	687,859

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA																	
	No. of Families	No. of Individ.	Total Memb.	# of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings	
TEMISKAMING																	
NORTHERN LIGHTS																	
4030	Christ Church, Englehart	49	30	168	105	52	44	50	32	4	0	1	6	0	0	0	27,353
4031	St. Faith, Charlton	20	6	83	33	30	15	0	20	1	2	0	0	1	2	26	8,627
4060	St Paul's, Haileybury	60	30	110	105	145	52	5	48	4	3	7	7	1	4	15	48,124
4061	St. James, Cobalt	6	14	32	28	33	13	4	13	0	0	0	0	0	0	0	7,359
4062	St Simon, Temagami	23	8	54	36	76	20	4	23	1	0	0	3	1	1	6	10,637
4090	St John, New Liskeard	49	31	168	128	131	56	11	32	1	2	0	3	1	4	14	26,261
NORTH BAY																	
4120	Christ Church, North Bay	60	36	225	140	133	69	28	60	5	0	2	11	1	3	18	68,162
4150	St. Brice, NB	205	173	776	310	608	240	110	215	13	13	17	20	1	0	0	146,439
4180	St John Divine, NB	200	115	761		550	180	72	144	16	5	7	17	1	10	56	89,902
4210	St. Mary's, Powassan	60	17	177	145	102	41	2	40	2	2	2	7	1	3	14	38,944
4211	St. Peter's, Callander	64	27	188	158	77	39	5	30	2	3	1	7	1	1	5	25,258
4213	St. Albans, Restoule	17	6	38	30	14	12	5	19	0	0	0	2	0	0	0	6,769
4240	St Mary Mag, Sturgeon Falls	29	19	100	80		24		37	2	1	3	6	1	1	8	15,564
4242	Holy Trin, Temiskaming, QC	13	2	23	18	21	13	2	19	2	0	0	0	1	1	4	6,793
		855	514	2,903	1,316	1,972	818	298	732	53	31	40	89	11	30	166	526,192

SELECTED STATISTICS - 1997 DIOCESE OF ALGOMA																	
		No. of Families	No. of Individ.	Total Memb.	#of Conf Persons	Easter Comm.	No. of Envelope Subscribers	Other Identified Givers	Avg Sunday Attn	No. of Baptisms	Confirm	No. of Weddings	No. of Burials	No. of Sunday Schools	No. of Teachers	No. of Pupils	Open & Regular Offerings
5030	Manitouwadge	62	9	190	185	76	44	10	42	7	5	2	1	1	5	15	28,035
5060	Marathon	53	17	70	100	102	25	30	18	2	0	2	0	1	2	6	22,530
5090	NIPIGON PAR COUNCIL																-
5091	Nipigon, St Mary's	60	24	204	179	151	37	40	50	7	3	1	6	1	8		49,571
5092	St. Matthew's, Dorion	27	5	86	68	22	8	8	25	4	3	1	1	1	1		2,696
5093	St. Peter's, Red Rock	25	17	92	75	32	12	10	12	0	2	0	1	1	1	4	8,068
5120	Schreiber	79	26	105	0	128	63	14	32	7	12	2	2	1	6	12	29,897
	THUNDER BAY																
5150	St. George	15	15	45	65	75	27		15	6	0	0	1	0	0	0	22,059
5180	St. John	141	74	480	268	341	161	24	120	7	2	3	9	0	0	0	111,125
5210	St. Luke's	135	107	242	275	317	128	21	142	14	10	3	12	2	15	45	84,537
5240	St. Michael's	231	94	762	573	558	273	27	244	31	33	23	46	1	15	87	169,647
5270	St. Paul's	334	195	1210	608	380	220	86	168	14	5	9	16	1	5	18	151,412
5300	St. Stephen	66	30	213	0	172	64	33	48	6	6	2	2	3	5	14	34,128
5330	St. Thomas	201	188	738	550	472	244	23	250	17	15	6	21	1	24	150	154,496
	PARISH OF WEST TB																
5362	Murillo, St. James	26	5	53	53	46	22	13	15	5	0	0	1	1	1	4	6,954
5363	Rosslyn, St. Mark	43	5	66	66	83	33	14	40	6	0	0	2	1	7	18	21,391
5364	Slate River, GoodSh.	3	0	3	3	0	2	0	26	0	0	0	0	0	0	0	1,958
	TOTALS	1,501	811	4,559	3,068	2,955	1,363	353	1,247	133	96	54	121	16	95	373	898,503

REPORT OF THE EXECUTIVE COMMITTEE

1) MEETINGS

The present Executive Committee has held six meetings since the 38th Synod of May, 1997.

- | | | |
|----|----------------------|-----------------------|
| 1. | June 11/12, 1997 | Villa Loyola, Sudbury |
| 2. | November 5/6, 1997 | Villa Loyola, Sudbury |
| 3. | February 18/19, 1998 | Villa Loyola, Sudbury |
| 4. | June 17/18, 1998 | Villa Loyola, Sudbury |
| 5. | October 28/29, 1998 | Villa Loyola, Sudbury |
| 6. | February 10/11, 1999 | Villa Loyola, Sudbury |

2) ATTENDANCE

<u>Meeting No.</u>	<u>Complement</u>	<u>Attendance</u>	<u>Absent</u>	<u>Resolutions</u>
				<u>Passed</u>
1	28	25	3	28
2	29	26	3	39
3	30	24	6	19
4	30	26	4	35
5	30	27	3	24
6	30	24	6	29

Since the 1997 Synod your Committee passed a total of 174 resolutions.

The variance in complement shown are due to vacancies in the offices of Lay Steward and Bishop's Appointees.

3) BUDGET INTERPRETATION

The Executive instructed the Administration and Finance Committee to prepare draft budgets and take these to the Deanery Council Meetings in the fall. The first round of these meetings were held in the fall of 1997 where the Preliminary 1998 Budget was presented. In addition, in the fall of 1998 the Preliminary 1999 Budget was shown. This allowed the Deanery Councils time to provide feedback to the Executive before the Final Budgets were struck. The Spring 1999 meetings will be an opportunity for the Administration and Finance Committee to present the Budget Estimates for 2000 and 2001 in anticipation of Synod 1999.

4) RESPONSIBILITY ALLOWANCE

Further to the motion at Synod in 1997 the Executive instructed the Administration and Finance Committee to pay the responsibility allowance to the Dean, Regional Deans and Archdeacons. Due to budget constraints this allowance was to be phased in over 5 years.

5) NATIONAL CHURCH CONSULTATION

At the November, 1997 meeting the Executive had the opportunity to meet with representatives of the National Church. This allowed open dialogue between the Diocese and the National Church. From this meeting people were allowed to look at where Algoma is today and what they foresee as priorities in the future. Another consultation is planned for the fall of 1999.

6) THREE-YEAR AVERAGING

Synod 1997 voted to change the base of apportionment to a three-year average. There was some concern that this may hurt parishes in decline and aid parishes that are growing. The Executive instructed the Administration and Finance Committee to study this further and take their findings to Deanery Councils. The findings on this study can be found in a separate report. After due consideration of the report, the Executive recommends to Synod 1999 that no change be made in the present single year basis of calculating the Apportionment.

7) PUBLIC LIABILITY INSURANCE

Due to concern regarding the implications of insufficient liability insurance coverage, the Executive passed the following resolution:

"That public liability insurance and related coverages (ie those other than property damage, theft, etc.) be mandatory for all parishes in the Diocese and that such coverage be maintained through the Diocese's agent so that the Diocese can maintain consistency/uniformity in coverage and also enjoy potential cost savings by having a larger group placed. That this insurance be placed through the Diocesan Treasurer and the policy premiums be apportioned out to the individual parishes on a fair and equitable basis."

This mandatory coverage took place January 31, 1999.

8) DEBT REDUCTION PROGRAM

After much research by the Administration and Finance Committee the Executive approved a Debt Reduction Program that would forgive 18 Parishes a portion of their 1996 & prior years' debt under the following conditions:

1. That a parish has ownership of and concern for their existing level of debt.
2. That steps have been taken to reshape ministry to match available resources.
3. That the church meets all its ongoing commitments fully over the coming three-year period.
4. That the remaining debts (if any) are amortized and fully paid on a schedule agreeable to the deanery officials.
5. That the parish has been nominated for the program by the joint meeting of archdeacons, and by the deanery officials of that deanery.
6. That there is complete transparency with respect to all of the church's assets and transactions.
7. That the church has no other reasonable resources or means to meet its outstanding debt.

The total debt forgiveness was \$ 200,000.

9) UNITIZATION OF INVESTMENTS AND PROFESSIONAL MANAGEMENT

Due to a number of factors including the complexity of the investment field and the fluctuating rates of interest, the Executive decided to unitize the Synod and Local trusts. In addition these funds will be placed with the professional management team at the Royal Trust.

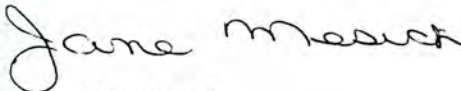
10) NEW EMPLOYEE ASSISTANCE PLAN

After considerable research by the Compensation subcommittee the Executive endorsed a new employee assistance plan. The plan engages Corporate Health Consultants to provide a voluntary, confidential, short-term counselling, advisory and information service for clergy and direct employees of the Diocese and their eligible family members. The parishes and the Diocese will share the cost equally.

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 1997 Synod.

Respectfully submitted,



Jane Mesich, CA
Diocesan Treasurer

Canon D-5: The Special Purposes and Local Trusts Fund

Background

The Executive Committee at their February 1999 meeting decided to unitize The Synod and Local trusts under professional management. The name of the new fund would be the Consolidated Investment Fund.

Motion

Moved by:
Seconded by

That Canon D-5 be renamed The Consolidated Investment Fund and that section 1 be rescinded and replaced by the following as section 1:

establishment of the fund:

1. There shall be a fund called The Consolidated Investment Fund which shall consist of all monies placed in the Synod's hands in trust, as endowments, for short-term investment, for other special purposes or for safe-keeping.

**THE INCORPORATED SYNOD OF THE
DIOCESE OF ALGOMA
ANGLICAN CHURCH OF CANADA
ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999**

Background

In his report to Synod '97, chairman N. Farkouh noted

“The Bishop expressed an additional need for an informed small group to meet more frequently to identify financial resources for needs that emerge and to develop policy options for the consideration of the Executive Committee. A Finance Sub-Committee was established and this Committee has been meeting on a regular monthly basis since June of 1996.”

This has evolved into an Administration and Finance Committee comprised of ten appointees residing in the Sault area and one from Blind River. These are Richard Brideaux, William Curtis, Ross Cutmore, Bernie Heintzman, Neil Howson, Gordon Lewis, Bill Pletsch, Elaine Pitcher, Robert Rintoul, Barbara Slater and The Rev. Glen Miller. The Committee meets monthly (except for July, August and December) in the evening at the Synod Office (sample agenda attached - Exhibit A). Bishop Ron and Treasurer Jane Mesich attend each meeting.

The Committee has established five sub-committees, comprised of a chair and members from the parent committee and others appointed by Bishop, as follows: Audit, Compensation, Insurance, Investment and Property. Functions have been established for the parent committee and each of the sub-committees. Based on the proceedings from Synod '97 and directives from the Executive Committee, projects were also established for the parent committee and each sub-committee. Additional projects were also established by the parent committee.

In addition, a Budget Working Group has been established comprised of two representatives from each of the five Deaneries and the members of the parent committee. Bishop Ron and Treasurer Jane Mesich also participate.

All of the foregoing organizations were established by the fall of 1997.

Functions Fulfilled/Projects Completed Since Synod '97

The functions fulfilled and the projects completed since Synod '97 by the parent committee and the sub-committees are shown in the attached Exhibit B.

1999 and Beyond

Though much has been accomplished during the past two years, much remains to be done. The parent committee and the sub-committees will continue to fulfill their prescribed functions beyond Synod '99.

Project to be undertaken beyond Synod '99 are displayed in the attached Exhibit C. With the continued dedicated effort of parent committee and sub-committee members we faithfully expect these can be listed in Exhibit B for Synod 2001.

Wrap-up

When Bishop Ron conscripted me as Chair of the parent committee, I set as my personal goal to serve in that capacity until such time as the Diocese achieved a zero position in its loan from the bank. Such would set a firm foundation for the financial future of our Diocese. The attached Exhibit D shows our bank loan position by year end 1993 to 1998 and by month end since Synod '97 – June 30, 1997 to December 31, 1998. I cannot but feel Bishop Ron and Treasurer Jane have conspired against me, for the 1998 financial statements (unaudited) at the time of writing show \$2.00 of bank debt at December 31, 1998.

In conclusion, I express my personal thanks and appreciation to each member of the parent committee, the five sub-committees and the Budget Working Group for their dedicated and conscientious participation and contribution to our endeavours. Especially we acknowledge and express our thanks to Bishop Ron and Treasurer Jane for their guidance, patience and invaluable participation in the Committees' meetings and work throughout the two years.

Respectfully submitted
Ross H. Cutmore
Chair
March 1, 1999

Meeting: _____

Exhibit A

AGENDA

1. Call to Order
2. Opening Prayer
3. Introduction of new members and guests
4. Adoption of Agenda
5. Approval of prior meeting minutes
6. Business arising from minutes
7. Review current month financial statements
8. Sub Committee Reports
 - a) Audit
 - b) Compensation
 - c) Insurance
 - d) Investment
 - e) Property
9. New Business
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
10. Correspondence
11. Next meeting date of Committee
12. Closing Prayer

ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999

Exhibit B

Functions Fulfilled and Projects Completed Since Synod '97

Parent Committee

1. Reviewed monthly financial statements, including parish obligations to the Diocese and monitoring bank loan positions.
2. Submitted articles periodically on administration and finance affairs to Algoma Anglican.
3. Reported on advisability of three-year blended base for annual apportionment. This is the subject of a separate report to Synod '99 and recommendation to rescind motion made at Synod '97.
4. Reported on review of procedures and revision of request forms with respect to Stipendiary grants.
5. Reviewed and reported on the need for five year financial planning. Please refer to attached Exhibit E.
6. Participated with Treasurer Jane and others in presenting 1998 and 1999 annual budgets at Deanery Council meetings.
7. Developed the methodology to exclude Ministry 2000 parish revenue from apportionment base.
8. Developed methodology to implement debt reduction program of parishes to the Diocese.
9. Assisted in the engagement of a Treasurer to replace retiring Treasurer Din Oosterbaan.
10. An interim policy was established with respect to moving costs.

11. Resolved that capital gains realized on sale of securities held in investment funds are not income but rather are added back to the corpus of the fund.
12. Conducted an on-spot review of Mission to Seamen in Thunder Bay and reported to the Executive Committee.
13. Conducted a study of the 30 Diocese across Canada, year 1996, showing portion of "Parish income from members" and "Total Parish income" taken up by the Dioceses as Apportionment. The Diocese of Algoma rests in the middle of the pack on both comparisons.
14. Presented a proposal to the Executive Committee, which was approved, dealing with amounts due the Diocese by the parishes/congregations for apportionments and stipend reimbursement to central payroll. The proposals envisage facilitating parishes to obtain bank lines of credit and improved monthly reporting to parishes on amounts due the Diocese.

Budget Working Group

1. Reviewed and proposed annual budgets for 1998 and 1999, and implemented two year forecasting for years 2000 and 2001. Please refer to attached Exhibit F.

Audit

1. Reviewed 1997 year end financial statements of the Diocese with Treasurer Jane and the auditors and assisted Jane in settling fees with the auditors. Similar work will be undertaken prior to Synod '99 with respect to 1998 financials.

Compensation

1. Evaluated Synod office staff occupations.
2. Studied and recommended adjustments during 1998, 1999, 2000 and 2001 for
 - .1 Clergy stipend
 - .2 Staff salaries
 - .3 Auto allowances
3. Developed accrual basis for clergy retirement assistance fund.
4. Revised and clarified policy and procedures with respect to car loans.

5. Developed policy on honorariums and travel allowance for visiting clergy and others conducting church services.
6. Clarified clergy vacation entitlement policy.
7. Developed policy for application of service allowance for clergy moving into the Diocese.
8. Studied and rejected need for varying auto allowance in different parts of the Diocese.
9. Developed proposal for an enhanced employee assistance program (crisis counselling).
10. Reviewed and updated Diocesan policy with respect to maternity/paternity leave.
11. Revised the self-insured death benefit plan to national church standards.

Insurance

1. Studied and presented a report on parish/congregation liability insurance resulting in implementation of a Diocesan policy requiring all parishes/congregations to carry liability insurance through the insurance carrier engaged by Synod office.

Investment

1. Studied and presented a report on engaging professional firms to manage investment funds and create a unitization of such funds which has been accepted/approved by the Executive Committee and will be implemented during 1999.

Property

1. Commenced study to establish comprehensive and complete record of all properties owned by the Diocese. For this sub-committee's detailed report, please refer to Exhibit G.

March 1,1999

ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999

Exhibit C

Projects to be Undertaken Beyond Synod '99
(Not necessarily in order of priority)

Audit

1. Parish income assessable for apportionment.
2. Revision of Diocesan financial statements.
3. Improved monthly reporting to parishes on their financial status with Synod office.
4. Facilitation of parishes to obtain lines of credit with their banks.
5. Review of annual reporting forms from parishes to Synod office.
6. Follow up on quarterly reporting from Synod office to committees on their expenses.
7. Review procedures re. stipend assistance grants.

Compensation

1. Prepare a proposal to give an equity allowance to those incumbents living in rectories (Synod '97: Motion #34).
2. Follow up on Revenue Canada's expected new rulings Re. deduction/taxation of expenses for clergy living in rectories.
3. Establish a manual/record book to contain all Diocesan written policies with respect to compensation and benefits of clergy and staff.

Insurance

1. Follow up on implementation of parish liability insurance coverage.
2. Tie in parish property insurance coverage for churches, parish halls, rectories, etc. with enhanced property records.

Investment

1. Follow up on implementation of managed/unitized investment funds.
2. Investigate the erosion over the years of endowment and other fund values and, if decided (by Executive Committee) to forestall such erosion in the future, develop the methodology to achieve same.
3. Undertake review of endowment and parish investment fund records at the Synod office as to adequacy/clarity of funds, use of income from funds (restricted/unrestricted), etc., etc.

Property

1. Continue work on establishing comprehensive and complete record of all properties owned by the Diocese.
2. Review Diocesan policy on disposal of surplus property.

ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999

Exhibit D

Bank Loan Position

At year end December 31:

1993	\$ 68,627	1996	\$ 76,517
1994	113,444	1997	99,281
1995	205,376	1998	2

At month end:

		Jan. 1998	\$ 83,619
		Feb.	38,677
		Mar.	52,641
		Apr.	79,848
		May	96,869
June, 1997	\$ 158,159	June	132,326
July,	228,822	July,	133,773
Aug.	269,776	Aug.	130,838
Sept.	289,416	Sept.	125,788
Oct.	234,063	Oct.	147,299
Nov.	281,945	Nov	158,138
Dec.	99,281	Dec.	2

March 1, 1999

**ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999**

Exhibit E

Five Year Financial Planning

Motion #25 at Synod May/97:

Whereas Synod only meets once every two years, and whereas financial planning is becoming increasingly important in face of increasing costs;
Therefore be it resolved that the Finance and Administration Committee of the Diocese assess the need for five-year financial planning.

Study, Findings and Recommendations:

Our initial study of this subject focused on identifying those situations/circumstances which necessitate the development of a financial plan for five years or longer -

1. A new venture, commercial or otherwise;
2. A major capital expenditure program;
3. Public fund raising, debt or equity;
4. A change in product lines/services; and
5. Undertaking of new initiatives, visions or goals.

Since the Diocese does not, at present, meet any of the aforementioned five criteria, the Committee concluded that the Diocese need not undertake five-year financial planning currently.

That is not to say the Diocese need not undertake the development of new initiatives, visions or goals (item 5 above). These could span one, five, ten or more years. Once such a plan has been developed, then the Committee concurs that a financial plan should be prepared to show the financial needs entailed in carrying the new initiatives/visions/goals through to fruition and the sources to provide those financial needs.

March 1,1999

EXHIBIT F

**DIOCESE OF ALGOMA
PRELIMINARY ESTIMATES - 2000 & 2001**

ACCT #	DESCRIPTION	ESTIMATE 1998	AUTH'D 98 BUDGET	AUTH'D 99 BUDGET	ESTIMATE 2000	ESTIMATE 2001
RECEIPTS						
518+519	-100 APPORTIONMENT	975,659	969,563	969,563	994,851	1,011,825
518	-000 ALGOMA MISSION FUND					
	-102 Greene Endowment income	202	200	200	200	200
	-103 Bishop Sullivan interest	9,075	9,000	9,000	9,000	9,000
	-104 Balfour "A" Bequest interest	310	300	300	300	300
	-105 Higgins Bequest interest	42	40	40	40	40
	-203 Diocesan ACW donation	14,400	13,500	13,500	13,500	13,500
	-204 Undesignated Contribution	3,990	1,000	1,000	1,000	1,000
	Total AMF Receipts	28,019	24,040	24,040	24,040	24,040
519	-000 DIOCESAN EXPENSE FUND					
	-103 Interest on General Funds	2	50	50	10	10
	-104 Trust Fund Administration fee	10,067	9,000	9,000	9,000	9,000
	-107 Bishop's Appeal Grants	-	-	-	-	-
	-108 Ministry 2000 revenue	8,656	-	-	-	-
	-152 PHB Dawson bequest interest	20,809	21,600	20,000	20,000	20,000
	-153 Gurney Memorial interest	969	950	950	950	950
	-154 Bishophurst endowment interest	1,140	1,000	1,000	1,000	1,000
	-155 Thorneloe endowment interest	10,222	10,000	10,000	10,000	10,000
	-156 Episcopal endowment interest	4,201	4,000	4,000	4,000	4,000
	-106 Grant re Onaping/Sale of Property	-	-	-	-	-
	-560 Searches and book sales	-	200	400	100	100
	-979 Wm McMurray Corp Admin Fee	10,479	9,900	10,000	10,000	10,000
	Total DEF Receipts	66,545	56,700	55,400	55,060	55,060
	TOTAL RECEIPTS	1,070,223	1,050,303	1,049,003	1,073,951	1,090,925

DIOCESE OF ALGOMA						
PRELIMINARY ESTIMATES - 2000 & 2001						
ACCT #	DESCRIPTION	ESTIMATE 1998	AUTH'D 98 BUDGET	AUTH'D 99 BUDGET	ESTIMATE 2000	ESTIMATE 2001
DISBURSEMENTS						
518 -000	ALGOMA MISSION FUND					
-306	Ont. Theol. College Grant	5,000	5,000	5,000	8,500	12,000
-410	General Synod Apportionment	251,894	251,894	252,000	252,000	252,000
-411	Mission-To-Seamen	4,740	4,740	5,000	5,000	5,000
-412	Allow. for doubtful Accounts.	19,992	20,000	15,000	15,000	15,000
	Total AMF Disbursements	281,626	281,634	277,000	280,500	284,000
519 -000	DIOCESAN EXPENSE FUND					
-210	Widow's Grants	1,857	2,100	2,000	2,000	2,000
-212	Stipend Assistance Grants	94,858	96,525	93,259	90,000	85,000
-214	Stipend Summer Student	4,444	4,100	5,000	6,000	6,000
-215	Travel Summer Student	352	300	100	300	300
-217	Office Salaries & Episcopal Stipend	194,399	202,486	214,996	217,146	219,317
218 & 430	Auto and Travel - Treasurer	506	5,300	5,900	6,311	6,374
219 & 428	Auto and Travel - Bishop	13,358	18,800	19,000	19,920	20,119
220 & 429	Auto and Travel - Executive A/D	5,661	5,600	6,200	6,614	6,680
-222	Diocesan Youth Co-Ordinator	14,927	11,525	14,041	14,181	14,323
-224	Stewardship/Parish Deveopment Off.	25,476	27,965	28,322	28,605	28,891
-225	Bishop's Facilitator	-	-	-	-	-
-4321	Responsibility allowance - Deanery Officials	14,191	14,000	17,776	26,931	36,267
-321	Employment Insurance Prem. Costs	8,043	10,000	10,000	9,000	9,000
-322	Canada Pension Plan Costs	6,502	5,500	6,500	7,000	7,500
-323	Church Pension Costs	30,333	25,000	25,000	27,000	27,500
-324	Health Insurance - Extended Health	33,984	36,600	32,000	33,000	33,500
-325	Group Life Insurance	476	1,000	1,000	1,000	1,000
-326	Group Dental Plan Premium	10,440	11,000	12,000	12,000	12,500
-327	Continuing Education contributions	1,200	1,500	1,500	1,700	2,000
-331	Employer Health Tax	-	-	-	-	-
-332	Payroll Preparation Charge	394	300	1,000	500	500
-333	Employee Assistance Program	1,550	600	1,000	2,000	2,500
	<i>Subtotal</i>	462,951	480,201	496,594	511,208	521,271

DIOCESE OF ALGOMA							
PRELIMINARY ESTIMATES - 2000 & 2001							
ACCT #		DESCRIPTION	ESTIMATE 1998	AUTH'D 98 BUDGET	AUTH'D 99 BUDGET	ESTIMATE 2000	ESTIMATE 2001
519	-431	Travel & Meeting Exp - Executive	16,522	14,000	9,334	14,141	9,521
	-432	Travel & Meeting Exp - A/D + R/D	5,202	5,000	6,000	6,060	6,121
	-433	Travel & Meeting Exp - Committees	21,304	31,350	29,350	29,644	29,940
	-434	Travel & Meeting Exp - Ordinations	134	500	500	505	510
	-435	Travel Lambeth & Prov & Gen Synod	4,000	4,000	4,000	4,040	4,080
	-436	Travel & Meeting Youth Synod	2,039	3,800	3,900	3,939	3,978
	-437	Travel & Meeting Youth Ministry	3,907	8,800	8,900	8,989	9,079
		<i>Subtotal</i>	53,108	67,450	61,984	67,318	63,229
519	-552	Synod Office - Fax	1,342	3,500	3,000	2,500	3,000
	-553	Synod Office - Teleconference	-	1,000	1,000	500	1,000
	-555	Synod Office - Telephone	5,038	5,500	6,000	6,000	6,000
	-556	Synod Office - Printing & Stationery	8,231	10,000	10,000	10,000	12,000
	-557	Synod Office - Postage & Express	6,741	6,000	6,000	7,000	7,500
	-558	Synod Office - Equip Purch/Mtnce	11,291	5,000	5,000	6,000	6,000
	-559	Books/Periodicals/Dio. Library	1,021	1,000	1,000	1,000	1,000
	-561	Rent/Janitor	23,389	23,000	23,000	23,000	23,000
	-562	Computer System Development	1,000	1,000	1,000	1,000	1,000
		<i>Subtotal</i>	58,053	56,000	56,000	57,000	60,500
	-669	Bishophurst	17,287	16,000	16,000	16,000	16,000
	-669	Bishophurst (spec)	10,000	10,000	9,000	10,000	10,000
		<i>Subtotal</i>	27,287	26,000	25,000	26,000	26,000

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**DIocese of Algoma
PRELIMINARY ESTIMATES - 2000 & 2001**

ACCT #	DESCRIPTION	PROJECTED 1998	AUTH'D 98 BUDGET	AUTH'D 99 BUDGET	ESTIMATE 2000	ESTIMATE 2001
519	-940 Algoma Anglican	12,730	8,000	12,000	12,000	14,000
	-941 Assessment-Gen & Prov Synod	63,918	63,918	64,000	64,000	64,000
	-942 Diocesan Synod Expense	-	-	15,000	7,500	7,500
	-944 Clergy Moving Exp	2,359	4,000	4,000	5,000	6,000
	-945 Thorneloe/North Theo Inst.	100	100	100	100	100
	-948 Professional Service Audit	4,979	12,000	10,000	8,000	9,000
	-950 Interest/Bond/Insurance	10,545	12,000	10,000	10,000	10,000
	-955 Youth Camp Manitou Grant	-	100	100	100	100
	-973 Diocesan Heritage Centre	4	500	500	500	500
	-975 Allow Doubtful Accounts	19,992	20,000	15,000	15,000	15,000
	-976 Unforseen	860	1,000	1,000	1,000	1,000
	-978 Archives	376	400	725	725	725
	Ministry 2000 - expenses	17,000	17,000	-	-	-
	Retiring Allowance	-	-	-	8,000	8,000
	<i>Subtotal</i>	132,863	139,018	132,425	131,925	135,925
	Total DEF Disbursements	734,262	768,669	772,003	793,451	806,925
	TOTAL DISBURSEMENTS (AMF & DEF)	1,015,888	1,050,303	1,049,003	1,073,951	1,090,925
	Total Receipts	1,070,223	1,050,303	1,049,003	1,073,951	1,090,925
	Deficit (Surplus)	(54,335)	-	(0)	(0)	0
		1,015,888	1,050,303	1,049,003	1,073,951	1,090,925

ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999

Exhibit F

Diocesan Estimates For 2000 & 2001

At Synod '97, motion #16 was as follows :

“That the Executive Committee present a proposed two-year Diocesan budget to the next and subsequent Synods and that this proposed budget be reviewed at the deanery council meeting(s) prior to each Synod.”

Accordingly, the Budget Working Group has reviewed and deliberated the attached estimates for the years 2000 and 2001 which were accepted by the Executive Committee at its February, 1999 meeting for presentation at Synod 1999.

Notes re 2000 and 2001 Estimates

1. It is assumed that inflation will continue to be low at its 1% rate for 1998. Thus interest rates will also continue at their low 1998 rates ; investment income could improve now that the funds are unitized and professionally managed.
2. ^{A/c} 518 and 519 - 100 Apportionment
Amounts were set after establishing disbursements so as to result in balanced estimates of receipts and disbursements. Increases are 2.6% for 2000 and 1.7% for 2001.
3. ^{A/c} 518 - 306 ONT. Theol. College Grant
The Ontario Provincial Synod has developed a new formula for funding by Dioceses in Ontario of theological education. The request to Algoma was \$11,680 for 1998.

Actual for	1998	\$5,000
Budget for	1999	\$5,000
Estimate for	2000	\$8,500
Estimate for	2001	\$12,000

4. ^{A/C} 518 - 410 General Synod Apportionment

519 - 941 General and Provincial Synod Assessments

	<u>1998 Actual</u>		<u>1999 Budget</u>
General Synod Apportionment *	\$ 251,894		* \$ 252,000
General Synod Assessment *	58,418)	\$63,918	* 58,500) \$64,000
Provincial Synod Assessment	5,500)		5,500)
Sum *	310,312	Sum *	310,500

In his letter of July 10, 1998 Treasurer Jim Cullen (of the National Church) advised that a new formula has been developed for the to-be combined General Synod apportionment and assessment ("Proportional Giving") which will see the request to Algoma drop to \$289,113, the decrease to be phased in over a few years. The National Church request for 1999 was \$314,967, an increase of almost 5,000.

Due to financial constraints, Algoma Diocese held to \$310,500 for 1999 budget and years 2000 and 2001 at that same amount.

5. ^{A/C} 519-212 Stipend Assistance Grants

A gradual reduction is provided in anticipation of assisted parishes strengthening their financial positions.

6. ^{A/C} 519-217 Office salaries and Episcopal stipend

- 222 Diocesan youth coordinator
- 224 Stewardship/Parish Development Officer

Inflationary increases of 1% have been provided for each of 2000 and 2001. Also, minimum stipend is proposed to be increased 1% in 2000 and 2001.

7. Car Allowance (auto and travel)

The Compensation sub-committee proposals, resulting from its 1998 comprehensive study, are provided as follows:

1999	\$ 4,800
2000	5,200
2001	1% increase to \$5,252

8. ^{A/C} 519-4321 Responsibility Allowance

In accordance with a synod '97 directive/motion, a responsibility allowance was implemented commencing in 1998 for Deanery officials. When fully implemented, this will add \$45,000 to the Diocesan disbursements and thus to

the apportionment amounting to an increase of 5.6% over the \$799,273 apportionment for 1997. To alleviate the strain of apportionment on parish finances, the Executive Committee initially decided to phase this expenditure in over three years 1998 to 2000. The 1999 budget, with Executive Committee approval, stretches this to five years 1998 to 2002. The estimates for 2000 and 2001 reflect this.

9. ^{A/c} 519-333 Employee Assistance Program

A revised crisis counselling program has been adopted by the Executive Committee costing approximately \$3,000 annually to be shared 50/50 by the Parishes and the Diocese.

10. ^{A/c} 519-431 Travel and Meeting Expense - Executive

The Executive Committee has decided to cut back to two meetings in Sudbury during a Synod year (1999 and 2001) and three meetings during a non-Synod year (2000).

11. ^{A/c} 519-433 Travel and Meeting Expense - Committees

This expenditure has been increased by 1% in each of 2000 and 2001, but the reality of this will depend on what, if any, new committees are struck by Synod '99 with resultant expense increases.

12. ^{A/c} 519-556 Synod Office - Printing and Stationery

The 2001 increase is attributable to holding Synod in that year.

13. ^{A/c} 519-940 Algoma Anglican

Expected increase in cost of mailing in 2001 due to government regulations.

14. ^{A/c} 519-942 Diocesan Synod Expense (for 2001)

This Bi-annual cost is being spread over two years commencing in 2000.

15. ^{A/c} 519-x Retiring Allowance

Over the next twelve years, the Compensation Sub-Committee estimates this will cost \$95,000, with some years being hit hard with this outlay. Accordingly, commencing in 2000, this expenditure is being spread/provided for so that the fluctuation in apportionment can be minimized.

March 1, 1999

Feb. 20, 1999

Exhibit G .

To Ross Cutmore, Chairperson
Administration & Finance Committee

Re: Property Sub-Committee Progress Report

- have received information from Regional Assessment Offices across the Diocese on all properties they have listed in the name of the Diocese
- have entered information into a data base program
- have entered information gleaned from the Annual Report of the Regional Dean and Lay Stewards of Muskoka Deanery
- made a presentation at an Algoma Deanery meeting and have received information on about 15 properties in Algoma Deanery
- have begun a review of the legal documents on file at the Diocesan office
- have written a letter dated February 10, 1999, to the five Regional Deans asking for their assistance. Included with the letter was a listing of all the properties identified in their deanery as well as an individual listing of each identified property and the information presently available. The following is a breakdown of the listings at this time:

Algoma Deanery	41 properties
Muskoka Deanery	88 properties
Sudbury/Manitoulin Deanery	52 properties
Temiskaming Deanery	18 Properties
Thunder Bay Deanery	<u>34</u> Properties
Total Properties listed	233

This information gathering process will take some period of time and will have to become an ongoing process if records are to be kept up to date. The reports received from Muskoka Deanery have proved invaluable in assisting with this process.



Richard Brideaux

ADMINISTRATION AND FINANCE COMMITTEE
REPORT TO SYNOD 1999
ON
THREE - YEAR AVERAGING FOR APPORTIONMENT

Background

At the 1997 Synod (May 12-14), the Very Reverend Allan R. Reed presented "The Apportionment Task Force Report". The Task Force arose from a motion of Synod in October 1995 requesting a review of the operation of the Unified Levy. A motion was made at the 1997 Synod

"That the calculation of the apportionment be based on a three-year average figure of the present base of assessment".

This motion was "Carried #13 (5/97)".

At the June 11/12, 1997 Executive Committee Meeting, the following motion was made and carried:

"That the Administration and Finance Committee prepare a preliminary comparison study and projection of a three-year blended base/average figure Unified Budget Levy for consideration by the Executive at the February 1998 meeting, and that some parish-by-parish charts be brought to the following Deanery Council meetings, showing the parallel calculations of the current formula and the three-year blended base formula to bring mathematical clarity to the issue".

Comparison Study and Projection

A comparison study and projection of a three-year blended base/average was carried out in 1998. The three years 1993, 1994 and 1995 open and regular envelope offerings("offerings") were selected to calculate the three-year blended base/average for determining the apportionment for 1997. This apportionment was then compared to the actual apportionment for 1997 which was based on 1995 offerings. The 1997 offerings were also included in the study. All 97 parishes/congregations in the Diocese were included in the study.

For each parish/congregation, the two apportionments were compared and the increase or decrease determined. It's offerings for 1993, 1994, 1995, 1996 and 1997 were then reviewed to ascertain the trend in the parish's/congregation's income.

In several instances the trend in offerings was down but the apportionment increased in the face of a further deterioration in 1997 offerings when the parish/congregation could least afford it.

St. George - Thunder Bay

Apportionment

One year base		\$ 9,288
Three-year average base		11,981
Increase		2,693
% Increase	29	

Offerings

1993		\$ 64,700
1994		53,033
1995		41,189
Three-year average	\$52,974	
1996		42,518
1997		22,059

In other instances the trend in offerings was up but the apportionment decreased though offerings continued to improve.

St. Michael - Thunder Bay

Apportionment

One year base		\$ 36,288
Three-year average base		34,973
Decrease		1,315
% Decrease	4	

Offerings

1993		\$148,770
1994		154,236
1995		160,897
Three-year average	\$157,029	
1996		162,330
1997		169,647

These two parishes/congregations are in the Thunder Bay Deanery. Similar comparisons were seen in each of the other four Deaneries and can be ascertained from the attached Schedule.

The Administration and Finance Committee concluded that many anomalies/inequities would result from the adoption of a three-year average base to assess apportionments to parishes/congregations. The three-year average system vs. the present one-year system:

Favours a parish/congregation which has steadily rising offerings;

Penalizes a parish/congregation which has steadily declining offerings; and

Gives a neutral result for a parish/congregation which has relatively level offerings from year to year.

The Administration and Finance Committee presented its study to the Executive Committee at its February, 1999 meeting with a recommendation that a three-year blended base/average for apportionment calculations not be implemented.

The Executive Committee agreed with the Administration and Finance Committee and passed the following motion/resolution:

“Whereas a proposal was passed by the last Synod that the basis of calculating the Apportionment be changed from the present annual base to a three-year average base:

That this Executive Committee recommend to Synod (1999) that no change be made in the present single year basis of calculating the Apportionment, in keeping with the recommendation of the Administration and Finance Committee Report on this issue”.

A complete copy of the Administration and Finance Committee study can be obtained by any Delegate to Synod 1999 by contacting the Synod office.

Ross H. Cutmore
Chair
Administration and Finance Committee

March 2, 1999

**Anomalies/Inequities Resulting from
Adoption of a Three Year Average
of Parish Regular Open/Envelope Offerings
for Assessing the Diocesan Apportionment**

Church No.	<u>Name</u>
1190	Christ Church: Apportionment drops \$1,332 (9%) due to the \$59,693 three-year average of offerings being lower than the \$65,772 1995 offerings. Note the rise to \$73,019 offerings, and the year over year rise since 1993.
2030	Bala-Torrance: Apportionment drops \$726 (10%) due to the \$29,631 three-year average of offerings being lower than the \$32,945 1995 offerings. Note the climb in 1995 offerings over the previous two years and the further advance in 1997.
2121	Emsdale: Apportionment drops \$621 (16%) due to the \$14,709 three-year average being lower than the \$17,525 1995 offerings. Note the year over year climb in 1994 and 1995 offerings and the further advance in 1997 offerings.
2180	Huntsville: Apportionment rises \$864 (3%) since the high 1993 offerings raise the three-year average of \$125,218 above the 1995 offerings of \$121,741. However, note the rise in 1997 offerings to \$133,346.
2270	Parry Sound: Apportionment drops \$1,607 (6%) due to the \$105,380 three-year average of offerings being lower than the \$112,790 1995 offerings. Note the year over year climb in 1994 and 1995 offerings and then the decline in 1997 offerings.
2335	Orrville: Apportionment rises \$479 (24%) due to the 1993 and 1994 offerings raising the three-year average of \$11,084 above the \$8,995 1995 offerings. The 1997 offerings recover somewhat to \$10,262, but not back to the three-year average level.
3030	Capreol: Apportionment rises \$717 (10%) since the high 1994 and somewhat high 1993 offerings raise the three-year average of \$35,762 above the 32,537 1995 offerings. But note the significant rise in 1997 offerings to \$41,423.
3060	Copper Cliff: Apportionment drops \$582 (6%) as the low 1994 offerings pull the three-year average of offerings down to \$43,536 vs. the \$46,226 1995 offerings. But note the rise in 1997 offerings to \$51,559.
3153	St. Peter: Apportionment drops \$236 (58%) due to the low 1993 and 1994 offerings pulling the three-year average down to \$760 vs. the \$1,180 1995 offerings. Note the 1997 offerings stay relatively high at \$1,373.
3180	Lively: Apportionment rises \$506 (4%) as the slightly higher 1993 and 1994 offerings pull the three-year average up to \$65,429 vs. the \$63,334 1995 offerings. But note the return to higher offerings in 1997 - \$67,259.

- 3212 Mindemoya : Apportionment rises \$827 (13%) as the higher 1993 and 1994 offerings pull the three-year average up to \$32,838 vs. the \$29,276 1995 offerings. 1997 offerings of \$30,377 are only slightly up from 1995.
- 3213 South Bay Mouth: Apportionment rises \$699 (30%) as the higher 1993 and 1994 offerings pull the three-year average up to \$13,224 vs. The \$10,154 1995 offerings. Note the substantial decline in 1997 offerings to \$4,989.
- 3391 St. James: Apportionment rises \$651 (11%) as the higher 1993 and 1994 offerings pull the three-year average up to \$28,136 vs. the \$25,000 1995 offerings. Note the further decline in 1997 offerings to \$20,200.
- 3360 Resurrection: Apportionment rises \$840 (7%) as the higher 1993 and 1994 offerings pull the three-year average up to \$55,127 vs. The \$51,560 1995 offerings. Note the further significant decline in 1997 offerings to \$39,048.
- 4060 Haileybury: Apportionment drops \$713 (6%) as the lower 1993 and 1994 offerings pull the three-year average down to \$50,863 vs. the \$54,143 1995 offerings. Note the drop in 1997 offerings to \$48,174. This gives the right result -- the \$11,503 apportionment for 1997 would be lower than the \$11,788 apportionment for 1996 -- but I wonder what that would have been if based on a three-year average?
- 4090 New Liskeard: Apportionment rises \$617 (7%) as the higher 1993 and 1994 offerings pull the three-year average up to \$43,689 vs. the \$41,079 1995 offerings. Note the alarming drop in 1997 offerings to 26,261.
- 4120 Christ Church: Apportionment rises \$1,611 (10%) as the higher 1993 and 1994 offerings pull the three-year average up to \$79,337 vs. the \$72,411 1995 offerings. Note the 1997 offerings of \$72,224 remain down at the 1995 level.
- 4150 St. Brice: Apportionment drops \$1,346 (5%) as the lower 1993 and 1994 offerings pull the three-year average down to \$113,008 vs.. the \$119,267 1995 offerings. Note the significant rise in 1997 offerings to \$146,439. A rather obvious anomaly!
- 4180 St. John : Apportionment rises \$580 (3%) as the higher 1993 and 1994 offering pull the three-year average up to \$91,172 vs. the \$88,830 1995 offerings. The 1997 offerings recover somewhat to \$89,902, but still lower than the average.
- 4213 Restoule: Apportionment drops \$164 (13%) as the offerings are rising each year. Note the further rise in 1997 offerings to \$6,769.
- 5060 Marathon: Note the \$245 (3%) rise in apportionment relative to the large decline in 1997 offerings to \$22,530.
- 5150 St. George: Apportionment rises \$2,693 (29%) due to the significantly higher 1993 and 1994 offerings pulling the three-year average up to \$52,974 vs. the \$41,189 1995 offerings. Note the continuing/alarming decline in 1997 offerings to \$22,059. Another obvious inequity.
- 5240 St. Michael: Apportionment drops \$1,315 (4%) due to the lower 1993 and 1994 offerings pulling the three-year average down to \$154,634 vs. the \$160,897 1995 offerings. Note the continuing rise in offerings to \$169,647. Another anomaly?

- 5270 St. Paul: Apportionment rises \$786 (2%) due to the higher 1993 and 1994 offerings pulling the three-year average up to \$157,029 vs. the \$153,973 1995 offerings. Note the further slight decline in 1997 offerings to \$153,132. Another anomaly?
- 5330 St. Thomas: Apportionment rises \$1,377 (4%) due to the higher 1993 and 1994 offerings pulling the three-year average up to \$171,368 vs. the \$165,714 1995 offerings. Note the further decline in 1997 offerings to \$155,146. Another anomaly?

In summary it would appear that a three-year average system vs. the present one-year system:

Favours a parish which has steadily rising offerings

and

Penalizes a parish which has steadily declining offerings

and

Gives a neutral result for a parish which has relatively level offerings from year to year.

Bishophurst Maintenance Committee

Report to Synod - May 1999

The Bishophurst Maintenance Committee was set up by Synod and is made up of the following members:

Synod representatives- The Reverend Wayne Putman
 Mrs. Beverley Gaines
 Richard Brideaux (Chair)

Other members- Mrs. Jo Anstess
 Mr. Dennis Bowers
 Mr. Harold Brain
 Mr. Chris Tossell (ex-officio)
 Mrs. Jane Mesich (staff)

Since last Synod the Committee has met with the Bishop to review and prioritize those things necessary to be done to maintain the physical health of the building as well as the creature comforts of our Episcopal family.

Within the scope of our budgets, significant improvements have been accomplished over the past two years.

New roofing, flashing and eaves-troughing has been installed on the north wing. New ceiling tile has been installed in the Heritage Centre along with new flooring. The new flooring extends into the entranceway and main floor bathroom.

Chimney repairs and repointing has been completed.

Extensive improvements have been accomplished in the kitchen area. The insulation of the exterior walls, new flooring, new cabinets and countertops and other re-decorating have made this area a comfortable and pleasant part of the home.

The Committee received a presentation from representatives of L.A.C.A.C. concerning its wishes to have Bishophurst designated as a "Heritage Building". It was decided to take no action 'at this time'.

Our current and future priorities (1999 and beyond) are as follows:

- interior wallpapering and painting (some already completed)
- water pressure improvements (already accomplished)
- south verandah leveling and repairing
- exterior landscaping
- tiling of floors - 2nd floor
- exterior painting
- cellar stairway replacement
- basement painting/whitewashing

It is important to note that although Bishophurst is primarily the residence of our Bishop, it is used for a number of other purposes as well. It is the home of the Diocesan Heritage Centre where a great many Diocesan artifacts are both stored and displayed. This area of the house is always a centre of attraction when people attend functions at Bishophurst.

The Bishop maintains an office and study within the house and the Diocese has a vault and storage facilities which are also located within the house. A self-contained apartment is also used at various times for guests of the Bishop.

The Bishop and Mrs. Ferris continue to open up their home to people attending Diocesan and community events.. Some of the activities held at Bishophurst are: New Year's Day Community Open House, Sunday Evening service and discussion, Maundy Thursday Clergy and wives luncheon, Cathedral Choir reception, A. C. W. Annual Delegates reception, Early Ministries Conference reception, Synod Delegates reception, Algoma Deanery Youth barbecue, Bishop Goodrich accommodations during synod.

On behalf of the committee, I wish to express our appreciation to Bishop and Mrs. Ferris for their co-operation, patience and guidance during the past two years. It has been much appreciated.

As chairman, I wish to say 'thank you' to the members of the committee for their input and participation during the months since last Synod

A handwritten signature in cursive script that reads "Richard Brideaux".

Richard Brideaux

Report of the Canons and Constitution Committee

After a number of years of a very heavy workload, the Committee had a light load since the last synod with relatively few changes and those of a minor nature. As a result the Committee needed only one meeting to review drafts of revisions to the Canons.

I would like to thank the members of the Committee for their assistance: John Wright, Robert Stead, Ken Lawson, David Gould, and Grant Churcher.

Respectfully submitted,

The Ven. Susan De Gruchy, Chair

Canon D -2: The Diocesan Expense Fund and Canon D - 3: The Algoma Mission Fund

Background

These two canons are out of date and no longer useful for accounting purposes. The Administration and Finance Committee has recommended that these funds be combined into one General Fund. The following canon would accomplish this.

Motion:

Moved by:

Seconded by:

that Canon D - 2 and Canon D - 3 be rescinded and replaced by Canon D - 2 as follows:

Canon D-2: The General Fund

establishment of the fund.

1. There shall be a General Fund to provide for the necessary expenses of the Diocese and for missionary outreach purposes.
2. The Fund shall be derived from the following sources:
 - a) an apportionment levied annually by Synod on parishes according to Canon D-4;
 - b) special appeals authorized by Synod;
 - c) income from investments in Synod trust funds other than capital appreciation;
 - d) income from investments in The Special Purposes and Local Trusts Fund which is so designated by the source or the Executive Committee;
 - e) income from investments in The Special Purposes and Local Trusts Fund designated for missionary purposes;
 - f) income from Diocesan investments;
 - g) a synod office administration fee on income from investments in the Special Purposes and Local Trusts Fund as set, from time to time, by the Executive Committee;
 - h) a synod office administration fee with respect to the William McMurray Corporation;
 - i) rental income from any Diocesan properties administered in or through the synod office;
 - j) missionary contributions received by the synod office that are not specifically designated;
 - k) specifically designated funds received by the synod office from parishes for transmission to General Synod or elsewhere;
 - l) miscellaneous income.

disbursements from the fund.

3. The General Fund shall be disbursed, with the approval of the Executive Committee, to pay the following:
 - a) General Synod apportionments;
 - b) Provincial Synod apportionments;
 - c) designated missionary outreach work within the Diocese;
 - d) transmission of funds received by the synod office in accordance with section 2(k) above;
 - e) the stipend of the Bishop, over and above the Episcopal Endowment, and the salary of the Treasurer of the Synod and the salaries and benefits of other employees of the Synod;
 - f) stipends and other clergy benefits for all assisted parishes in the Diocese (Amended 1995);
 - g) adequate compensation for Archdeacons, Regional Deans, and Lay Stewards while on diocesan business;
 - h) any other expenditure on behalf of the Synod or the Diocese which the Synod or the Executive Committee considers appropriate.

stipends in assisted parishes.

4.
 - a) The Executive Committee may determine, at a meeting in the autumn, the amount to be required from each assisted parish toward the stipend of its incumbent for the following year.
 - b) The Executive Committee shall secure a certificate from each such assisted parish stating that the parish has agreed by resolution of its Vestry to pay the stipulated sum to its incumbent in equal monthly instalments. Such certificate is to be signed by the Chair of the annual meeting and the churchwardens. (Amended 1953, 1956, 1961, 1976).
5. The Executive Committee shall confer and arrange with the representatives of any assisted parish as to the amount to be contributed to the maintenance of a resident cleric in the following circumstances:
 - a) when there is no incumbent in the assisted parish; or
 - b) at the request of the churchwardens; or
 - c) at the desire of the Bishop.
6. No aid shall be given to any assisted parish which shall be considered by the Executive Committee to be unwilling to do its part towards the support of a cleric.
7.
 - a) No assisted parish contributing less than one-third of the amount of its cleric's stipend shall be entitled to the ministry of a resident priest or deacon.
 - b) Section 7(a) shall not apply to Indian missions.

minimum stipend levels.

8. The Executive Committee shall determine the scale of Diocesan minimum stipend levels and other clergy benefits.

failure of an assisted parish to contribute to stipend.

9.
 - a) In every instance in which an assisted parish fails to contribute the amount assessed, the Executive Committee shall make immediate enquiries of the representatives of the congregation as to the cause of the non-fulfilment of its assessment.
 - b) The Executive Committee shall take such action as it sees fit.
10. When a cleric's stipend is paid in part from endowment, the General Fund shall be relieved by an amount equal to that received from the endowment.

(Revised 1976, 1999)

[formerly Canons 5 and 6]

Canon F - 1: Deanery Officials

Background

The 1997 Synod accepted the recommendations of the Diocesan and Deanery Life Task Force to the effect that the Canon on Regional Deans [F - 1] and the Canon on Lay Stewards [F - 2] be combined, that the term of the Regional Dean be renewable twice, and that the requirement for election as Regional Dean be changed to three years in Holy Orders. It also recommended that a vacancy in the office of Regional Dean be filled by election. This Canon implements those changes.

Motion:

that Canons F - 1 and F - 2 of the *Canons of Algoma, 1997* be rescinded and replaced by the following Canon F - 1.

Moved by:

Seconded by:

Canon F - 1: Deanery Officials

deanery officials.

1. a) The deanery officials shall consist of one Regional Dean and two Lay Stewards in each deanery.
- b) The deanery officials shall chose a co-ordinator from amongst them.

selection.

2. a) The chair shall call a meeting of Deanery Council within the month prior to the convening of Synod to elect one of the clergy for the office of Regional Dean, and to elect Lay Stewards. (Amended 1965, 1969, 1973, 1993, 1999)
- b) The election of the Lay Stewards in each deanery shall be staggered so that one such appointment expires every two years..

qualifications of Regional Dean.

3. a) To be eligible for the office of Regional Dean, a person shall have served in Holy Orders for three years. (Amended 1999).

limit on number of terms.

- b) No person shall hold the office of Regional Dean for more than three consecutive terms. A term runs from regular synod to regular synod. (Amended 1999).

qualifications of Lay Stewards.

4. a) A Lay Steward shall:
 1. be a communicant of at least one year's standing;
 2. be at least eighteen years of age;
 3. reside in the deanery being served;
 4. not hold the Bishop's licence as a deacon or priest;
 5. at the time of election, be an elected delegate to the forthcoming Diocesan Synod.

- b) Lay Stewards, once elected, continue as members of Deanery Council, the Executive Committee and synod throughout their term of office. (Amended, 1995, 1999).

responsible to Bishop.

2. The Deanery Officials shall be jointly responsible to the Bishop through the Territorial Archdeacon for the Deanery. (New 1973; Amended 1999).

duties of Deanery Officials.

6. a) The Deanery Officials shall visit each parish in the deanery, at least once in each year, if possible, to confer with the clergy, churchwardens and other officers of the church.

- b) On such visits the Deanery Officials shall:
 - (i) examine the condition of the churches, rectories and other church buildings;
 - (ii) inquire as to their insurance;
 - (iii) inspect the burial grounds and buildings;
 - (iv) note all additions, alterations, decays and dilapidations that have occurred; and
 - (v) determine the amount of debt and what steps are being taken for its liquidation. (Amended 1973).

- c) In addition the Deanery Officials shall inquire as to:
 - (i) the value and condition of any endowments, in land or otherwise;
 - (ii) the amount of stipend which is contributed annually to each incumbent by the congregation, with any other help given (eg. the supplying of fuel, water, electricity, telephone, etc.);
 - (iii) whether the stipend is regularly paid, and if not, to what extent it is not paid and why it is in arrears;
 - (iv) in the case of assisted parishes, whether any increase in the amount contributed by the parish is possible.

- d) The Deanery Officials shall further:
 - (i) inquire as to parish registers and other service books, and whether they are properly kept;
 - (ii) obtain an inventory of all parochial property at the time of the visit;
 - (iii) inquire whether the churches are supplied with all necessary altar furnishings and whether the requirements of Canon I-3, sub-sections 2(p) & (q), are met.

duties of the Co-ordinator of Deanery Officials.

- 7. The co-ordinator of Deanery Officials shall:
 - (a) prepare a report in duplicate covering the requirements of section 4, annually, one copy to be forwarded to the Archdeacon and one to be kept in the files of the current Regional Dean. (Amended 1929, 1950).
 - (b) keep under constant review the amounts contributed by the parishes towards the stipends of the incumbents in the assisted parishes of the deanery, and at the autumn meeting of the Executive Committee to recommend such changes for the ensuing year as shall be advisable. (1956)
 - (c) call a meeting each November of representatives from each parish to discuss the missionary work in the deanery; and by consultation, to have the representatives tentatively accept the minimum figure to be raised in their home parishes of the total deanery apportionment for missions. (1953).

[for other duties of Co-ordinator of Deanery Officials, see also Canon H-3; Canon H-4]

vacancy of office.

- 8. The office held by a Regional Dean shall automatically become vacant in the event that the Regional Dean
 - a) dies;
 - b) is unwilling or unable to act;
 - c) ceases to be a communicant;
 - d) loses the Bishop's licence as deacon or priest; or
 - e) ceases to reside within the deanery. (New 1999).
- 9. The office held by a Lay Steward shall automatically become vacant in the event that the Lay Steward
 - a) dies;
 - b) is unwilling or unable to act;
 - c) ceases to be a communicant;
 - d) accepts the Bishop's licence as a deacon or priest; or

- e) ceases to reside within the deanery.
10. In the event that the office of one of the Deanery Officials becomes vacant before the expiry of its term
- a) the Territorial Archdeacon shall notify the Bishop of the vacancy, and
 - b) within eight weeks of a), the Territorial Archdeacon shall instruct the chair of Deanery Council to convene a meeting of the Deanery Council, for the purpose of electing a person to serve the unexpired term of office. (Amended 1991, 1993, 1999).

Original F - 1
(Enacted 1973 to supersede then Canon 19. Amended 1987)
[formerly Canon 31]

Original F - 2
(Enacted 1973)
[formerly Canon 32]

Constitution, Article 3, Section 2 (h)

Background

The Diocesan and Deanery Life Task Force suggested that when there is no incumbent in a parish the Territorial Archdeacon rather than the Regional Dean conduct the annual vestry meeting. This reflects the Archdeacon's pastoral and personnel role rather than the Regional Dean's responsibility for property and finance. The following amendment would accomplish this.

Motion

Moved by:

Seconded by:

that Article 3, section 2(h) of the Constitution be amended by changing the words "Regional Dean" to "Territorial Archdeacon".

Canon I - 1: Canon on Appointments

Background

There is currently no provision in the Canon on Appointments for parishes that do not have a full-time stipend but are not assisted. Approximately 18 of our 57 parishes are in that situation. A full-blown concurrence process with three separate lists is impractical for our smaller churches which do not have even \$6,000.00 to pay in stipend. What happens is that there may only be one person, or sometimes two people, available for such part-time ministry. They are usually appointed by the Bishop after consultation with the wardens. The following amendment to the Canon on Appointments would provide for this situation.

Motion:

Moved by:

Seconded by:

that Canon I - 1 be amended as follows:

by adding the word "or" at the end of s. 4b;

and by adding s. 4c: "which is not an assisted parish, but which is unable to offer a full-time stipend, and after consultation with the wardens".

Canon D - 4: The Unified Budget Levy

Background

At the 1997 synod it was decided to change the name of the Unified Budget Levy to Apportionment. This amendment accomplishes that.

Motion

Moved by:

Seconded by:

that Canon D - 4 be amended by changing the title to "The Apportionment" and by replacing the words "Unified Budget Levy" by "Apportionment" throughout.

and that Canon D - 4 be further amended by removing the words "Diocesan Expense Fund and the Algoma Mission Fund" from s. 1a and replacing them with "General Fund".

Canon D-4: The Unified Budget Levy

Background

The last synod asked that the levy be calculated on a three year average. This proposed amendment would allow that to happen.

Motion:

Moved by:

Seconded by:

that Canon D - 4: The Unified Budget Levy be amended by changing the words "on the annual Financial Report" in section 1(c), to "by an average of the previous three years".

Canon A-8: Bishop's Commissary & Diocesan Administrator

Background

The following changes are suggested to clarify the circumstances of the appointment of the Bishop's Commissary by either the Bishop or the Executive Committee.

Motion

Moved by:

Seconded by:

that section 1 of Canon A-8: Bishop's Commissary and Diocesan Administrator be rescinded and replaced by the following as section 1:

- a) Whenever it may seem appropriate to do so, the Bishop may appoint a Commissary from among the clergy of the Diocese to carry out the administrative duties of the office of Bishop.
- b) If the Bishop is unable to act, and there is no Commissary duly appointed, the Executive Committee may appoint a Commissary at any time.
- c) If the Bishop is unable to act and there is no Commissary appointed under (a) or (b), then the Dean shall act as Commissary until:
 - (i) a Commissary is duly appointed under (a) or (b); or
 - (ii) the next regularly scheduled meeting of the Executive Committee, whichever shall first occur.

COMPANION DIOCESE COMMITTEE REPORT

May 1997 - May 1999

*In unity and with mutual understanding, love and prayer, we are called as disciples of Christ
to share in partnership with The diocese of the Windward Islands*

With our mission statement to guide us the committee has moved forward to develop and plan greater understanding, with our sisters and brothers in Christ who live in the countries of St. Lucia, St. Vincent and the Grenadines and Grenada, known as the Windward Islands. We have met 4 times, and we thank Robin Bolton and Janet Bolger who have hosted these meetings allowing us to keep our expenses at a minimum. Everyone on the committee has shared in the work and I thank each one of you for your sharing and caring. It was important that each deanery have representation on the committee, we welcomed Brenda Martin from Temiskaming Deanery and Sue Simonsen from Thunder Bay who spent Nov 97 to April 98 in Carriacou, Grenada and could bring a first hand report of her experiences. We give thanks to our clergy members The Reverends; Canon Morrow, Wayne Putman and David Hardie who have celebrated Saturday morning Eucharist. It was a unique committee who shared responsibilities from recording secretary, to meal planners and cooks. It has been a very busy two years with the Holy Spirit being ever present in so many of our activities.

We had the pleasure of welcoming Bishop Sehon Goodridge to the Diocese in October 1997. We were able to arrange for him to visit three Deaneries and experience an early snowfall in Ontario. The workshop and service for the Lay Readers was a wonderful experience for them. All who meet him speak of his great love of God.

We developed a strong link with The Reverend Bob and Connie Elkin via email and a friendship grew as we shared and cared with them in their mission. Support and information was provided for Connie when she had surgery in Barbados. We continue to pray for their Mission and their re- location in Sault Saint Marie.

Janet Bolger was able to facilitate some arrangements for Antonio Haynes to visit Hamilton for corrective surgery for burns received in an accident in St. Vincent. This was an effort of many Anglicans both in St. Vincent, Sudbury and Hamilton.

Members of the committee took an active role in approaching Deanery Councils and attempting to keep each deanery updated and informed. We were pleased to hear of many wonderful connections that were happening and to learn of disappointments in other twinning efforts.

The committee took an active role in supporting the Algoma Youths visit to the Windwards. With a great deal of support from each committee member and financial support from every deanery, we were pleased to have 5 youth participate in this visit. The program in the Diocese of the Windward Islands was focussed on meeting and sharing fun activities together. This was a successful format and we are sure that in years to come we will see many rewards from this exchange. The youth representative from each deanery has a presentation and we recommend you ask them for their perspective on this exchange.

Long and detailed discussions were held on companionship, twinning, volunteers, the differences and similarities of our culture and the culture of the Windwards. We were pleased to hear from The

Anglican Church of Canada that The Diocese of Windward Islands and the Diocese of Algoma Companionship is viewed in a very positive way. A request has been made to forward a paper with detailed information about Companionship and twinning that could become a blue print for future companionship programs.

This January the Algoma Companion Tour took place and all who participated will share with you if invited. It was an exhausting tour both physically and emotionally for most. The sharing and caring that was given to us through many courtesies and much hospitality was beyond words and expression. We shared laughter and tears. We were so grateful to have Bob, Connie and daughter "Kat" join us on this tour. To see the respect, love and appreciation for Bob's ministry was such a proud time for each of us from Algoma. This gift of Algoma to the Windwards will always be remembered by the clergy and people of Grenada. This successful mission was only possible because The Reverend Bob Elkin is a wonderful human being, who is very much a person called to the service of God and has a wonderful sense of humour with strong spiritual guidance. The support he receives from his wife Connie allows him to go about his duties free of family and household duties. Both have made many friends because they have made every attempt to accept the culture. The love shown to Bob and Connie as we travelled throughout the Windwards was very special. We give thanks to the Anglican Church of Canada, Latin America and Caribbean department for financial assistance and Bishop Ferris and Bishop Goodridge for their support of the Elkins on this tour. The tour was able to visit approximately 75% of the twin parishes and meet 18 of 21 clergy. We are attempting to share the photos and information with each Algoma and Windward twin parish. We would encourage each parish to write a short note, send a card, write to Sunday school teachers. The clergy in both Algoma and the Windwards are too busy to do this work. It is PEOPLE to PEOPLE who make companionship. What was my highlight of the tour. Watching two ladies 85 and 93 years old meet after a pen pal relationship of 4 year. This was Companionship as God was reflected in each face.

The last two years have seen many developments with this Companionship and in discussion with both Bishop Ferris and Bishop Goodridge, it seemed appropriate that this Companionship proceed into the Millennium. Therefore, we recommend that the Companionship between the Diocese of the Windward Islands and The Diocese of Algoma continue their covenant until 2001. This will be a concluding term, after which informal relationships may continue with the Windward Islands. It is important that we broaden our mission and look forward to developing another Companionship in the future, when we can once again learn and share with other members of the Anglican Community.

Submitted with thanks and praise for the opportunity to Chair this devoted and committed Committee.

Jacque Howell

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MOTION:

The Companionship Covenant between The Diocese of Algoma and The Diocese of The Windward Islands be continued as the concluding term, until 2001.

Moved By: The Reverend Dr. David Hardie
Seconded By: Janet Bolger, Lay delegate
Members of the Companion Diocese Committee

Report of the Doctrine, Worship & Ministry Committee

The Doctrine, Worship & Ministry Committee has been working primarily on two areas.

One of the areas that the Doctrine, Worship and Ministry Committee has been asked to explore is what has sometimes been called "non-stipendiary ministry" (a person in ordained ministry who is not paid a full salary) or, as it has now been named by the Ecclesiastical Province of Ontario, "*Complementary Ministry*". It is becoming quite common that people may offer to contribute to ordained ministry while still being employed in another job or vocation, or taking early retirement, etc. Such people have much to offer, but they generally cannot leave their homes or communities to engage in traditional seminary education. They train for ministry by various forms of distance education. Most dioceses are concerned that such ordinands have as good a quality of education as possible in order that they may contribute effectively to the life of the diocese, and that they should not be seen as a kind of "second class" clergy. Over the next months, some articles will be appearing in the Algoma Anglican, authored by the Rev'd Dr. Don Thomson, of this committee, to continue to explore the shape of such ministry in the Diocese of Algoma, and to solicit comment and reaction in the deaneries. Dr. Thompson has been involved in discussions in this area at the provincial level.

The second area is that of the Lutheran-Anglican Dialogue. Dr David Gould, of this committee has been involved at the national level in this dialogue. The following was written by the Joint Working Group between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada and gives some background to this dialogue:

"Formal theological dialogue between the Anglican and Lutheran churches in Canada began in 1982. The Canadian Lutheran Anglican Dialogue (CLAD I) reported sufficient agreement in our understanding of word and sacrament to propose an agreement for interim sharing of the Eucharist, which commenced in 1989 and was renewed in 1995. On the basis of that agreement, many neighbouring Lutheran and Anglican congregations have held joint Eucharist services, and undertaken shared study or mission activities. The agreement also led the churches to enter into shared ministries in some special situations, and has resulted in regular meetings of the bishops of both denominations both regionally and nationally.

"A second round of dialogue (CLAD II) concentrated on outstanding issues which might limit the mutual recognition of ordained ministry between the two churches, specifically, the understanding of bishops and their role in ordaining other clergy. In the concept of apostolicity, the dialogue found a way to reconcile the future ministry of Lutherans and Anglicans in Canada, without repudiating the different forms which that ministry took in the past.

"The Waterloo Declaration puts that consensus into practical form. It gives mutual acknowledgement to the ministry of our two churches, embraces a relationship of full

communion, and commits the churches to give expression to that relationship in concrete ways, within local communities as well as in church-wide work.

"The 1998 Anglican General Synod adopted the following resolution:
'Be it resolved that this General Synod approve in principle the declaration of full communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, namely *"Called to Full Communion: The Waterloo Statement"*; and that the Synods of each diocese and province of the Anglican Church of Canada be requested to study and respond to *"Called to Full Communion"*, reporting to the Council of General Synod by the first Sunday in Advent, 2000; and that the declaration be further considered at the General Synod of 2001 in light of responses received.'

"The ELCIC National Convention meeting in Regina in July 1999 will be asked to adopt a similar resolution."

Consequently, the Doctrine, Worship and Ministry Committee of the Diocese of Algoma has put forward a similar motion to endorse the Draft Declaration of full communion between these two branches of the Christian faith (see motions).

The Waterloo Declaration and other helpful material can be found in the booklet *"Called to Full Communion: A Study Resource for Lutheran-Anglican Relations"* available from the Anglican Book Center.

Respectfully submitted,



The Rev. Dr. Greg McVeigh B.Sc., M.A., M. Div., Ph.D.
on behalf of the Doctrine, Worship and Ministry Committee
of the Diocese of Algoma

GMcV/jl

Motion re Anglican - Lutheran Dialogue by Doctrine, Worship & Ministry Committee

Moved by: the Rev. Dr. Greg McVeigh

Seconded by: Dr. David Gould

- 1) that this Synod endorse the Draft Declaration of full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (The Waterloo Declaration);
- 2) that the Constitution and Canons Committee be directed to prepare such amendments to the constitution and canons of the diocese as may be necessary to give effect to the Declaration; and
- 3) that a copy of this resolution be forwarded to General Synod.

Background

Formal theological dialogue between the Anglican and Lutheran churches in Canada began in 1982. The Canadian Lutheran Anglican Dialogue (CLAD I) reported sufficient agreement in our understanding of word and sacrament to propose an agreement for interim sharing of the Eucharist, which commenced in 1989 and was renewed in 1995. On the basis of that agreement, many neighbouring Lutheran and Anglican congregations have held joint Eucharist services, and undertaken shared study or mission activities. The agreement also led the churches to enter into shared ministries in some special situations, and has resulted in regular meetings of the bishops of both denominations both regionally and nationally.

A second round of dialogue (CLAD II) concentrated on outstanding issues which might limit the mutual recognition of ordained ministry between the two churches; specifically, the understanding of bishops and their role in ordaining other clergy. In the concept of apostolicity the dialogue found a way to reconcile the future ministry of Lutherans and Anglicans in Canada, without repudiating the different forms which that ministry took in the past.

The Waterloo Declaration puts that consensus into practical form. It gives mutual acknowledgement to the ministry of our two churches, embraces a relationship of full communion, and commits the churches to give expression to that relationship in concrete ways, within local communities as well as in church-wide work.

THE WATERLOO DECLARATION

(as approved by the Joint Working Group)

Draft
23 June 1997

*Proposed text to be considered by
the National Convention of the Evangelical Lutheran Church in
Canada and the General Synod of the Anglican Church of Canada
Waterloo, Ontario
2001*

Preface

1. In John 17:20–21, our Lord prayed that Christians might all be one so that the world might believe in Christ through the witness of our unity. The 20th century has given rise to an increase of movements which seek to give visible expression to this prayer. Christians have begun to see the fulfillment of Jesus' words as they unite in action to address the needs of local and global communities. The churches themselves have entered into partnerships at every level, from the neighbourhood to the world, through councils of churches, theological dialogues, and covenants which have fostered greater understanding in the search for common witness and visible unity. All these steps have moved us towards a healing of ancient divisions, including those which occurred during the 16th century in Europe.

2. Lutherans and Anglicans are graced in that we can respond to this prayer for unity without having experienced formal separation from one another. We share a common heritage as catholic churches of the Reformation. Despite our previous geographic, linguistic and cultural differences, in recent years we have discovered in one another a shared faith and spirituality. This discovery has called us into a search for more visible unity in mission and ministry.

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3. On the international scene, the Lutheran World Federation and the Anglican Consultative Council have participated in a number of formal discussions since 1972. These conversations were encouraged by the international multilateral consensus document *Baptism, Eucharist and Ministry* (Faith and Order Paper 111, WCC, 1982). In 1987, an international Lutheran-Anglican consultation on *episcopate* was held in Niagara [Falls, Ontario]. From this gathering some specific recommendations were directed to the churches for their discussion. Consideration of these recommendations led in northern Europe to *The Porvoo Common Statement* (1993), and in the United States to the *Concordat of Agreement* (1997).

4. In 1983, Canadian Lutherans and Anglicans met to discuss the implications for the churches in Canada of the ongoing dialogue between Lutherans and Episcopalians in the United States. From this meeting emerged the Canadian Lutheran-Anglican Dialogue (CLAD), whose first series of meetings led to the publication of its *Report and Recommendations* (April, 1986). This report gave impetus to the desire of the two churches to produce an agreement which could provide a basis for the sharing of the eucharist between our churches.

5. A second series of discussions (CLAD II) resulted in the agreement *Interim Sharing of the Eucharist*, which was approved in 1989 by the National Convention of the Evangelical Lutheran Church in Canada and by the General Synod of the Anglican Church of Canada. In that agreement, we

- i. agreed to live in a relationship of interim eucharistic sharing
- ii. acknowledged one another as churches in which the Gospel is preached and taught
- iii. committed ourselves to share a common life in mission and service, to pray for and with one another, and to share resources

6. The experience of six years of interim eucharistic sharing led the two churches in 1995 to take further steps towards full communion. The General Synod and the General Synod renewed the In-

- i. to request all neighbouring congregations to undertake joint projects and celebrate the eucharist together annually
- ii. to receive one another's lay members, when moving from one church to the other with the same status (baptized/communicant/confirmed) which they held in their first church
- iii. to foster the development and implementation of agreements which permit an ordained minister (priest or pastor) to serve the people of both churches, including presiding at the sacraments of the Church, wherever, and according to whichever rite, the local bishop of each church deems appropriate
- iv. to develop structures with the purpose of evaluating and improving the bishop's ministry through collegial and periodic review
- v. to call for our two churches to move towards full communion by 2001

7. Our two churches are using the following definition of full communion.

Full communion is understood as a relationship between two distinct churches or communions in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship, communicant members of each church would be able freely to communicate at the altar of the other, and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically, in our context, we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen, and enable our common life, witness, and service, to the glory of God and the salvation of the world.

the whole Church, we believe we can now act in visible witness to the unity which is ours in Jesus Christ. We are taking the next step in our common pilgrimage of faith in the belief that it will be of service to a greater unity.

Proposed Joint Declaration

We, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, make the following acknowledgements and commitments:

A. Acknowledgements

1. We declare that in each church "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (Augsburg Confession VII), that in each church "the pure Word of God is preached, and the Sacraments ... duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." (Article XIX of *The Thirty-Nine Articles*)
2. We acknowledge that both our churches share in the common confession of the apostolic faith. (*Report and Recommendations, CLAD I, 1986*)
3. We acknowledge that personal, collegial and communal oversight (episcopate) is embodied and exercised in both churches in a variety of forms, in continuity of apostolic life, mission and ministry. (*The Porvoo Common Statement, 1993*)
4. We acknowledge that the episcopal office is valued and maintained in both our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry. (*The Porvoo Common Statement, 1993*)

5. We acknowledge that one another's ordained ministries are given by God as instruments of divine grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church (An Appeal to all Christian People, Lambeth Conference, 1920); and that these ministries are the gifts of God's Spirit to equip the people of God for the work of ministry (Ephesians 4:11-12).

6. In the light of the above agreements, we make the following statements:

- a. The Anglican Church of Canada hereby recognizes the full authenticity of the ordained ministries presently existing within the Evangelical Lutheran Church in Canada, acknowledging its pastors as priests in the Church of God and its bishops as chief pastors exercising a ministry of *episcopate* over the jurisdictional areas of the Evangelical Lutheran Church in Canada in which they preside.
- b. The Evangelical Lutheran Church in Canada hereby recognizes the full authenticity of the ordained ministries of bishops, priests, and deacons presently existing within the Anglican Church of Canada, acknowledging its priests as pastors in the Church of God and its bishops as chief pastors exercising a ministry of *episcopate* over the jurisdictional areas of the Anglican Church of Canada in which they preside.
- c. The Anglican Church of Canada and the Evangelical Lutheran Church in Canada each understands the bishops of both churches to be ordained for life service of the Gospel in the pastoral ministry of the historic episcopate, although tenure in office may be terminated by retirement, resignation or conclusion of term, subject to the constitutional provisions of the respective churches.

B. Declaration of Full Communion

We declare the Evangelical Lutheran Church in Canada and the Anglican Church of Canada to be in full communion.

C. Commitments

As churches in full communion, we now commit ourselves:

1. to welcome persons ordained in either of our churches to the office of bishop, priest/pastor or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;
2. regularly to invite one another's bishops to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church, and to invite pastors and priests to participate in the laying on of hands at the ordination of pastors or priests in each other's churches;
3. to work towards a common understanding of diaconal ministry;
4. to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, mission and service;
5. to encourage regular consultation and collaboration among members of our churches at all levels, to promote the formulation and adoption of covenants for common work in mission and ministry, and to facilitate learning and exchange of ideas and information on theological, pastoral, and mission matters;
6. to establish a Joint Commission to nurture our growth in communion, to coordinate the implementation of this Declaration, and

7. to hold joint meetings of national, regional and local decision-making bodies wherever practicable, and

8. to continue to work together for the full visible unity of the whole Church of God.

Conclusion

We rejoice in our Declaration as an expression of the visible unity of our churches in the one Body of Christ. We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.

(to be signed, if approved, by the National Bishop of the Evangelical Lutheran Church in Canada and the Primate of the Anglican Church of Canada)

Notes

Wording in sections A.2, 3, 4, 5; and C.1, 2, 3, 4, 5 is derived from *The Porvoo Common Statement* © David Tustin and Tore Furberg. Published in 1993 by Church House Publishing for the Council for Christian Unity of the General Synod of the Church of England.

Wording in section A.6 is derived from *Concordat of Agreement* between the Episcopal Church and the Evangelical Lutheran Church in America, revised January, 1997, published for study by the Office of Ecumenical Relations.

EXECUTIVE ARCHDEACON

Report to Synod 1999

In broad terms my responsibility as Executive Archdeacon is to "assist the Bishop with the administration of the Diocese." Besides assisting the Bishop as his Executive Assistant, I am your Executive Archdeacon serving the Diocese with emphasis on personnel, policy, and communications.

Assistance for the Bishop:

Bishop Ferris and I work together on many projects, requests and tasks. We consult regularly on personnel and staffing matters. The Bishop meets several times each year with the Dean and the Archdeacons to provide a consultative base for decisions.

Occasionally I serve as Bishop's Commissary when Bishop Ferris is out of the Diocese.

Clergy Conferences:

The annual Early Ministry Conference (funded by the Diocese) continues to be a helpful event for recently ordained clergy, or candidates about to be ordained. It is usually held in late Spring in Sault Ste. Marie.

The October 1998 Clergy Conference was well attended - only one active clergyperson was unable to attend. The conference received high evaluations indicating the importance of the clergy getting together in this sort of forum. Speakers at the conference were Professor Glen Taylor of Wycliffe College and the Rev. Dr. John Gibaut of St. Paul's University, Ottawa. The conference included workshops on areas vital to clergy professional development, and social opportunities for the clergy to get to know one another better.

Organizational responsibility for these conferences is a part of my job assignment that I particularly enjoy. The high quality of these conferences is due to the skills of many who contribute to this work of supporting our clergy.

For eight years the Rev. Rosalie Goos and I worked together in organizing and coordinating these conferences. She was an immensely helpful resource.

Postulancy:

As Coordinator of the Postulancy Commission I receive applications for Postulancy from the Pastoral Chaplains, work with the Commission as they consider the applications, and provide liaison between the Commission and the Bishop. My work as Coordinator of the Commission is best described as "staff support person."

My participation as diocesan representative on the Ontario Provincial Commission on Theological Education (OPCOTE) provides opportunities to meet with heads of Ontario theological colleges, and representatives on this Commission from other dioceses.

For further information regarding the Commission, please see a separate report included in this Convening Circular.

Visits and Pastoral Contacts:

Travels across the diocese for parish and deanery events provide invaluable contact with clergy and parishioners. Occasionally I visit parishes to replace clergy, or to fill in at parishes temporarily without clergy. The Bishop asks me to take particular interest in summer parishes where students are assigned to work. These are Biscotasing and McGregor Bay. I visited both these summer parishes in 1998.

The Deanery Days provide an excellent opportunity to develop communication between the Synod Office staff and people across the Diocese. The Deanery Days are designed as days of learning and community. My thanks to a number of volunteers who organized the Deanery Days this year.

Shingwauk Trust:

This large trust "for native education" has a long connection with the Anglican Church. It is administered by members of First Nations from the Sault Ste. Marie area. Miss Lana Grawbarger of Garden River and I are the Bishop of Algoma's appointees on the Trust.

The 125th Anniversary of the Diocese

I was pleased to be invited to speak at the banquet marking the 125th Anniversary of the arrival of Algoma's first bishop, Frederick Fauquier, on November 7, 1998. It will be an additional pleasure to participate in the culmination of the anniversary celebrations at the 1999 Synod.

National Representation:

When General Synod met in Montreal in May 1998, I was pleasantly surprised when I was elected Prolocutor of the Anglican Church of Canada. This three year appointment will conclude at the next General Synod scheduled for Waterloo in 2001. My duties since the General Synod involved co-chairing meetings of the Council of General Synod with Archbishop Michael Peers, and several meetings with the Officers of General Synod.

Before the last General Synod I served on three national church committees. I have readjusted this work to give a "tithe" of my time to the work of Prolocutor. To date I have been able to balance this additional responsibility with my primary obligation to serve the Diocese of Algoma.

Synod Office:

Since last Synod we have benefited from the addition of several new computers (including one for the Executive Archdeacon) and a new FAX machine better suited to the heavy demands of our office.

I appreciate the part time secretarial assistance that I have received from Mrs. Rosalie Lalonde, Mrs. Bonnie Rochon, Mrs. Candice Tombari and Mrs. Fiorine Lindsay. The Bishop's Secretary, Mrs. Christine Wright, and I frequently consult on 'matters administrative.'

We have experienced a number of staff changes at the Synod Office. In spite of the necessity to select and train new staff members we have diligently attempted to provide services in support of ministry across the Diocese.

Diocesan Organization:

Since last Synod I have attended meetings of the Matrimonial Commission (which I frequently chair), the Diocesan Executive Committee, the Bishop, Dean and Archdeacons, the Postulancy Commission, the Pastoral Chaplains (an annual meeting), the Synod Planning Committee, the Synod Arrangements Committee and the Compensation Committee.

Communications:

When the position of Executive Archdeacon was created in 1991, a primary assignment was 'communication.' While there was general agreement that the Diocese wanted more communication, it was less clear how this was to be done. From conversations with clergy and lay leaders across the Diocese I became aware that people want to know 'what is happening.' In particular, people want news from the Synod Office: who is moving where, what appointments have been made, what is happening in the lives of clergy and other Diocesan leaders, etc. After some experimentation I devised the "Diocese of Algoma FAX Network." Two or three times each month I send out 'the news' on a network which now has 55 FAX stations across the diocese. The Network allows us to get news out quickly. Recipients of the FAX messages devise ways to pass the information on to their neighbours and fellow parishioners. Much of the material distributed on the FAX Network finds its way into the Algoma Anglican and thereby receives a wider distribution. The same material is now available on the Diocese of Algoma Web Page (<http://www.isys.ca/algoma/> - then click on 'diocesan news'.) The internet makes our family news available to an even greater readership.

I continue to enjoy working with the people of the Diocese of Algoma. My spouse Jacqueline joins me in thanking you for your support and friendship.



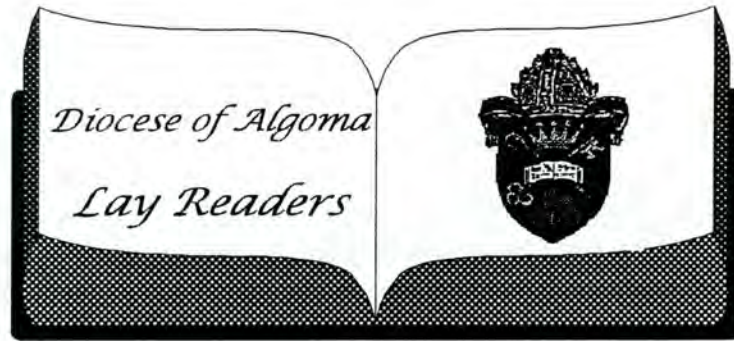
Rodney Andrews,
Executive Archdeacon

HERITAGE COMMITTEE/ARCHIVES

REPORT TO SYNOD 1999

The initial transfer of materials from the Synod Office to Laurentian University has been processed and indexed by the University Archivist. Work continues on updating the index to facilitate the searching of records. New material is transferred as the workload of the University Archivist permits. In December 1997, Mary Beth Miller was appointed by the Bishop as Diocesan Archivist. A Collection Development Policy for the Archives was recently approved by the Executive Committee, and procedures will be developed in the upcoming months. As part of the Diocesan 125th Anniversary celebrations, a special display of archival material was prepared by the University Archivist and mounted in a showcase in the J.N. Desmarais Library at Laurentian University.

The 125th Anniversary has also been the theme of displays in the Heritage Centre at Bishophurst. Such displays allow for artifacts and photographs to be exhibited that reflect the changing face of the Diocese throughout its history, and provide the opportunity to get a glimpse of life as it was.



Report of the Warden of Lay Readers

As this report is being written, the number of Parochial Lay Readers or Lay Readers in training has increased to 204 in the Diocese, and there are in addition 18 Diocesan Lay Readers. Several of the Deaneries are organized and are actively engaged in a number of educational activities. The reports of 2 of these deanery organizations are appended to this report, and they give a dramatic picture of a number of activities in which Lay Readers are involved. A third deanery, Thunder Bay deanery had a good meeting of Lay Readers with the Bishop in the Fall of 1998.

The two annual conferences which have been held since the last Synod have been well received, but the decreased attendance at the last conference prompted a discussion as to ways and means of making the conferences more readily available to all Lay Readers. It was decided that the Conference would be moved from the Sault where it has been held for the past several years to various deaneries. Sudbury Lay Readers generously agreed to host the next conference, which will be held from September 24-26th. Details of the conference will be available at the diocesan website within the near future. The hope is that as the annual conference is held in various deaneries about the province, all Lay Readers will be able to attend one when it is held in their area (thus reducing their costs of attendance).

At the request of the Bishop, a task force under the leadership of Deborah Kraft has been looking at the whole question of functions of Lay Readers, as well as their selection, training, and even their name. Surveys of Lay Readers, Wardens, Incumbents, advisory boards and parishioners have been undertaken and the results are reported to this Synod separately. In addition, other dioceses in the Church were also similarly queried about their Lay Readers, and the results collated. The task force have not yet made concrete recommendations pending discussion at synod.

As always, Christine Wright has done a marvelous job during the past two years of receiving much of the correspondence about Lay Readers, issuing licenses, answering phone queries and generally assisting me with organization. A very heartfelt "thank you" to her for all her work.

Many thanks also to Bishop Ferris for his continuing strong support of Lay Readers and for his helpfulness over the years. The work of the task force was due to his inspiration and support throughout.

Respectfully submitted,

David H. Gould, MD, A.Th.

REPORT OF SUDBURY & MANITOULIN LAY READERS 1998-1999

In the past couple of years in Sudbury and Manitoulin, we have had several meetings to share resources and improve some of the skills and training lay readers have expressed a wish for. We held a workshop on Myers-Briggs and how it relates to presentation style and relational aspects of the work we do, even in the

way we pray. Another workshop was held on preaching skills, lead by The Rev. Guy Snell. Workshops planned for this spring include Hospital Visitation with The Rev. Cal McMillan and How to Conduct a Funeral and Assist at Weddings with The Rev. Guy Snell. We are looking forward to these workshops. We appreciate the teachings of Fr. Cal and Fr. Guy and thank them for their time and effort in leading the workshops.

The Deanery of Sudbury and Manitoulin is honoured to host the Annual Diocesan Lay Readers' Conference in September, 1999 and several planning sessions have been held. Check the Diocesan Website for details about registration, speakers, the agenda, accommodations, maps, etc. Information about the Conference will also be posted in Readings.

We look forward to seeing many of you at the Conference in September, renewing old acquaintances and friendships and forging new ones.

In Christ, Allison Cline

MUSKOKA DEANERY LAYREADERS
ANNUAL REPORT
1998-1999

The Muskoka Deanery Lay readers have continued to meet over the past year. As in the past a business meeting was held followed by sessions presented by clergy from this Deanery:

- March 28th 1998 - St. Thomas, Orville
"Tomorrows Anglicans" - a video presentation
Guest Speaker - The Rev. Peter Simmons
15 Lay readers attended
- May 23rd 1998 - Trinity- St. Albans, Bala
"Revelations"
Guest Speaker - The Rev. Dale Huston
14 Lay readers attended
- November 21st 1998 - St. Thomas, Bracebridge
"Christian Meditation"
Guest Speaker - The Rev. Joan Mitchell
12 Layreaders attended
- March 5th 1999 - St. Thomas, Bracebridge
Pot Luck Supper and meeting with Deanery Clergy
8 Deanery Clergy and 20 Layreaders attended.

Several Layreaders attended the Annual Lay Readers Conference September 25th -27th 1998 in Sault Ste. Marie. A presentation was made on the Layreaders Courses that have been held in Muskoka Deanery. A copy of the present curriculum being used was given to Dr. Gould and other interested persons. Ted Husband, a Layreader from this Deanery also gave a presentation on "Preaching" which was well received.

The 1997-98 Layreaders Course continued under the direction of a Deanery Committee made up of the Rev. Joan Mitchell, Rev. Tom Cunningham, the Rev Perry Chuipka and myself. 10 ladies and 2 gentlemen being presented with very handsome certificates (courtesy - *Dr. Gould*) on completion of this course on

June 20th 1998. An interesting follow-up was that I was to participate in and preach at a service at St. James, Gravenhurst recently when three of those who had taken the course were installed as Parochial Layreaders. No requests were received for another course this year.

As a result of a suggestion made by Bishop Ferris, re a discussion of the relationship between clergy and Layreaders, a meeting was held at St. Thomas, Bracebridge on March 5th 1999 chaired and facilitated by Archdeacon Lynn Uzans. A letter had been sent in December 1998 to all Layreaders in this Deanery with a request for participation in the formulation of questions that they wished to be discussed at this meeting. From the answers received Munroe Scott and I prepared a list of suggested questions which were sent to the Archdeacon. Unfortunately I was not able to attend this meeting due to recent eye surgery and an acute back problem. However I have received very positive reports from some of those who attended this meeting.

Respectfully submitted

Barbara Graham
Muskoka Deanery Layreaders Chairperson.

Diocese of Algoma - Lay Readers

21-Apr-99

Diocesan Lay Readers

Deanery	Name	First License	Renewed	Usual Parish
Algoma	Brideaux, Mr. Richard	13-Jun-54	1999	St. John's, Sault Ste Marie
	Cooper, Mrs. Judith	22-Jun-83	1999	Holy Trinity, Sault Ste Marie
	Gould, Dr. David H.	23-Dec-79	1999	St. Luke's Cathedral, Sault Ste Marie
	Kidd, Mr. William	17-Feb-84	1999	St. Matthew's, Sault Ste Marie
	Speer, Mr. Henry	02-Apr-80	1999	Holy Trinity, Sault Ste Marie
	Thompson, Mr. William	17-Feb-84	1999	St. Matthew's, Sault Ste Marie
Muskoka	Graham, Mrs. Barbara	30-Jul-91	1999	St. Thomas', Bracebridge
	Hall, Mrs. Mary	01-Apr-78	1999	Almaguin Parish
	McDowall, Mrs. Betty	03-Jun-84	1999	Trinity, Parry Sound
	Wilde, Ms Diana	12-May-93	1998	Parish of Muskoka Lakes
Sudbury	Case, Lt.Col. Dr. Winslow	25-May-47	1999	Epiphany, Sudbury
	Cline, Mrs. Allison Ashley	16-Mar-86	1998	Ascension, Sudbury
	Leach, Mr. Brian	14-Nov-84	1999	Epiphany, Sudbury
	Lewis, Mr. Robert	07-Mar-88	1998	St. John the Divine, Copper Cliff
	Mullins, Dr. Stanley	20-Apr-94	1998	Western Manitoulin, Kagawong
	Varney, Mr. Cyril	06-May-55	1999	Resurrection, Sudbury
Temiskaming	Gigg, Mr. Wilfred J.(Biff)	27-May-87	1999	St. John the Divine, North Bay
	Piper, Ms Barbara	24-Sep-81	1999	St. Mary's, St. Alban's, St Peter's, Powassan/Restoule/Call

Total of Diocesan Lay Readers 18

Parish Lay Readers

Parish	Name	Layreader Status	First Licensed	Renewed
Algoma Deanery				
Christ Church, Sault Ste Marie	Hill, Mr. George	Parochial LR	22-Apr-92	1999
	Maki, Mr. James	Parochial LR	01-Mar-84	1999
	Muskaluk, Mr. Richard R.J.	Parochial LR	01-Mar-84	1999
	Wong, Dr. Gordon	Parochial LR	09-Oct-87	1999
Church of the Redeemer, Thessalon	Anderson, Mr. Syd	Parochial LR	11-Mar-85	1999
	Brauer, Mrs. Ann	Parochial LR	01-Jun-98	1999
	Kline, Selby	Parochial LR	01-Jun-98	1999
	Latulippe, Ms Donna	Parochial LR	01-Jun-98	1999
	Peterson, Ms Carol	Parochial LR	31-May-90	1999
Holy Trinity, Sault Ste Marie	Stopes, Mr. Ernest	Parochial LR	16-Nov-75	1999
	Dickson, Mr. Robert	Parochial LR	28-Jun-90	1999
	Glover, Mrs. Fran	Parochial LR	01-May-89	1999
	Holmes, Mrs. Marie	Parochial LR	05-Jan-88	1999
	Komhyr, Mrs. Donna	Parochial LR	25-Apr-95	1999
	Lay, Mr. Ross	Parochial LR	25-Apr-95	1999
	Meakin, Mr. Geoff	Parochial LR	25-Apr-95	1999
St. George & St. Joseph, St. Joseph's Is	Mergaert, Ms Kathleen	Parochial LR	25-Apr-95	1999
	Brown, Mr. Patrick	Parochial LR	03-Oct-96	1999
	Ingram, Mr. Nelson	Parochial LR	01-Sep-91	1999
	Kent, Mr. Ron	Parochial LR	30-Jan-92	1999
	Taylor, Mr. David	Parochial LR	30-Jan-92	1999

Parish	Name	Layreader Status	First Licensed	Renewed
St. John's, Sault Ste Marie	Walls, Mrs. Maureen	Parochial LR	29-Jan-90	1999
St. John's, Garden River	Grawbarger, Miss Lana	Parochial LR	24-Dec-90	1999
	Williams, Mrs. Bontje	Parochial LR	24-Dec-90	1999
St. Luke's Cathedral, Sault Ste Marie	Cockburn, Mr. John C.	Parochial LR	05-Mar-98	1999
	Larocque, Mrs. Joyce	Parochial LR	06-Jan-93	1999
St. Matthew's, Sault Ste Marie	McMurray, Mr. Sean	Parochial LR	21-Mar-89	1999
	Weir, Ms Alison	Parochial LR	23-Mar-98	1999
St. Paul's, Wawa	Boyd, Mrs. Beverly	LR-in-training	23-Mar-98	1999
	Brien, Mr. Ken	Parochial LR	30-Sep-85	1999
	Long, Ms. Ruth	Parochial LR	19-Mar-91	1999
St. Paul's, Wawa	McMann, Mr. Ed	LR-in-training		1999
St. Peter's, Sault Ste Marie	Birkinshaw, Mr. Keith	Parochial LR	22-Apr-92	1999
	Curtis, Mr. William E.J.	Parochial LR	01-Mar-84	1999
	LePage, Ms Heather	Parochial LR		1999
	May, Mrs. Mabel	LR-in-training		1999
St. Peter the Apostle, Elliot Lake	Coates, Mr. George	Parochial LR	10-Dec-91	1999
	Cosier, Mr. Ray	Parochial LR	01-Nov-89	1999
	Emmerson, Mr. Cyril	Parochial LR	10-Dec-91	1999
	Gorton, Ms Audrey	Parochial LR	03-Oct-96	1999
	Nicolson, Ms Aideen	LR-in-Training	30-Sep-98	1999
	Swift, Mr. Thomas Ian (Jack)	LR-in-Training	30-Sep-98	1999
	Walker, Ms Laura	Parochial LR	03-Oct-96	1999
St. Saviour, Blind River	Farrell, Mrs. Donna	Parochial LR	14-Feb-89	1999
	Kirchmeir, Mr. Wolf	Parochial LR	05-Dec-82	1999
	Solomon, Mr. Alexander	Parochial LR	14-Feb-89	1999
All Saints, White River	Linklater, Mr. Earle James	LR-in-Training	18-Dec-90	1999
	Makepeace, Ms Bernice	LR-in-training	03-Oct-96	1999
	Morgan, Ms Jeanne	LR-in-training	03-Oct-96	1999
St Mark, Heyden	Gaines, Mr. Henry	Parochial LR	02-Apr-80	1999

Algoma Deanery Total Number of Parish Lay Readers: 50

Muskoka Deanery

All Saints, Bala/MacTier	Ineson, Mr. Fred	Parochial LR	17-Feb-82	1999
All Saints, Huntsville	Binks, Mr. Malcolm	Parochial LR	01-Aug-96	1998
Lake of Bays Parish, Lake of Bays	MacKinnon, Mrs. Rose	Parochial LR	21-Feb-94	1997
	Magee, Dr. Gary	Parochial LR	14-May-93	1997
	Nangle, Ms Barbara	Parochial LR	28-Nov-96	1997
North Muskoka Pioneer Parish	McLean, Mr. John	Parochial LR	21-Feb-94	1999
St. Thomas, Orville	Brown, Ms Doris	Parochial LR	30-Sep-85	1999
	Forbes, Mrs. Helen	Parochial LR		1998
Redeemer, Rosseau	Crawford, Mrs. Margaret	Parochial LR	22-Jan-85	1999
St. Stephen, Rosseau	Poole, Ms Sharyn	Parochial LR	15-Oct-93	1999
Almaguin Parish	Jeffery, Mr. Larry	Parochial LR	25-Apr-95	1999
	Lloyd, Ms Ruby	Parochial LR	25-Apr-95	1999
	Maeck, Mr. Ron	Parochial LR	25-Apr-95	1999
	Putman, Ms. Mary	Parochial LR	25-Apr-95	1999
St. Thomas', Bracebridge	Scott, Mr. Munroe	Parochial LR	09-May-93	1999
Trinity, Parry Sound	Bennett, Mrs. Barbara	Parochial LR	01-May-95	1999
	Bondrager, Mr. John	Parochial LR	01-May-95	1999
	Bradshaw, Mr. David	Parochial LR	01-May-95	1999
	Bradshaw, Mrs. Lyn	Parochial LR	01-May-95	1999
	King, Mrs. Doris	Parochial LR	03-Jun-84	1999
	Thompson, Mr John	Parochial LR	03-Jun-84	1999
Trinity-St. Alban's, Bala/Mactier	Hardie, Mrs. Carol	Parochial LR	24-May-95	1999
	Husband, Mr Ted	Parochial LR	18-Apr-90	1999

Parish	Name	Layreader Status	First Licensed	Renewed
Trinity-St. Alban's, Bala/MacTier	Marsh, Mr. John	Parochial LR	19-Feb-88	1999
	Marsh, Mrs. Lenore	Parochial LR	01-Feb-93	1999
Rural Muskoka Trinity Parish	Brown, Ms Carolyn	Parochial LR	24-Oct-98	1999
	Elliott, Ms Shirley	Parochial LR	18-Apr-96	1999
	Roynon, Ms. Veronica	Parochial LR	18-Apr-96	1999
	Woods, Ms Alva	Parochial LR	18-Apr-96	1999
Parish of Muskoka Lakes	Campbell, Mr. Wilbert G.	Parochial LR	20-May-92	1999
	MacNaughtan, MS Helen	Parochial LR	28-Nov-96	1999
St. James', Gravenhurst	Flavell, Mr. William	Parochial LR	15-Oct-93	1999
	Henderson, Ms Gail	Parochial LR	18-Nov-98	1999
	Shakespeare, Mr. Stephen	Parochial LR	18-Nov-98	1999
	Shakespeare, Mr. Derek	Parochial LR	18-Nov-98	1999
Good Shepherd, Emsdale	Launchbury, Mrs. Madeline	LR-in-training	01-Jun-98	1998
	Stradwick, Ms Nancy	LR-in-training	03-Oct-96	1997

Muskoka Deanery Total Number of Parish Lay Readers: 37

Sudbury Deanery

Western Manitoulin, Gore Bay All Saints, Coniston	Panton, Mrs. Nancy	Parochial LR	20-Apr-94	1999	
	Beaudoin, Ms Sherry	Parochial LR	01-Dec-98	1999	
	Groulx, Mr. John	LR-in-training	01-Dec-98	1999	
	Hann, Ms Anna	LR-in-training	01-Dec-98	1998	
	Prescott, Mr. Maxwell	LR-in-training	01-Dec-98	1999	
	Swan, Dr. Graham	LR-in-training	01-Dec-98	1999	
	Thompson, Mrs. Helen	Parochial LR	13-Dec-83	1998	
Christ Church, Lively Ascension, Sudbury Epiphany, Sudbury	White, Mr. David	LR-in-training	23-Mar-98	1998	
	Osmond, Ms Christine	Parochial LR	25-May-94	1999	
	Bregman, Mr. Pieter	Parochial LR	02-Sep-98	1999	
	Collinson, Miss Marilyn	LR-in-training	02-Sep-98	1999	
Holy Trinity, Little Current	Germond, Mrs. Anne	Parochial LR	26-Mar-93	1999	
	Gillespie, Mr. James	Parochial LR	02-Sep-98	1999	
	Simmie, Mr. Neil John	Parochial LR	11-Jan-79	1999	
	Zinkie, Mr. Ronald	LR-in-training	02-Sep-98	1999	
	Hall, Mrs. Nancy	LR-in-training	12-May-95	1999	
	Hardy, Ms Darlene	LR-in-training	08-Mar-99	1999	
	McMurray, Mr. Tom	LR-in-training	12-May-95	1999	
	Nardi, Ms Maryanne	LR-in-training		1999	
	Snellen, Ms Yvonne	LR-in-training	08-Mar-99	1999	
	Wilson, Mrs. M. Connie	Parochial LR	10-Dec-85	1999	
Resurrection, Sudbury St. Alban's, Capreol	Fowler, Mr. David	LR-in-training	23-Mar-98	1999	
	Higgins, Ms Jackie	Parochial LR	20-Apr-94	1999	
St. James', Massey St. James', Massey St. James, Lockerby St. John the Divine, Copper Cliff	Spencer, Ms Diane	Parochial LR	20-Apr-94	1999	
	Covin, Ms Joy	Parochial LR		1999	
	McDowell, Mr. Nelson	LR-in-training		1999	
	McNally, Mr. Patrick	Parochial LR	13-Dec-83	1998	
	Bird, Ms Fran	LR-in-training	02-Sep-97	1998	
	Cole, Mrs. Sheila	Parochial LR	20-Sep-93	1998	
	Klugman, Dr. Michael	Parochial LR	02-Feb-87	1998	
	Saddington, Mr. John	LR-in-training	14-Mar-89	1998	
	St. Paul's, Manitouwaning	Anstice, Ms Esther	Parochial LR	08-Jun-98	1998
		Miller, Ms Claire	Parochial LR	08-Jun-98	1998
Miller, Ms Jenny		Parochial LR	08-Jun-98	1998	
Smith, Mr. David		Parochial LR	21-Jun-73	1997	
Thompson, Mrs. Kate		Parochial LR	25-May-94	1998	
St. George the Martyr, Espanola St. John's, Webbwood	Keenan, Dr. C.	Parochial LR	29-Jun-91	1997	
	LaFolley, Mr. Lorraine (Chuck)	Parochial LR	16-Apr-92	1997	

Parish	Name	Layreader Status	First Licensed	Renewed
Gowan Gillmor Chapel, Spanish River	Owl, Mr. Harvey	Parochial LR	16-Apr-92	1997
St. Mark's, Garson	Crawford, Mr. Bill	LR-in-training	20-Apr-94	1999
	Lee, Mr. Joseph	LR-in-training	23-Mar-98	1999
	McCourt, Mrs. Lillian	LR-in-training	23-Mar-98	1999
	Buie, Mrs. Mary	Parochial LR	21-Mar-90	1999

Sudbury Deanery Total Number of Parish Lay Readers: 43

Temiskaming Deanery

Christ Church, Englehart	Byerlay, Mr. Gladwyn	Parochial LR	15-May-88	1998	
	Byerlay, Mrs. Audrey	Parochial LR	15-May-88	1998	
	Drew, Mrs. Diane	Parochial LR	04-Oct-90	1998	
	Loiselle, Mrs. Shirley	Parochial LR	15-May-88	1998	
	Stark, Mrs. Dorene	Parochial LR	15-May-88	1998	
	Valley, Miss Evelyn	Parochial LR	04-Oct-90	1998	
	Wallace, Mrs. Jean	Parochial LR	15-May-88	1998	
St. Brice's, North Bay	Bailey, Ms Gina	Parochial LR	31-Dec-94	1998	
	Bizzell, Mr. Alex	Parochial LR	08-Mar-99	1999	
	Black, Mr. Robert	Parochial LR	14-Nov-90	1998	
	Burton, Mr. William	Parochial LR	01-Apr-80	1998	
	Jensen, Mr. Aase	Parochial LR	08-Mar-99	1999	
	Randall, Mr. Al	Parochial LR	14-Nov-90	1998	
	Rothwell, Mr. John	Parochial LR	14-Nov-90	1998	
	Savard, Mr. Dan	Parochial LR	08-Mar-99	1999	
	St. Faith's, Charlton	Bott, Mrs. Laurel	Parochial LR	15-May-88	1998
		Newton-White, Miss Muriel	Parochial LR	15-May-88	1998
St. John the Divine, North Bay	Chambers, Heather	Parochial LR	23-Mar-98	1999	
	Irwin, Mr. John	Parochial LR	23-Mar-98	1999	
	Johnson, Mr. Dave	Parochial LR	23-Mar-98	1999	
	Medicoff, Jody	Parochial LR	23-Mar-98	1999	
	Saad, Mr. David	Parochial LR	23-Mar-98	1999	
	Whatmore, Christine	Parochial LR	23-Mar-98	1999	
St. John the Evangelist, New Liskeard	Bythell, Mr. David	LR-in-training	01-Jan-98	1998	
	Hooey, Mrs. Marguerite	Parochial LR	30-Sep-93	1998	
	Uttley, Mrs. Deborah	Parochial LR	02-Sep-97	1998	
	St. Mary Magdalene, Sturgeon Falls	Piche, Mrs. Lois	Parochial LR	03-Feb-86	1997
St. Paul's, Haileybury		Park, Mr. Brian	Parochial LR	19-May-86	1999
Parish of Powassan	Cameron, Mr. Alexander	Parochial LR	26-Jul-94	1999	
	Grawbarger, Mr. Brian	Parochial LR	24-Sep-89	1999	
	Grawbarger, Mr. Michael	LR-in-training	01-Jun-98	1999	
	Loy, Mr. Robert	Parochial LR	24-Sep-89	1999	
	Nicholson, Mr. Rayman	Parochial LR	24-Sep-89	1999	

Temiskaming Deanery Total Number of Parish Lay Readers: 33

Thunder Bay Deanery

Church of the Holy Spirit, Manitouwadge	Plummer, Mr. Sheldon	Parochial LR	21-Nov-81	1999
St. John the Evangelist, Thunder Bay	Kraft, Mrs. Deborah	Parochial LR	01-Jun-98	1999
Nipigon Bay Parish	Hastie, Mr. Richard	LR-in-training	08-Mar-99	1999
Nipigon Bay Parish, Nipigon	Marceau, Mrs. Kathleen	LR-in-training	21-Oct-97	1999
	Procunier, Mrs. Eileen	LR-in-training	21-Oct-97	1999
St. George's, Thunder Bay	Bachinski, Mr. Samuel Raymond	LR-in-training	23-Mar-98	1999
	Bachinski, Mr. Samuel Patrick	LR-in-training	23-Mar-98	1999
	Koropeski, Mrs. Ingrid	Parochial LR	24-Nov-86	1999
	Meakin, Mr. Bill	Parochial LR	24-Nov-86	1999
St. Luke's, Thunder Bay	Gorst, Mr. Larry	Parochial LR	22-Sep-92	1998

Parish	Name	Layreader Status	First Licensed	Renewed
St. Luke's, Thunder Bay	Hamill, Mr. Ted	Parochial LR	22-Sep-92	1998
	Hartley, Mrs. Diane	LR-in-training		1998
	LeCocq, Mrs. Lynne	Parochial LR	16-Dec-92	1998
	LeCocq, Mr. Rae	Parochial LR	16-Dec-92	1998
	Mark, Mrs. Patricia	LR-in-training	03-Oct-96	1998
	McVeigh, Mrs. Jennifer	Parochial LR	16-Dec-92	1998
	Sutton, Mr. James	LR-in-training		1998
	Pearce, Mr. Jerome Robert	Parochial LR	05-Feb-91	1997
St. Michael, Thunder Bay	Aedy, Leonora	LR-in-training	23-Mar-98	1998
	Carr, Anne	Parochial LR	07-Jan-99	1999
	Douglas, Ruth Anne	LR-in-training	23-Mar-98	1998
	Fugelsang, Ms. Barbara J.	LR-in-training	02-Sep-97	1997
	McCormack, Mr. Scott	Parochial LR	05-Feb-91	1997
	Rose, Mr. Eldred	Parochial LR	01-Mar-82	1997
	Evans, Mr. Arthur James	LR-in-training	01-Jun-98	1999
St. Stephen the Martyr, Thunder Bay	Patterson, Mr. Todd	LR-in-training	17-Mar-97	1999
	Swayze, Mrs. Diane Heather	LR-in-training	01-Jun-98	1999
	Bell, Mr. David	LR-in-training	23-Apr-90	1999
Trinity, Marathon	Bell, Mr. Brian	Parochial LR	25-Jun-86	1999
	Besarah, Ms Beulah	LR-in-training		1999
St. Stephen the Martyr, Thunder Bay	Gagnon, Ms Cathy	LR-in-training	03-Oct-96	1999
Trinity, Marathon	Sutherland, Mr. Robert M.	Parochial LR		1999
St. Stephen the Martyr, Thunder Bay	Briggs, Mrs. Gail	Parochial LR	16-Dec-92	1999
St. Thomas', Thunder Bay	Gilbert, Dr. Allan F.	Parochial LR	02-Apr-96	1999
	Harris, Robert J.	LR-in-training	28-Nov-96	1999
	Kiramathypathy, Mr. Daniel	Parochial LR	30-Dec-97	1999
	Landy, Mr. Leonard	Parochial LR	16-Dec-92	1999
	Merkley, Ruth	LR-in-training	30-Dec-97	1999
	Wright, Mrs. Sylvia	Parochial LR	30-Dec-97	1999

Thunder Bay Deanery Total Number of Parish Lay Readers: 39

Total of Parish Lay Readers in diocese 202

March 4, 1999

The Right Reverend Ronald C. Ferris
Bishop of Algoma
Anglican Church Offices
Box 1168
Sault Ste. Marie, ON
P6A 5N7

Dear Bishop Ron:

Re: **Lay Readers Task Force
Implications For Decision Making**

Please find attached the results of our research studies for the Lay Readers Task Force. Information was gathered from a variety of sources in order to achieve the primary research goal:

*To determine the optimal role and function
of lay readers in the Diocese of Algoma*

There are several reports in this package including:

1. Survey Findings

- Overall Findings (1 page)
- Key Findings – Lay Readers Survey
- Key Findings – Clergy Survey
- Key Findings – Parishioner Survey
- Key Findings – Wardens/Advisory Board Survey

2. Other Information Sources

- Lay Ministry in Other Denominations (2 pages)
- Summary of Information from other Canadian Dioceses (chart – 1 page)

We have discussed our findings, as a team, and have reached consensus on the nature and scope of the major issues. Here is an overview of these issues as we see them.

Issue #1

Should the expectations of the role of Lay Readers be clarified?

Answer of the Task Force: **Yes**

The research demonstrates that Lay Readers are active assistants to clergy. Lay Readers conduct complete services, including preaching, when the clergy are absent. Lay Readers are beginning to do pastoral counselling and visitations.

Lay Readers Task Force
Implications For Decision Making
Page 2

People should no longer be licensed to be Lay Readers if their primary function is only to read scripture during Sunday services. Lay Readers should be expected to conduct services in absence of clergy as well as do some form of mission work depending upon their spiritual gifts – e.g. organizing Bible study groups, pastoral visitations and counselling, community activism.

However, we have respect for existing lay readers and their current roles. We don't expect existing lay readers to augment their roles and activities if they don't want to. These recommendations are for Lay Readers In Training and interested existing Lay Readers.

We would also like to see more of a team ministry approach encouraged between incumbents and Lay Readers. We feel that the 'assistant' image limits the scope of the role of Lay Readers.

Issue # 2

Should this Task Force recommend changes to the canon on Lay Readers?

Answer of the Task Force: Yes, 1 mild change only

Our research demonstrates that clergy want to be part of this process and want to discuss the issues in group sessions. We feel that it is too soon to recommend major, concrete changes to the canon before clergy have discussed the issues at Synod '99. We want to build a team and do not want to polarize people. We are planning to discuss the issues at a 1 hour information session at Synod '99.

However, at this point, we are making 1 small recommendation for a change to the current Canon 1-4. **We feel that all Licensed Lay Readers should automatically become Eucharistic Assistants (in church) without an additional licence.** This change would fit into sub-section 8, Eucharistic Assistants. The revised sub-section would read:

8. a)

All Lay Readers are authorized to assist with the administration of the Sacrament of Holy Communion in church.

The current sub-sections 8 - a, b and c would then become sub-sections 8 - b, c and d.

Issue #3

How Can Ongoing Training Needs Be Met?

Answer of the Task Force: Through a variety of methods including the development of additional training materials, continuing education, small group training sessions, changing of location of Lay Readers conference (will be changed for the next conference)

**Lay Readers Task Force
Implications For Decision Making
Page 3**

It is refreshing to note that so many lay readers are interested in improving their knowledge and their ministerial skills. The training needs are dependent upon the specific task requirements. Developing training options is an outcome of this study and could become the focus of a follow-up task force.

Issue #4

Status Quo Lay Readers –What is their fit?

Answer of the Task Force: Recognize and respect their current roles

Nearly 1/3 of the lay readers are satisfied with their current roles and do not want their roles expanded.

Issue #5

Should more ministries be licensed?

Answer of the Task Force: No

The additional administration required to manage more licensed ministries would negate the value of control and standardization. However, grief, senior and addiction counselling require proof of training, due to their special skill requirements. This issue needs additional discussion at Synod.

Issue #6

Are Deanery evaluators required to license Parochial lay Readers?

Answer of the Task Force: More discussion needed at Synod

Clergy are interested in simplifying the licensing process and most feel that they have the necessary acumen to decide when the lay reader in training is ready to be licensed.

Issue #7

How Can These Results Assist In The Recruitment and Training of Lay Readers?

Answer of the Task Force: Provide Insight Into The Scope of Lay Readers

The clergy profile of the optimal characteristics of lay readers could be printed and circulated to all clergy. As well, the summary of 'Dream' Lay Readers and 'Nightmare' Lay Readers could be included in all training materials as what to do and what not to do. We feel that these results will be a helpful resource tool.

Issue #8

Should the name, **Licensed Lay Reader**, be changed?

Answer of the Task Force: Yes, it should be changed to **(Licensed) Lay Minister** as the scope continues to expand.

However, the name change should be an outcome that reflects the changing nature of Lay Readers. It needs more support before a name change to the canon is recommended.

There is support amongst all 4 survey groups for the term of **Licensed Lay Minister**. However, the support is not a widespread majority. Lay readers at 47% presented the highest support for the name change to Lay Minister, followed by Clergy at 39%, Wardens/Board Members at 32% and Parishioners at 29%.

There are advantages to changing the name. The current name limits the perceptions of the scope of the nature of the ministries. Lay Readers would have more credibility amongst parishioners and amongst the community at large if there are known as Lay Ministers. Parishioners like being visited by a priest. Would a visit by a Lay Minister be more palatable to them than a visit by a Lay Reader?

There are also Canadian precedents to changing the name. Several Anglican dioceses are now using the term Lay Minister (of Word and Sacrament).

In conclusion, we are looking forward to circulating these findings and to some energetic discussion of the issues at Synod. All of the task force, except Ken Brien, will be attending Synod and will be able to participate in the presentation and discussions.

It is been a privilege to gather this information, to analyze it and to reflect upon it. We sincerely hope that it provides a foundation for the ongoing growth and development of Lay Readers in this diocese.

Yours sincerely,



Deborah Kraft, Chair
Lay Readers Task Force
Tel: 1-807-343-9568 (w)
1-807-345-4732 (h)

Submitted on behalf of the Task Force members:

Dr. David Gould
Warden of Lay Readers
Sault Ste. Marie

Ken Brien
Lay Reader
Wawa

Deacon Lee Sax
Marathon

OVERALL FINDINGS

1. There was a **high response rate** to all 4 surveys:

Lay Readers Survey

n = 107 out of approximately 200 lay readers

54% response rate amongst all lay readers in training and lay readers

Clergy Survey

n = 33 out of 66 clergy in the Diocese of Algoma

50% response rate

Parishioners Survey

n = 269

Excellent response rate for statistical purposes

Rough estimate that there are 20,000 parishioners in the Diocese

Wardens/Advisory Board Survey

n = 75

Probably represents 30 – 40% of the 110 parishes in the Diocese

2. Lay readers have a positive image amongst clergy, wardens, board members and parishioners. They are viewed as *assistants/helpers to clergy*.
3. The demographic profile of the lay readers who responded to the survey is that they are retired men or women, over the age of 50, with a postsecondary education.
4. The scope of lay reader ministries is expanding as more lay people are reading scripture and assisting in services.
5. The current name limits the scope of activities of this ministry.
6. No more ministries should be licensed but specific training requirements need to be established and met particularly in the areas of Addiction Counselling, Grief Counselling and Ministry to Seniors.
7. Individual parishes need to spend more time developing a process to recognize and utilize the individual spiritual gifts of all parishioners. The nature of the ministries undertaken by lay readers will be dependent upon the specific needs of the parish and of the community.
8. Lay readers would like more training in sermon preparation, pastoral counselling, grief ministries and conducting Bible study sessions.

KEY FINDINGS

1. Many new lay readers completed the survey. 27% of the respondents have been licensed for 1 year or less.
2. 68% of the respondents are parochial lay readers, 18% are lay readers in training and 14% are diocesan lay readers.
3. Most people (89%) received their original license in the diocese of Algoma.
4. The majority of the lay readers received their licence through practical experience followed by a recommendation from parish officials.
5. Lay readers enjoy:
 - Being able to help
 - The privilege of serving the Lord in this way
 - Taking services – *I love planning and taking services*
 - Learning more about the word of God and Anglican history and tradition
6. Lay readers were motivated to become lay readers by a desire to serve, coupled with encouragement from the rector. For many lay readers, it is a natural progression from being a committed church member.
7. The process is usually initiated by the rector (68%). Invitations by clergy and church leaders are considered to be the best way to recruit new licensed lay readers.
8. The frequency of typical duties performed by lay readers is:

Activity	Average Frequency Rating (out of 5)
Reading scripture lessons	3.57
Conducting Sunday services in absence of clergy	3.52
Membership on advisory board	3.10
Service planning with clergy and/or others	2.70
Social or outreach action	2.64
Leadership activities beyond the parish	2.48
Singing in choir	2.04
Delivery of communion to shut-ins	2.01
Leading church Bible studies	1.87
Sunday School teaching	1.80
Pastoral counselling of parishioners	1.76
Youth group activities	1.73

Lay readers' primary activities are to read scripture and to conduct services in the absence of clergy. However, lay readers are also visiting hospitals, aiding seniors, scheduling lesson readers, supporting the clergy and praying.

9. The majority of the lay readers feel that the ministries of Addiction Counselling, Ministry to Seniors and Grief Counselling should be licensed.
10. There is currently almost no financial compensation for lay readers. 91% of the lay readers are not compensated.
11. The Diocesan lay readers usually receive an honorarium of \$25 - \$50 for conducting a service outside of their home parish.
12. Although more than half of the lay readers feel that they received enough training, nearly 30% of the respondents do not feel that they had enough training before they were licensed.
13. Lay readers would like more training in:
 - Sermon Preparation (58%)
 - Pastoral Counselling (45%)
 - Grief Ministry (43%)
 - Bible Study (42%)*Youth Work (6%) and Church Music (9%) received the lowest scores. Please refer to Question #35 in the Frequency Tables for the scores of all training areas.
14. 27% of the lay readers would like to do 'nothing more' in terms of additional tasks. Another 27% would like to conduct complete services and 27% are interested in pastoral counselling.
15. Most lay readers feel that their parish makes use of their spiritual gifts.
16. The lay readers want to be known as **Licensed Lay Ministers**. 47% of the lay readers prefer this revised title, while 21% want to maintain the current title. All other potential names received low support.
17. 75% of the respondents are over the age of 50. There were no respondents whatsoever in the 26 – 35 year old age bracket.
18. There was nearly a 50:50 split of males:females completing the survey.
19. Nearly half of the lay readers are retired while 34% work full-time.
20. The lay readers are an educated group of people. Over 80% of them have some form of postsecondary education.

21. There appear to be 2 distinct groups of lay readers:

Group 1: The Status Quo

Lay readers who are satisfied with their existing duties. They do not want to increase the scope of their lay reader ministries.

I have no desire to do many of the things that you are saying are the duties of a lay reader.

Group 2: The Unfulfilled

Lay readers who want more training and more opportunities. They want the name to be changed to reflect all the ministries that can be undertaken.

Change the name 'Lay Reader' as soon as possible as it has created in the minds of many, limiting factors as to what a lay person can and should do in a ministry such as this.

All should do much more than just read scripture.

KEY FINDINGS

1. Lay readers are still reading scripture and assisting in the service more than participating in any other activity.
2. Clergy feel that the most important activity areas for lay readers are:
 - Conducting services, including preaching, in the absence of clergy and
 - Assisting in services in the presence of clergy

	Average Frequency Rating (out of 5)	Average Importance Rating (out of 5)
Reading of Scripture during services	4.20	3.90
Conducting services in absence of clergy	3.39	4.42
Preaching in absence of clergy	3.35	4.31
Preaching in presence of clergy	2.17	3.20
Assisting in services in presence of clergy	4.34	4.36
Delivery of communion to shut-ins	2.19	2.94
Leading parish Bible studies	2.35	3.24
Counseling for parishioners (e.g. addictions, marriage preparation, grief)	1.60	2.24
Planning of services with clergy/others	3.07	3.57
Membership on Advisory Board	3.59	3.30
Participation in music ministry	2.72	2.82
Social or outreach community action	3.31	3.38
Youth group leadership/participation	2.16	2.60
Leadership activities beyond the parish (e.g. Deanery Council, Diocesan committees)	3.10	3.21
Leadership in ecumenical mission or special evangelical outreach	2.84	3.17

3. Lay people are currently performing many of the above activities as 85% of the clergy say that lay people read scripture during services and 36% state that lay people are also assisting during services.
4. The majority of the clergy do not want to license any more activities, due to the additional administrative work that would be required. However, grief counselling (30% of respondents feel that it should be licensed) and addiction counselling (24%) are areas that require careful training and support.

We can get a little carried away in having the Bishop responsible for too much!

5. Clergy feel that lay people can do most ministries except:
 - Preside at the eucharist
 - Preside at weddings

6. Compensation should be given to lay readers for:
 - Conducting services outside the parish (55% of clergy said 'Yes')
 - For long term situations in the absence of a rector (70% said 'Yes')
 - For travel expenses (70% said 'Yes')

7. Only 15% of the respondents want to keep the term 'Licensed Lay Reader'. The preferred term for lay people who are licensed to conduct certain ministries such as conduct services is:
 - **Licensed Lay Minister (39% of respondents)** followed by
 - Licensed Lay Reader (15%)
 - Licensed Lay Worker (15%) and
 - Licensed Lay Pastor (9 %)

8. The 3 most important qualities that clergy look for when selecting lay readers are:
 - Commitment
 - Desire for spiritual growth
 - Ability to be a team player

Note that age and gender are not very important as selection criteria.

	Average Importance Rating (out of 5)
Commitment	4.82
Availability	4.00
Skill	4.06
Leadership	4.15
Education	3.12
Reflective of parish diversity	3.43
Age	2.19
Gender	1.45
Congeniality	3.91
Ability to be a team player	4.52
Desire for spiritual growth	4.61

9. The clergy gave detailed insightful answers to several open-ended questions that complete the survey.
 - **"Dream lay readers"** are committed Christians, desiring spiritual growth, who are eager to learn, willing to be team players and sensitive to the needs of others.

 - **"Worst nightmare lay readers"** are self-centred people with a need for power, who do not share 'the stage' and feel that they already know everything.

-
- Although on the surface, many of the ministries that are done by ordained deacons are also done by licensed lay readers, the ministry differs in terms of the level of training and commitment. Deacons have *a call to ordained ministry*.
 - The recruitment, training and licensing process for lay readers could be improved by:
 1. Providing more comprehensive, standardized training
 2. Clarifying ministries that are included in the scope of activities
 3. Having licensing approval by incumbent and by advisory board only
 4. Looking for potential lay readers in Bible study groups and in prayer groups
 - Some current lay readers aren't sure they want more roles and more responsibility in e.g. the area of mission.

If the role of lay readers change, it is possible that some that are now lay readers would not be the right people

- The specific scope of lay reader activities appears to be dependent upon the specific needs at the parish level.

KEY FINDINGS

1. There was a large response from parishioners throughout the Diocese of Algoma with 269 parishioners completing the survey.
2. 89% of the respondents think positive, specific words in association with lay readers. The top of mind words in descending order of frequency are:

Words Mentioned	Frequency	Percentage
Assistants/helpers	83	31%
Lesson readers	64	22%
Devoted/dedicated/committed	23	8%

Lay readers are a source of support to clergy and lead worship services when the incumbent is away.

3. 75% of the respondents are aware that lay readers require special training and are licensed by the Bishop on an annual basis.
4. The main duties that parishioners feel that lay readers do in their respective parishes are to read scripture (38% of respondents) and to conduct services (32%).
5. The preferred name for lay readers is still **Lay Reader** (34% of respondents), followed by Lay Minister (29%) and then Lay Worker (19%). Because so many people feel that the main responsibility of lay readers is to read scripture, the title of lay reader is still perceived as relevant. However, some people feel that the current name does *not reflect accurately the function of lay readers*.
6. Only 28% of the respondents have comments or suggestions on how to improve the deployment of lay readers across the Diocese of Algoma. Many parishioners are unaware of possible new roles for the use of lay readers. The comments relate to having lay readers do outreach activities (e.g. visitations to the sick and to the elderly).
3. 75% of the respondents are over the age of 50. Does this reflect the average age of Anglicans currently in the pews? Or were people under the age of 50 just not interested in completing the survey?

KEY FINDINGS

1. Most wardens/board members state that their parish has 4 or more lay readers.
2. The primary roles of the lay readers are to:
 - Read scripture (91%) and
 - Conduct services (81%)
3. Most wardens and board members (64%) do not have any duties in mind that they wish lay readers would do or do more of in the parish. However, a third of the wardens and advisory board members would like to see lay readers doing more visitations of the sick.
4. The greatest advantage of having lay readers is that they assist the clergy.
5. These respondents do not have a consensus on the optimal title for lay readers. 32% prefer Licensed Lay Minister, 23% prefer Licensed Lay Worker and 19% prefer the existing title.
6. The wardens/board members do not want any other ministries licensed with the possible exception of Addiction Counselling, Ministry to Seniors and Grief Counselling.
7. The best way to recruit new licensed lay readers is a combination of clergy invitations, training workshops and hand-on opportunities.
8. Only one-third of those respondents had comments or suggestions on how to make better use of licensed lay readers across the Diocese. These suggestions include:
 - Complete job descriptions
 - Proper training
 - Encourage lay readers to be role models
 - Conduct Bible studies

Amendment to Canon I-4: LAY READERS AND EUCHARISTIC ASSISTANTS

Background

The Lay Readers Task Force feels that all Licensed Lay Readers should automatically become Eucharistic Assistants (in church) without an additional licence. This change would fit into sub-section 8, Eucharistic Assistants.

Moved by: Dr. David Gould
Seconded by: Mr. Ken Brien

That Canon I-4 sub-section 8 be revised as follows:

- 8 a) All Lay Readers are authorized to assist with the administration of the Sacrament of Holy Communion in church.

The current sub-sections 8 a), b), and c) will become sub-sections b), c), and d).

Report of the
Diocesan Matrimonial Commission
To the Synod of the Diocese of Algoma
May, 1999

The Ecclesiastical Matrimonial Commission presently consists of six members:

The Very Rev. Lawrence Robertson, Chairman
The Venerable Rodney Andrews
Mrs. Jo Anstess
Mrs. Norma Hankinson
Ms. Lorna Rudolph
Mr. Anthony Vandenbosch

Mrs. Christine Wright is the Registrar.

During the period from January 1, 1997 to December 31, 1998, the Commission held 23 regular meetings and conducted one additional special review. The Commission considered 156 applications for remarriage after divorce.

111 applications had at least one party that was Anglican.
45 applications had no Anglican affiliation.
3 applications were not approved.
2 applications were deferred.
1 application was withdrawn.

One application for the Blessing of a Civil Marriage was granted.

No applications were received for Clarification of Marital Status.

Respectfully submitted,

Christine Wright

Christine Wright
Registrar

Report of the *Mission 2000* Committee for Diocese of Algoma Synod 1999

Mission 2000 began as an initiative for Synod 1997. Each of the parishes in the Diocese were asked to bring to Synod a "green leaf" indicating a new initiative they would like to undertake in the areas of evangelism, welcoming, neighbourhood outreach or social action. In his Synod charge Bishop Ferris spoke about a diocesan *Mission 2000* team "that will monitor, share learnings, and assist the parishes as they undertake these new initiatives." To this team was added a *Mission 2000* team leader for each parish to encourage follow-through on the parish initiatives. Together the goal was to move forward as a diocese in mission. As the Bishop said, "Let us consciously work together to gather a larger Church than we had twenty years ago. Let us challenge the wisdom of this fading age and that all too prevalent presupposition of inevitable decline....Let us be driven by the apostolic, gathering love of Christ."

The diocesan *Mission 2000* team, formed in the fall of 1997, met for the first time in early 1998. It is composed of two members from each deanery plus Bishop Ferris, chairperson Cheryl Kristolaitis and diocesan staff Rosalie Goos. The members for 1997-1999 are George Hill and Gary Botha (Algoma), Gail Henderson (until fall 1998) and Barbara Nangle (Muskoka), Patrick McNally and Nancy Panton (Sudbury/Manitoulin), Ken Amer and Rick Arbour (Temiskaming) and Krista Walter and Karl Ratz (Thunder Bay). Following our initial face-to-face meeting our work has continued with two teleconference meetings and email/mail communication.

The two main goals of the *Mission 2000* team have been to provide vehicles for parishes in the diocese to learn from one another and to provide training in specific areas as needed.

To meet the first goal we initiated the *Mission 2000 Idea Exchange* column monthly in the Algoma Anglican to reach all Anglicans in the diocese. Barb Nangle has done a wonderful job gathering and editing material for that. An occasional newsletter to parish *Mission 2000* leaders called *Passing It On* has been sent directly to parish leaders. A monthly bulletin insert for 1999 called *The Road Ahead* has also been created and is sent directly to parish clergy for inclusion in parish bulletins. (These will soon be available electronically on the diocesan website.) All of these initiatives have been to provide ways for parishes to learn from one another about various aspects of mission currently being undertaken in the diocese.

The second goal, to provide training for specific areas, has been slower in developing. Diocesan *Mission 2000* committee members participated in the Mutual Ministry Conference in 1998 from the clear awareness that mutual ministry and parish mission are closely linked. We have sent all parishes a questionnaire on their progress with the "green leaf" initiatives and are in the process of concluding the follow-up conversations to the questionnaire. From the information gathered through this the committee hopes to determine the kinds of training or skill development people most need in order to fulfill their parish mission goals. The plan for 1999 or early 2000 is to provide specific training, as requested by parishes, in ways most accessible to all areas of the diocese. We look forward to working with the new diocesan program staff on this goal once that person is in place.

The parishes of Algoma Diocese are engaged in mission on a variety of levels and in a wide range of areas. While some parishes are concerned that mission is just another demand on them in a time when survival is their top priority, many more see mission as a way to grow in faith and in outreach and so become a stronger and more vibrant witness to Christ. It is the hope of the *Mission 2000* diocesan committee to help parishes integrate mission in their overall plans for the parish on a continual basis.

Feedback is always welcome. Comments and questions may be directed to deanery representatives or the chairperson, the Rev'd Cheryl Kristolaitis (phone 705-472-6070; fax 705-495-3535; email greenhill@efni.com; mail 301 Main St. E. North Bay, P1B 1B3.)

**MUTUAL MINISTRY COMMITTEE REPORT TO 1999 SYNOD
DIOCESE OF ALGOMA**

The structure of having Mutual Ministry Representatives in each Deanery appears to be working well. Each Deanery has elected 3 or 4 representatives to take leadership in coordinating their Deanery Mutual Ministry Festivals and one representative voted to be on the Steering Committee for the Diocesan bi annual Mutual Minister Conference.

All five Deanery Festivals in 1998 have reported as being very successful and well attended. Each with a different flavour and focus. Keep up the good work!

Our 3rd Mutual Ministry Conference was a great success. Early in June 1998, 73 Anglicans from across the Diocese spent a weekend together at Sault College. The conference theme, "Called and Sent to be the Body of Christ" reinforced the emphasis our Bishop and diocese places on affirming and developing the gifts and ministry of each person - clergy and lay.

The 1998 conference delegates were self-selected rather than categories assigned - anyone could attend. 18 clergy and 55 lay were present. These delegates freely offered a wide variety of musical gifts and voices that blended in traditional and contemporary song. Folk from each deanery in turn prepared worship leadership. It was truly a living example of shared ministry as the Body of Christ.

The setting for the theme, using the metaphor of the body was presented by a medical physician and was accompanied with theological reflection. The workshops were all designed to strengthen our spiritual lives to nurture and help us grow so as to better carry out our ministry in the world. The evaluation reflected that each person left that conference just a little better equipped to go forth in Mutual Ministry as the Body of Christ in the world today.

The steering committee in thinking of the future of Diocesan Mutual Ministry Conference took a look at where the interest and energy for the next conference seemed to be. The majority of participants at the 1998 conference came from Muskoka, Sudbury/Manitoulin and Algoma Dioceses. Very few (although powerful and gifted) came from Temiskaming and Thunder Bay.

In evaluating the conference it was noted however, that Thunder Bay has held very successful Deanery Festivals each year and much of their energy and commitment has gone into these events.

Taking all of this into consideration the committee is recommending that the Mutual Ministry Conference for the spring of 2000 be held in Sudbury and focus on "Ideas for 2000" - "Proclaiming Jubilee and Building Community in Parishes"

We are inviting all those interested in celebrating this festival to come forward with their talents and enthusiasm. We will be actively trying to recruit the planning team and names of potential members at this Synod.

The Mutual Ministry Team remains prepared and available to help any Deanery Council with its festival program planning.

Respectfully submitted by: The Rev'd Margaret Johnston & Barbara Bolton. Co-Chairs.

POSTULANCY COMMISSION - DIOCESE OF ALGOMA

Report to Synod 1999

1. Overview of the Work of the Commission

The Commission meets three times a year, usually twice in Sudbury and once by teleconference. It functions in an advisory role to the Bishop.

At present the Diocese has three postulants (Mrs. Maureen Hair, Mrs. Gail Henderson and Miss Jody Medicoff). Jody is a theological student at the College of Emmanuel and St. Chad in Saskatoon.

It is important to note that postulancy does not guarantee ordination in the Diocese of Algoma or parish employment here. Postulancy is essentially a recognition that the person has been identified as a suitable candidate for ordained ministry in Algoma.

Occasionally requests come from persons outside our Diocese for consideration as postulants. Due to projection of needs for clergy in this Diocese, most of these inquirers are encouraged to continue their search elsewhere.

The majority of applications considered by the Postulancy Commission come from within the Diocese. Unfortunately, more applications are received than the Diocese can absorb in the future. The Commission considers each application very seriously, particularly regarding 'fit' and 'ability' for ministry in Algoma.

The Postulancy Commission has received applications from several candidates and these are being reviewed. Some persons from Algoma have undertaken studies at theological colleges with no expectation of ordination in this Diocese.

Since the last Synod in May 1997 Gary Botha, Edna Murdy and Rilla Sommerville have been ordained deacon. Gary Botha, Marty Keatings, Edna Murdy and Peter Simmons have been ordained priests. All these persons had graduated with a degree from a theological college.

2. Role of the Pastoral Chaplains

The Pastoral Chaplains meet with inquirers to help them determine the authenticity of their call from God, their suitability for ordained ministry and to help them work through the steps required by the Postulancy Commission.

Pastoral Chaplains keep in touch with theological college students from their deaneries, with inquirers living in their area and with newly ordained clergy assigned to work in their deaneries. The Chaplains meet with the Bishop and the Executive Archdeacon once each year and they participate in the Early Ministry Conference.

The Ven. Hugh Hamilton served as interim Pastoral Chaplain for the last year in the Deanery of Algoma.

The Pastoral Chaplains are:

Thunder Bay Deanery: The Rev. Paul Carr
Algoma Deanery: The Rev. Robert Elkin
Sudbury Deanery: The Rev. Guy Snell
Temiskaming Deanery: The Rev. Canon Jerry Smith
Muskoka Deanery: The Rev. Margaret Johnston

The Rev. Margaret Johnston is Coordinator of Pastoral Chaplains

3. Some Trends and Changes Affecting Postulancy

- A. Many of the persons making their way to the colleges have had a previous career, the majority are female, and many are forty years of age or older. Often they are new Anglicans. Not all the people who enroll in theological colleges are going on to ordination, but many are hoping to follow this route.
- B. Theological colleges are struggling with increased costs and reduced incomes. The Executive Archdeacon represents our Diocese on the Ontario Provincial Commission on Theological Education. The purpose of the Commission is to encourage the Ontario dioceses to support Huron College in London, Trinity College and Wycliffe College in Toronto and St. Paul's College in Ottawa. These four Ontario colleges are dedicated to preparing clergy for ordained ministry.

The Diocese of Algoma contributes \$ 5000.00 per year to the colleges through OPCOTE. The Budget Working Group is aware of the needs of the colleges and will be considering a possible increase in this amount.

- C. The number of salaried positions in the Anglican Church of Canada has decreased.

4. 'Areas of Competency'

Several years ago there was a growing recognition that formal theological college education was not accessible to all candidates for ministry in Algoma. It was felt that some individuals who feel called to ordination could benefit from alternate routes for preparation. In June 1993 a group of people from Algoma met at the Toronto School of Theology to prepare a list of competencies. This is seen as a minimum list of required areas of study and preparation, and has been adopted as the norm for preparation for ordained ministry in Algoma.

5. Selection and Nurture

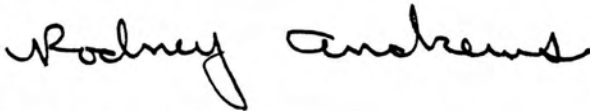
The Diocese of Algoma has developed a selection process that goes beyond national church requirements. We benefit from this process of nurturing competent and dedicated clergy professionals. As the Commission reviews applications, it will continue to confirm that the call to ordained ministry comes from God, is recognized by the Bishop, and is affirmed by the candidate's parish.

6. Thanks to Commission Members

The members of the Commission are:

Mrs. Mary Buie
Mrs. Sheila Cole
The Rev. Margaret Johnston
The Ven. Eric Paterson
Dr. Mary Richardson
The Rev. Dr. Don Thompson

The Diocese is indebted for the service of these dedicated and talented volunteers.



Rodney Andrews,
Executive Archdeacon
Coordinator of the Postulancy Commission

Youth Ministry

Youth ministry in Algoma has developed into a ministry for adults and the young people themselves. The role of Diocesan Coordinator is to encourage adults to work with young people in teaching them about their faith, how it can enrich their lives, and how to share this faith with others in their churches and elsewhere.

To encourage adults to volunteer in youth ministry, workshops have been prepared for various areas in leading youth. Some of these are:

Early Adolescence Ministry - led by Cheryl Kristolaitis and Tina Iida (National Church)

Involving Youth in Congregational/Parish Life

Youth Culture Today

Teaching Teens to Pray

How Do I Lead A Youth Group?

Retreat Planning

Being the Parent of a Teen

Journey to Adulthood Workshops

Youth Ministry Committee

This committee has been very active in making decisions for the youth in the diocese. From this committee many projects have been initiated:

Youth Exchange to the Windward Islands:

Phase I involved raising funds to bring Joan Charles, Fez Hoyte and Sandina Date to Algoma in 1996. Phase II was the return trip: here criteria for applying to go were prepared, and interested young people had to complete essays. The Companion Diocese Committee worked in cooperation with us to raise the necessary funds to send six people to St. Vincent in July, 1998: Ashley Nelson (Thunder Bay), Sarah Woodward (Temiskaming), Heather Fowler (Muskoka), Jonathan Ferris, Trevor Hunter (both Algoma) and myself. The Youth Ministry Committee wishes to thank everyone who supported this project, with special thanks to all the ACW groups. A special thank you to Jacquie Howell and the other members of the Companion Diocese Committee, and Festus Toney and Amos Hansen in St. Vincent, our gracious hosts.

Phase III is now underway; each deanery youth unit will be sending a magazine subscription to help stock the Community College Library in Kingstown, St. Vincent.

Newsletter

We have now had four issues that have mailed to as many young peoples' homes as we know. This is an attempt to reach all youth with information about youth ministry and activities in Algoma. For this reason also, each parish received a copy of the "Anglican Youth Chronicles".

Diocesan Synod - Leadership and Orientation Conference

It is hoped that these conferences will continue to be held. In 1997, the youth delegates to Synod gathered together to prepare for Synod - learning about procedures and motions, and debating some motions prepared especially for that event. Thank you to Susan De Gruchy for her assistance with Canons and Constitutions, Daniel Klein for his work on rules of order, and to Allan Reed for chairing our debates.

Fundraising

Because of increased costs of transportation to Youth Synod, all deanery youth units agreed to raise funds for a bus from Thunder Bay to Whitefish Falls. The Deanery Youth Units raised funds for the Windward Islands project in a variety of ways. Thunder Bay held pancake breakfasts and a barbecue, Temiskaming hosted the Chief Commanda Cruise one evening (and provided entertainment), Algoma Deanery held spaghetti suppers and a Dinner Dance. Since the cost may not decrease this year, be prepared for some more creative ways of raising funds.

Youth Synod

I have now worked with young people from each of the five deaneries. The main purpose in having youth planning Youth Synod is to develop leadership skills and learn more about group process planning. The main purpose for Youth Synod itself is to bring youth together from across Algoma in an atmosphere where they can learn more about their faith and their church in our world, past, present and future.

This year members of the Algoma Deanery Youth Unit are busily planning Youth Synod.

A warm thank you to all who have been members of the YMC for the last five years. It is a committee full of vitality and action that anyone in which anyone would love to participate. I would also like to thank Brenda O'Neill, Marcia Grawbarger, Nancy Ringham, Dave White, Meredith Meo, Alison Weir, Mark Solomon and Taryn Robinson. Your efforts with the youth in your deanery have been outstanding! And to our members who are young people, the committee would not be successful without your insights and sharing. Thanks to all, too, for the fun times!

Provincial Sharing

Twice annually I have the opportunity of meeting with staff members from all other dioceses in the Ecclesiastical Province of Ontario, where we share resources, programmes and events and challenges and concerns. From here we have worked together to share other events. Each year, two youth attend Niagara Youth Synod as Observers, some of our Youth have been leaders or participants at Toronto's Youthfest, and we have developed Algoma Challenge, a teen spiritual renewal weekend from Ottawa's Challenge. And Ontario Diocese, under the leadership of Louise Kervin (one of the first participants at our Youth Synods), is hosting their third Youth Synod! This year, we have invited two young people from each of these dioceses to attend our Youth Synod.

Journey to Adulthood

While there are many resources available, I would like to comment on one in particular. Journey to Adulthood is composed of three - two year units: Rite-13 for 11-13 year olds, J2A for 14-16 year olds, and YAC (Young Adults in the Church) for those aged 16+. The resource contains lesson plans, social events, etc. The other benefit to this resource is that it is available by purchasing a diocesan licence for a smaller fee than what it would cost six churches to buy it! This would mean that all parishes could have their own copy of Journey To Adulthood. The resource will be made available for review at Synod. If you are at all interested, please take the time to look at the material.

Finally These last five years have been filled with joys, expectations and challenges. Through prayer and praise I am thankful for the opportunity to work with so many of you in youth ministry.

Respectfully Submitted

Cathy H. Coig

NOTES

A.C.W. SYNOD REPORT

It is my pleasure and a privilege as the Anglican Church Women Diocesan President to submit this report to the 1999 Algoma Diocesan Synod.

Many of you know the history of the Anglican Church Women, but some of you may not be familiar with the origin, aims and goals of this Church organization.

On April 16, 1885, Roberta Tilton and six ladies nervously waited to address the Synod of Bishops and the Board of Management of the Domestic and Foreign Missionary Society in Ottawa. Part of Mrs. Tilton's presentation follows:

"There are in the Church today, Marys who have chosen the better part; there are restless, serving Marthas, who only want the opportunity to do something for Jesus; the Magdalens who tell the story of our Blessed Lord's resurrection; the Phoebes who convey messages of love and Christian greeting; the Trphenas and the Tryphosas and Dorcases who never weary in well doing; Pricillas who are occupied in showing the way of the Lord more perfectly; yes, in the Church in Canada, from Victoria to Sydney, there are women longing to labour more abundantly, to concentrate all their talents to the Lord's work. And knowing this, we ask that as the Apostles of old recognized the women of their day as labourers with them, you, our beloved Fathers in Christ, may recognize the women of the Church of Canada, and give your hearty and earnest consent that there should be established, in connection with your Board, a Women's Auxilliary."

And with that consent, the W.A. was formed for the promotion of missionary effort and the advancement of the Master's Kingdom. In order to support their dream, their fund raising efforts began. One of their lasting monuments, outside of their mission legacy, was their substantial contribution towards the purchase in 1923 of Church House, 604 Jarvis Street, Toronto.

In 1966, the name of the Women's Auxilliary was changed to Anglican Church Women, to include ALL women of the Anglican Church.

With the changing times, we have sometimes forgotten our original aims and goals of mission, and concentrated on the promotion of the Master's Kingdom, as we fund raised in large part to keep our own Parish Churches open. As we have become an aging group, our thoughts are once again returning to our origins of mission, which are as viable today as they were in 1885.

As there is an executive in each Parish group, Deanery, and with the Diocesan Board, we are well organized for a voluntary, non-dues paying, unorganized group, that includes all the women of the Anglican Church! We meet annually, with the five Deaneries taking turns hosting the meetings. In 1998, the Algoma Deanery hosted the group with 114 delegates attending. We used the Bishop's motto from John 15: 8 - "Bear much fruit and so prove to be my disciples". Our A.C.W. theme was, "A.C.W. From the Cradle to the Grave". Our offering of \$600.00 was divided between the Mary Sherwood Orphanage in Madagascar and our own Youth Ministry for their upcoming trip to the Windward Islands.

Marion Chambers of the Diocese of Toronto, was our guest speaker on Tuesday, and she spoke about A.C.W., past, present and future. On Wednesday, Peggy and Stephen Foster talked to us of their life as missionaries in Angola. They were inspiring, and each of us regretted the end of their talk. Our prayers go with them in their work for Christ.

The 1999 Annual Meeting will be convened in Huntsville on April 26th, 27th and 28th. Plans were formulated at a Board Meeting in Sudbury in early October, 1998, and plans are well under way as I write this. We will use the Bishop's motto for 1999 as our motto, and our theme will be, "Let Our Spirits Soar". Our guest speakers will be the Rev. Bob and Mrs. Connie Elkin, who will talk to us about their missionary work in the Windward Islands. We understand the interest is very high in hearing them speak.

A.C.W.'s interest in missionary work, Little Helpers, Junior Auxilliary, Girl's Auxilliary and Youth Ministry, is very important to us. As our members who attend meetings are aging, we have automatically included seniors in our plans. A.C.W. truly does take us from the cradle to the grave. We are vitally interested in the whole Church of God. We cannot let ourselves be considered as the cookie makers, or a catering service. We are a combination of the Marthas, Marys, Dorcases, and much more, but we are all Sisters in Christ, and one Body in Christ.

In October, 1997, I attended the A.C.W. Presidents' and Co-ordinators Conference in Halifax. This is a meeting of all Diocesan A.C.W. Presidents across Canada, and representatives from the Canadian Armed Forces and the Canadian Mothers' Union. The theme of the 1996 Conference, "Keep the Circle Strong", was expanded to, "The Enriched Circle" for 1997. In October, 1998, I again attended the Conference, which was held in Winnipeg. This theme was, "Love Encircles the World". Both Conferences had excellent speakers, and I feel blessed for the opportunities of sharing, friendship and commitment to our Lord's work, of being connected to my Sisters in Christ from all across this wonderful country of ours. We are indeed fortunate. We ended the Conference with Eucharist, held in a Roman Catholic Chapel, from memory, as we had no prayer books, sang non-traditional songs from an overhead projector, traditional red wine, whole wheat pita bread as the host, all sitting around in a circle! It was a very moving and spiritual hour. Once again it was brought home to me that the women of the Anglican Church in Canada exemplifies our A.C.W. motto, "One Body in Christ".

I would like to thank Bishop Ferris, Jan, and the staff at the Synod Office for all their help and support. Working together, "Let us press on toward the goal...the upward call of God in Jesus Christ.

Gladys Abigail

Respectfully Submitted
Gladys Abigail
A.C.W. Diocesan President
Diocese of Algoma

THE COURT OF THE DIOCESE OF ALGOMA

The diocesan court has enjoyed a highly successful term between Synods. By this I mean that there has been no call whatsoever for its services.

The Christian community, like the secular community, is prone to disputes and dissention. Indeed, there are those who say that the Christian community is more prone to dissention than is the secular community and that this dissention is evidence of the influence of the devil in our everyday life.

Be that as it may, in 1 Corinthians, chap. 6, St. Paul counsels us to have our disputes settled by the faithful, and not by the secular authorities.

"If then ye have judgments pertaining to this life, set them to judge who are least esteemed in the church": 1 Cor. 6 : 4

As a concession to the weakness of humanity the church has this mechanism for the disposition of disputes between the faithful. While the mechanism exists, it would be a tragedy if it were ever called upon to act. Litigation solves little and splits the community by dividing it into factions. It is also disruptive by diverting resources of time and money from areas where they could be better spent.

Those "who" in the words of St. Paul, "are least esteemed in the church" who were chosen to give judgment [scholars argue that this is not a particularly good translation of v. 4] are:

Members of the Court

Mr. Justice John Wright,
Dr. David Gould
Ms. Allison Cline
Ms. Mary Nock
The Rev. Dr. Don Thompson,
The Rev. Cheryl Kristolaitis

Chancellor

Mr. Ken Lawson

Clerk and Administrator

The Rev. Harry Huskins

Alternate Members

Mr. Mal Binks,
Mr. Bill Thompson
The Rev. Grant Churcher
The Rev. Geoff Woodcroft

Registrar of the Court

Mr Robert Stead

Respectfully submitted,

February 28, 1999

John deP. Wright

**Report of the Missions to Seamen, Lakehead Branch
to the 1999 Synod of the Diocese of Algoma**

In the port of Thunder Bay, the Missions to Seamen represents the church and cares for seafarers who enter the port. The Mission is the only group that consistently visits ocean-going ships, caring for strangers as Jesus teaches in Matthew 25:31-46. We have been part of a world wide outreach since 1961.

The work has been focused on one hand as direct service to the seafarers and on the other hand to building an organization to support this work.

The chaplain, the Rev'd Ed Swayze, is a part-time chaplain and part-time as the Incumbent of St. Stephen the Martyr Anglican Church. He visits the ships and oversees the work of the Seafarers' Centre. A group of dedicated volunteers (29 as of Dec. 31, 1998) staffs the Centre in the evenings, picks up seafarers from the ships, takes them shopping or the Seafarers' Centre, where seafarers are able to make telephone calls home. The Centre is a refuge for the seafarers where they can relax, talk with each other and the volunteers and write letters. At the Centre stamps are sold and Bibles, clothes and magazines are distributed.

In each of these past two years the number of ocean going ships has increased by 60% over the 94/95 average. The number of seafarers visiting the Seafarers' Centre was over 650 in 1997 and 1998; Previously the best year was 1995 with 468 visitors. The increase in the port activity is due to the dumping of steel in the North American market.

In the summers of 1997 and 1998, a summer student was hired with a Human Resources Canada grant. The student covered for the chaplain while he was on holidays. Marcia Dillely wrote a history of the Mission. It will help us continue the fine work which has been done in the past. The "Friends of the Mission" was implemented, whereby people become a Friend and annually they are asked to renew their membership as a Friend.

Ross Cutmore, chair of the Administration and Finance Committee, visited the Mission in May 1998 and made an assessment of the Mission. It resulted in the Executive Committee supporting the continued funding of the Mission, and the encouragement to try and establish deanery networks for the Mission. Unfortunately the Executive Committee did not agree with our view that the Mission is a diocesan organization. The Board requested that the chair of the Missions to Seamen be made a member of synod as provided for by the constitution for presidents of diocesan organizations.

New computer equipment was purchased with a grant from the International Transport-workers Federation. This new equipment allows us to put pictures into our print material. A new database was written which combines two pre-existing databases, making it easier to update and to be used by volunteers.

Presently there are a number of issues to address. The introduction of debit phone cards is causing a decline in the phone calls placed from the Centre. The Board has to rethink what services are offered with a view to possibly offering new activities and services such as a larger facility to house a pool table or ping pong table. The Port Authority (formerly the Harbour Commission) has asked us to move the Centre to a different location because of security issues at Keefer Terminal. The Lakers, crewed by Canadian crews, are not visited by us nor do they visit the Seafarers' Centre.

A Visioning Day was held on February 19, 1999 to begin the process of addressing these issues. The Ven. Rod Andrews was the facilitator. Marcia Dilley and the Rev'd Canon David Bradford, retired Missions to Seamen chaplain, presented material on the history of the Lakehead Mission. Rev'd Ed Swayze talked about current issues. Paul Kennedy, director of marketing and communications for the Port Authority talked about the future of the port and the Rev'd Dr. Brian Evans talked about the Halifax Missions to Seamen. We began the process of putting together a vision, but it needs more time to complete.

The Missions to Seamen in Thunder Bay is doing a good work on behalf of the Anglican church. We hope to maintain the quality of service that we have been able to give to the seafarers and to improve in the next year.

We would like to thank those individuals and parishes which have supported the work, and particularly the volunteers and Board of Directors.

To contact us:

Mail: Suite 450, 100 Main St.
Thunder Bay, ON P7B 6R9
E-Mail: misseatb@tbaytel.net

Fax: (807) 345-3135
Phone: (807) 344-8241

Respectfully submitted,
Rev'd E. Swayze
Chaplain

Caring for seafarers worldwide



The Missions to Seamen

**PWRDF REPORT
SYNOD 1999**

Subject : PWRDF Report for Synod May 13-15

Greetings to all 1999 Synod attendees.

Michele and I are 2 parts of the 3-member team of PWRDF coordinators for Algoma Diocese (Charlotte Haldenby makes up the 3rd part as coordinator for the Algoma and Thunder Bay Deaneries).

PWRDF Financial Update :

	<u>Jan 98- Oct 98</u>	<u>Jan 97- Oct 97</u>	<u>Average 93-98</u>
National Total	1,374,745	1,484,708	1,384,315
Diocese of Algoma	54,397	55,416	54,069

One of the most effective ways of keeping high visibility of PWRDF efforts at the parish level is to have the parish appoint a PWRDF Representative. This has been an ongoing struggle and following are statistics:

<u>Deanery</u>	<u># of Parishes</u>	<u># of Parish Representatives</u>
Algoma	20	5
Muskoka	16	6
Sudbury	16	2
Temiskaming	12	8
Thunder Bay	14	7
Total	78	28 (36%)

We also have 26 contacts for the Offering Envelope Program . We're happy that almost all parishes are using this program.

We continue to get good support from National Office in Toronto. Our liason people there are Eleanor Douglas and Mona Shafer. We look forward to the imminent release of the new PWRDF parish reps' handbook.

As coordinators, we attended and presented a workshop at the Mutual Ministries Conference in the Soo on June 5-6/98. We also try to have some part in the Deanery festivals in each area. In 1998, we started a quarterley newsletter which goes to all PWRDF parish representatives.

We look forward to seeing you at Synod, and also to a successful 1999.

Respectfully Submitted
George and Michele Odd
PWRDF Coordinators
Temiskaming, Muskoka, Sudbury/Manitoulin
Deaneries

PROPERTY TRANSACTIONS

REPORT TO THE 39TH SESSION OF SYNOD MAY 1999

A. Property Purchase (St. Mark's, Heyden)

Purchase on December 2, 1997, of *Part of the East Half of Section 32, Township of Aweres, District of Algoma*, from Timothy William Howson, for the amount of \$139,000.

Property Purchase (Camp Temiskaming)

Purchase on February 13, 1998, of *Parcel 10925 S.S.T., Pt. N. Pt. Broken Lot 9, Conc. 2, Township of Hudson, designated Part 4, Plan 54R-4441, Municipality of Hudson*, being property adjacent to the camp, from the Estate of Nora Edna Craven, for the amount of \$7,576.

Property Purchase (St. Christopher's Church, McGregor Bay)

Purchase on February 24, 1997, of *Part of Parcel 722 Island T.P. 1900 Part Lot 24, McGregor Bay, District of Manitoulin, to be consolidated with Parcels 2257 and 743 and 660 to form new Parcel 2367*, being approximately 1 acre, including 365 feet of shore frontage, together with easements, from "Turners of Little Current Limited", for the amount of \$70,000.

B. Sale of Land (St. Thomas' Church, Bracebridge)

Sale on July 10, 1998, of vacant lot, *Part of Lot 2, Concession A, formerly Township of Monck, now Town of Bracebridge, District Municipality of Muskoka*, to the Governing Council of the Salvation Army in Canada, for the amount of \$83,000.

C. Sale of Church Property (St. Michael and All Angels, Azilda)

Sale on December 15, 1997, of *Lot 4, Plan M-326, being parcel 13216, Sudbury West Section, Township of Rayside, District of Sudbury*, municipally known as 29 Ellen Street, Azilda, to Sylvie Rita Gravelle, for the amount of \$65,000.

D. Sale of Rectory (St. John's Church, New Liskeard)

Sale on December 23, 1998, of *Part of Parcel 1779 SST, Lot 385, Plan M-29 NB, Parcel 2814 TEM, Lot 386, Plan M-29NB, Municipality of New Liskeard*, municipally known as 164 Whitewood Avenue, New Liskeard, to Richard Joseph Toupin and Louise Fleurette Toupin, for the amount of \$85,000.

E. Cemeteries (Church of the Epiphany, Sudbury)

Transfer on June 9, 1997, of *Part of Lot 7, Concession 3, Township of McKim, City of Sudbury, Being Part 1, Plan 53R-15961*, which is the Church of the Epiphany Cemetery adjacent to the Church of the Resurrection, to the Corporation of the City of Sudbury, for \$2.

F. Loans (Thomas A. and Ruth M. Corston, Holy Trinity Parish, Sault Ste. Marie)

Agreement dated March 13, 1997, with respect to an interest free housing loan in the amount of \$20,671.63, made on behalf of Holy Trinity Parish, Sault Ste. Marie, on December 5, 1991.

Mortgages/Loans (Williams Residence, Church of the Epiphany, Sudbury)

Discharge of mortgage on November 19, 1998, held on behalf of the Church of the Epiphany, Sudbury, in support of a housing loan to Peter Williams and Barbara Williams.

Mortgage (Corston Residence, Church of the Epiphany, Sudbury)

Charge/Mortgage of Land, dated November 19, 1998, on *Parcel 53-M-1169-52 Sudbury East Section, Lot 52, Plan 1169, City of Sudbury*, municipally known as 2489 Cavendish Court, Sudbury, on behalf of the Church of the Epiphany, Sudbury, securing the sum of \$45,500, which has been loaned to Thomas A. Corston and Ruth M. Corston.

Mortgage (Hutt Residence, Holy Trinity Church, Parry Sound)

Charge/Mortgage of Land, dated November 17, 1998, on *Lot 10 Concession 11 and Lot 11, Concession 11, and part of Lot 10 Concession 12, Township of McDougall*, municipally known as 43 Hurdville Road, Parry Sound, on behalf of Trinity Church, Parry Sound, securing the sum of \$75,000 which has been loaned to Michael E. Hutt and Lynda M. Hutt.

Mortgage Extension (Chuiпка Residence, Rural Muskoka Trinity Parish)

Mortgage extension agreement dated December 9, 1998, on mortgage held on behalf of Rural Muskoka Parish in support of a housing loan now in the amount of \$9,900, to Perry Chuiпка and Hannelore Chuiпка; balance now due November 10, 2003.

Mortgage (Azilda)

Charge/Mortgage of Land, dated December 15, 1997, on *Parcel 13216, Sudbury West Section, Lot 4, Plan M-326, Township of Rayside, now Town of Rayside-Balfour*, municipally known as 29 Ellen Street, Azilda, securing the sum of \$60,000, which has been loaned to Sylvia Rita Gravelle and Mark Plante, with the balance due on December 15, 1998; Mortgage extension of time for payment of said sum (now \$59,272) to December 15, 1999.

G. Miscellaneous (St. George's Church, Bruce Mines)

Agreement dated February 17, 1997, for shared use of the church building between the Incorporated Synod of the Diocese of Algoma, and the Roman Catholic Episcopal Corporation of the Diocese of Sault Ste. Marie.

THORNELOE UNIVERSITY

Report to Synod - 1999

General

Thorneloe University continues to provide a Christian Witness on the campus of Laurentian University along with its sister institutions, University of Sudbury (Roman Catholic), and Huntington University (United Church of Canada).

Within the university, Thorneloe teaches in the field of Religious Studies, Classical Studies, Women's Studies, and Theatre Arts. This past year Thorneloe has taught nearly 900 full-time students in its four departments, as well as providing a residence for 53 students.

The School of Theology has taught 96 students in various courses this past year, and the Northern Theological Institute currently has 33 students enrolled.

The two programmes of the School of Theology and Northern Theological Institute, are responding to needs of dioceses across Canada to provide both lay education and theological education leading to ordination. This field is in a considerable area of growth right now, especially with the Bachelor of Theology programme. Thorneloe is investing more and more in new courses and Internet usage to provide distance education in this area.

Chaplaincy

Thorneloe has appreciated, very much, the chaplaincy of The Rev. Geoffrey Woodcroft for the past seven years. He has now been appointed as Chaplain to St. John's College, Winnipeg, at the University of Manitoba. The Rev. Marty Keatings has assumed the chaplaincy role for the remainder of this term, and Thorneloe will be making an appointment for a chaplaincy this summer for implementation in the fall and winter term 1999-2000.

Faculty

Thorneloe now supports two full-time faculty in its three main departments of Classics, Women's Studies, and Theatre Arts. All these departments are growing within the university, and Thorneloe's presence in this area has a substantial impact on the whole university.

Financial

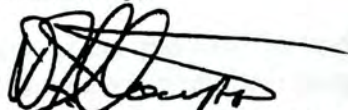
Thorneloe was able to complete a new addition encompassing a multi-use facility for both theatre and lecture usage as well as permanent facilities for all of its faculty and classroom space. This completes the Thorneloe College complex on the university for the near future, and provides maximum resources for all its needs. The building was completed within its budget of 1.3 million, and the campaign for funding from the overall community has contributed over \$100,000. The financial statement for the 1998-99 fiscal year shows a balanced budget and the possibility of a slight surplus.

Association of Anglican Colleges

Thorneloe is a member of the Colleges and Universities of The Anglican Communion, and supports this international body in providing an Anglican presence in post-secondary education around the world. The association is meeting this summer in Canada at Trinity College in Toronto in August.

Thorneloe continues to provide a credibility for Christian faith within the university community of Northern Ontario and theological education throughout Canada. Its mission as originally granted by the diocese of Algoma continues to be fulfilled.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Don Thompson', with a long horizontal line extending to the right.

(The Rev. Dr.) Don Thompson
President and Provost of the College.

WILLIAM McMURRAY CORPORATION

(A Non-Profit Corporation)

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1-705-946-1860 - Fax

Jane Mesich - Secretary-Treasurer

The **WILLIAM McMURRAY CORPORATION** is a non-profit housing project established in 1980, sponsored by the Diocese and St. Luke's Cathedral. It owns and operates a modern three-storey apartment building, elevator serviced, in downtown Sault Ste. Marie, Ontario.

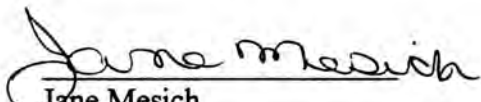
The Corporation operates as a caring community, serving seniors, some clergy, and others who are interested in quality of life accommodation.

We offer modern one and two bedroom apartments (some with handicap facilities) as they becomes available, and rental subsidies may be applied for if the rent exceeds 30% of income.

The Diocesan offices are also located in the building on the ground floor, and we extend a warm invitation to all Lay and Clergy delegates to visit our building. We also urge/invite all delegates to forward us names and addresses of anyone known to them who may wish to apply for accommodation in our building. Our continued success depends greatly on having a meaningful waiting list of desirable prospective tenants.

We are pleased to record that two of our tenants, the Reverend Canon Muriel Hornby and Mrs. Jean McAlpine continue to serve on the Board of Directors. The Reverend Rosalie Goos, a Board member over the past several years, has relocated to Bracebridge, Ontario. We will miss the contribution she made to the life of the community.

Appended hereto are the Auditor's Report and Financial Statements for the Corporation, for the fiscal year ending July 31, 1998.


Jane Mesich
Secretary-Treasurer

Financial Statements

WILLIAM McMURRAY CORPORATION

Year ended July 31, 1998



KPMG LLP
Chartered Accountants
111 Elgin Street at Queen
Suite 200
PO Box 578
Sault Ste Marie ON P6A 5M6

Telephone (705) 949-5811
Telefax (705) 949-0911
www.kpmg.ca

AUDITORS' REPORT TO THE BOARD OF DIRECTORS

We have audited the balance sheet of William McMurray Corporation as at July 31, 1998 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. These financial statements are the responsibility of the Corporation'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 Corporation as at July 31, 1998 and the results of its operations and the changes in its financial position for the year then ended in accordance with the accounting principles disclosed in note 1.

KPMG LLP

Chartered Accountants

Sault Ste. Marie, Canada

November 12, 1998



WILLIAM McMURRAY CORPORATION

Balance Sheet

July 31, 1998, with comparative figures for 1997

	1998	1997
Assets		
Unrestricted funds:		
Cash	\$ 15,422	\$ 15,840
Accounts receivable	—	500
	<u>15,422</u>	<u>16,340</u>
Restricted funds:		
Cash	85,126	78,300
Capital assets (note 2):		
Land, building, equipment and furniture	907,214	907,214
Accumulated amortization	147,134	126,281
	<u>760,080</u>	<u>780,933</u>
	<u>\$ 860,518</u>	<u>\$ 875,573</u>

Liabilities and Fund Balances

Current liabilities:		
Accounts payable and accrued liabilities	\$ 14,624	\$ 15,542
Current portion of long-term debt	22,444	20,963
	<u>37,068</u>	<u>36,505</u>
Long-term debt (note 3)	738,434	760,768
Fund balances:		
Replacement Reserve Fund	74,880	69,659
Subsidy Surplus Fund	10,246	8,641
	<u>85,126</u>	<u>78,300</u>
	<u>\$ 860,628</u>	<u>\$ 875,573</u>

See accompanying notes to financial statements.

On behalf of the Board:

_____ Director

_____ Director

WILLIAM McMURRAY CORPORATION

Statement of Revenue and Expenses

Year ended July 31, 1998, with comparative figures for 1997

	Residential	Commercial	1998 Total	1997 Total
Revenue:				
Rental income	\$ 106,619	\$ 22,885	\$ 129,504	\$ 128,754
Interest and other income	1,709	-	1,709	1,697
Federal 56.1 Assistance (CMHC Subsidy)	27,144	-	27,144	28,856
	<u>135,472</u>	<u>22,885</u>	<u>158,357</u>	<u>159,307</u>
Expenses:				
Municipal taxes	14,645	2,189	16,834	19,735
Insurance	4,468	497	4,965	4,852
Repairs and maintenance	16,059	980	17,039	16,506
Janitorial services	6,250	686	6,936	4,143
Utilities	17,620	178	17,798	18,069
Administration	7,600	-	7,600	7,600
Professional fees	2,432	270	2,702	2,904
Office and general	5,518	-	5,518	7,468
Amortization	16,214	4,639	20,853	19,063
Interest on long-term debt	44,532	8,777	53,309	54,577
	<u>135,338</u>	<u>18,216</u>	<u>153,554</u>	<u>154,917</u>
Excess of revenue over expenses	\$ 134	\$ 4,669	\$ 4,803	\$ 4,390

See accompanying notes to financial statements.

WILLIAM McMURRAY CORPORATION

Statement of Accumulated Surplus

Year ended July 31, 1998, with comparative figures for 1997

	1998	1997
Balance, beginning of year	\$ -	\$ -
Excess of revenue over expenses:		
Residential	134	3,065
Commercial	4,669	1,325
Contribution from (to) Subsidy Surplus Fund	(1,503)	(1,090)
	3,300	3,300
Contribution to Replacement Reserve Fund	(3,300)	(3,300)
Balance, end of year	\$ -	\$ -

Statement of Replacement Reserve Fund

Year ended July 31, 1998, with comparative figures for 1997

	1998	1997
Balance, beginning of year	\$ 69,659	\$ 71,404
Interest earned	1,921	1,406
Capital expenditure	-	(6,451)
Contribution from Operating Fund	3,300	3,300
Balance, end of year	\$ 74,880	\$ 69,659

Statement of Subsidy Surplus Fund

Year ended July 31, 1998, with comparative figures for 1997

	1998	1997
Balance, beginning of year	\$ 8,641	\$ 7,431
Interest earned	102	120
Contribution to Operating Fund	1,503	1,090
Balance, end of year	\$ 10,246	\$ 8,641

See accompanying notes to financial statements.

WILLIAM McMURRAY CORPORATION

Statement of Changes in Financial Position

Year ended July 31, 1998, with comparative figures for 1997

	1998	1997
Unrestricted cash provided by (used for):		
Operations:		
Excess of revenue over expenses	\$ 4,803	\$ 4,390
Amortization which does not involve cash	20,853	19,063
	<u>25,656</u>	<u>23,453</u>
Change in non-cash operating working capital:		
Decrease (increase) in accounts receivable	500	(500)
Increase (decrease) in accounts payable and accrued liabilities	(918)	130
	<u>25,238</u>	<u>23,083</u>
Financing:		
Reduction of long-term debt	(20,853)	(19,063)
Contribution to Replacement Reserve Fund	(3,300)	(3,300)
Contribution (to) from Subsidy Surplus Fund	(1,503)	(1,090)
	<u>(25,656)</u>	<u>(23,453)</u>
Decrease in unrestricted cash	(418)	(370)
Unrestricted cash, beginning of year	15,840	16,210
Unrestricted cash, end of year	<u>\$ 15,422</u>	<u>\$ 15,840</u>

See accompanying notes to financial statements.

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1998

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 and rental space for the Diocese.

1. Significant accounting policies:

Basis of accounting:

These financial statements are prepared in accordance with generally accepted accounting principles except as recommended by Canada Mortgage and Housing Corporation ("CMHC") and described below:

(a) Capital assets:

Capital assets are stated at cost. Amortization is provided at an amount equal to the principal repayment of the mortgages which are amortized over twenty years for the first mortgage and twenty-five years for the second mortgage.

(b) Replacement Reserve Fund:

The fund represents an appropriation of income, being \$150 per unit annually, to be set aside to finance future major repairs, replacements and renovations in accordance with the terms of the operating agreement with the CMHC.

(c) Subsidy Surplus Fund:

The fund represents an appropriation of income limited to a total provision of \$500 per unit to be set aside to supplement future income requirements.

2. Capital assets:

			1998	1997
	Cost	Accumulated amortization	Net	Net
Land	\$ 87,366	\$ -	\$ 87,366	\$ 87,366
Building	797,692	147,134	650,558	671,411
Equipment and furniture	22,156	-	22,156	22,156
	\$ 907,214	\$ 147,244	\$ 760,080	\$ 780,933

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1998

3. Long-term debt:

	1998	1997
7.22% First mortgage, payable in monthly instalments of \$5,062 including interest, due September 1, 2001	\$ 617,120	\$ 633,334
6% Second mortgage, payable in monthly instalments of \$1,118 including interest, due August 1, 2016	143,758	148,397
	760,878	781,731
Current portion of long-term debt	22,444	20,963
	\$ 738,434	\$ 760,768

Principal due within each of the next five years on long-term debt, assuming similar renewal terms, are approximately as follows:

1999	\$ 22,444
2000	24,030
2001	25,730
2002	27,549
2003	29,498

4. Related party transactions:

William McMurray Corporation is related to The Incorporated Synod of The Diocese of Algoma. Three members of the Diocese board of directors are also on the board of the Corporation. The Diocese administers the operations of the Corporation.

During the year The Incorporated Synod of The Diocese of Algoma made rental payments to William McMurray Corporation as follows:

	1998	1997
Rent	22,885	\$ 22,885

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1998

4. Related party transactions (continued):

During the year William McMurray Corporation made payments to The Incorporated Synod of The Diocese of Algoma as follows:

	1998	1997
Interest	\$ 8,754	\$ 9,047
Principal	4,749	4,369
Administration fees	7,600	7,600

These transactions were in the normal course of operations and were measured at the exchange amount, which is the amount of consideration established and agreed to by the related parties.

At July 31, 1998, the Corporation was indebted to the Diocese for the 6% second mortgage in the amount of \$143,758 (1997 - \$148,397).

5. Government assistance:

The Corporation received assistance from Canada Mortgage and Housing Corporation of \$27,144 (\$28,856 in 1996/97) to reduce project cost and rentals. The Corporation is required to charge lessees rent based on a rent-to-income scale. The 7.22% mortgage is held by the CMHC.

6. Uncertainty due to the Year 2000 Issue

The Year 2000 Issue arises because many computerized systems use two digits rather than four to identify a year. Date-sensitive systems may recognize the year 2000 as 1900 or some other date, resulting in errors when information using year 2000 dates is processed. In addition, similar problems may arise in some systems which use certain dates in 1999 to represent something other than a date. The effects of the Year 2000 Issue may be experienced before, on, or after January 1, 2000, and, if not addressed, the impact on operations and financial reporting may range from minor errors to significant systems failure which could affect an entity's ability to conduct normal business operations. It is not possible to be certain that all aspects of the Year 2000 Issue affecting the entity, including those related to the efforts of customers, suppliers, or other third parties, will be fully resolved.

WILLIAM McMURRAY CORPORATION

Notes to Financial Statements

Year ended July 31, 1998

7. Financial Instruments

The Corporation's financial instruments consist of cash, accounts receivable, accounts payable and long-term debt. Unless otherwise noted, it is management's opinion that the Corporation is not exposed to significant interest, currency or credit risk arising from these financial instruments. The fair value of these financial instruments approximate their carrying values, unless otherwise noted.

Report to The Thirty-Ninth Synod of the Diocese of Algoma
May 12, 1999.

From Camp Manitou, the Diocesan Youth Camp
Eight miles West of Whitefish Falls, Ontario,
In Bay of Islands, Lake Huron.
Chair Person; Rev Tom Cunningham Box 5 Dorset, P0A 1E0
Treasurer: 2564 Crown Ridge Road, Sudbury, P3E 4N1

Camp Manitou, built originally about 1926, formerly an American boys camp, was purchased by the late W.H. Kiefaber of Dayton Ohio from the original owners and given to the Diocese in 1959. Campers who began camping at Falcona Camp in 1941, moved to the Church property in Whitefish Falls in the mid 40's and on to the present site in 1959.

In 1959 Arch Bishop Wright appointed a "Central Camp Committee" (CCC), a volunteer group, to oversee the operations of the property. From then to the late 80's the Diocese has provided an operation subsidy. The camp is currently operating on a self sufficient basis, and has been able to send some funds back to the Diocese. Donations from individuals and Grants from Churches and the WA's to provide bursaries for campers. In 1998 these Grants and Donations amounted to over \$11,000.00. The recipients of these bursaries are grateful for your assistance in allowing them to enjoy time in this beautiful setting. Our operating budget is about \$55,000

The property (25 acres) is situated on the shores of Lake Huron to the south and to the north by the Kilarney Mountains. Our nearest land based neighbors are a good 40 minutes walk away. Most of the other land in the south of McGowan township is Crown Land. There are ten sleep cabins, each with beds for eight persons. The main lodge houses a kitchen, dining room and common room large enough for a full camp to assemble at once, an infirmary and additional sleeping quarters, all in the shape of an "H". To the east of the main camp is a steam bath and the Voyageur house which will sleep 32 persons

Other buildings include a winterized caretakers house, shower house, warehouse, privies, carpenter shop, etc. Concrete foundations for an eight bedroom "Staff and Winter Bunkhouse" were placed in 1996, now needs a few finishing touches to be ready for occupancy. Access to the camp is by charter boat from Whitefish Falls, about an 8 mile trip. Two steel work boats service the daily needs of the camp. There are five-25' canoes, 20-16' canoes, 1-35' Canoe and 8 river runner kayaks, and a newly acquired 35' canoe capable of carrying 16 paddlers, two concrete tennis courts and a concrete basketball court. Shallow water swimming is at it's best in front of Manitou.

During July and August twelve separate camps are run by a volunteer director, who acts as registrar for that camp, and who is responsible for obtaining their own volunteer assistants and counselors. The CCC provides kitchen staff, maintenance staff and qualified water front staff who are paid an honorarium.

For further information contact the Chair at (705) 766-0238 or the treasurer at (705) 522-3512

Lambeth Recordings

The 1998 Lambeth Conference was a profoundly moving experience. Surrounded by prayer, fellowship, and the presence of Christ, we lived with the whole worldwide Communion through the depths of pain and the heights of miraculous possibilities. The following is a summary of my deepest impressions.

The Suffering and Persecuted Churches

There are many stories that the bishops could not tell at Lambeth. Many faced fear of persecution when they returned home. Others had recently lived through terrible atrocities which they found hard to speak of. One bishop had his house and all of his belongings and properties confiscated two weeks before he left for Lambeth. A bishop in Uganda had just come from holding a funeral for twenty-one students who were burned by rebels while they slept in their dormitories at school. Bishop Macleod Ochola from Uganda relayed that most of his people now lived in refugee camps and away from their villages because of "troubles" in the countryside. Anglican young people that crossed a border to attend the consecration of a neighbouring bishop had their ears cut off by soldiers as they returned home, because they were refusing to listen to the Koran. Although stories of pain and persecution came rolling in from all around the globe, there was particular concern about the Sudan, Rwanda, Burundi, and Uganda. The Rwandan genocide has cost a million lives since 1959. Because of the presence of the suffering Church, the Conference was aware that it must proclaim a Gospel worth dying for, since many present could well be called to do so.

Some Interesting Facts Gleaned

- 77 percent of the world's population earns just 15 percent of the world's income.
- One-quarter of the developed world lives in extreme poverty.
- In 1960 there were 60 million Christians in Africa. Now there are 330 million, and half of the population is under sixteen years of age.
- There are three million Francophone Anglicans in the world.
- The Anglican Communion has churches in 164 countries of the world.
- The Lambeth Conference operated in seven languages: English, French, Spanish, Japanese, Arabic, Portuguese, and Swahili.
- In Uganda the average salary for a priest is \$45 per month, when the churches can afford to pay it!

Addresses and Reports

Presidential Address by Archbishop George Carey

Archbishop Carey called the bishops to radical discipleship. He spoke of the powerful

impact on him of his visits around the world and especially to Rwanda and the Sudan. It is estimated that 800 thousand people lost their lives in the Rwanda genocide four years ago. Three billion people in the world earn under two dollars a day. The theme of his talk was *Transformation and Renewal* to face up to the opportunities and challenges of the coming era. He called for theology to be based on the primacy and authority of scripture. He welcomed the women bishops for the first time. He spoke of the Decade for Evangelism. He thanked the bishops for the humble servant leadership that he has evidenced in so many parts of the globe. He asked that the mobilizing vision of the Conference be "Christ is All in All".

The Virginia Report

The Eames Commission was established at Lambeth 1988 to deal with stresses in the Communion over the ordination of women. The Commission published the Virginia Report which looked at the structures for unity within the Anglican Communion. The Commission looked at acceptable boundaries for diversity. It studied how new teachings and practices that are consistent with Scripture can be received and tested into the Communion with open critique and dialogue. It called for the tolerance of all parties where Communion is strained. The Lambeth Conference called for a study of the Virginia Report over the coming ten years.

What Was Inspirational?

Seeing the members of the Conference meeting, greeting, laughing, and talking in so many different languages gave some sense of the explosive potential of the Anglican Communion around the world. Anglicans deliberately chose a mission strategy of indigenization versus overseas missionaries. That strategy has been wildly successful and our expression of Christianity is rooted deeply in many different cultures and language groups.

Jan and I were invited to a Nigerian night at the invitation of their Archbishop to celebrate the conclusion of the Decade of Evangelism. During that decade the Nigerian Church doubled its membership from seven million to eighteen million (nine times larger than the Anglican Church of Canada.) Up until 1990, colonial laws prohibited the Nigerian Church from evangelizing in the Muslim north. Churches in the south took up the challenge to fund and support new dioceses in the north. Each of the bishops from their nine new dioceses told the story of getting started. One bishop commented "no amount of persecution will stop us". In just one of those dioceses, they have grown from one to 200 churches. Another diocese reported significant growth in spite of the fact that Muslim converts lose their homes, their wives, and their livelihoods. Another diocese grew from one to 189 churches. At one service in his Diocese of Lagos, the Archbishop had 713 confirmees. Street services are common to take the Gospel beyond the walls of the Church. The evening concluded with food and the bishops' wives in their colourful robes and headpieces dancing in celebration to Gospel choruses.

We went to a presentation on "The Five Talent Program". This is a revolving micro enterprise fund launched by Anglicans in consultation with Opportunity International. They

provide a community loan fund to poor communities in developing countries. The average community loan is \$276. They experience 94 percent repayment on loans. 85 percent of the loans go to poor women.

Every morning started with ninety minutes of prayer and bible study with ten other bishops from around the globe. In my group participants came from such diverse places as Uganda; Papua, New Guinea; Kenya; Britain; Australia; and the USA.

The Holy Catholic Church of Japan led the Eucharistic worship on the Feast of the Transfiguration. They issued an apology from their Church for complicity and silence during the militarism, aggression, and atrocities of the Second World War. They called us to remember the lives of innocent people lost in the atomic blasts that ended the war. Very courageously they invited the preacher on that day to be a woman priest whose father had been the Bishop of Singapore who had been tortured in a Japanese detention camp.

The Compelling Issues

Cancellation of Third World Debt

Developing countries receive 25 billion dollars in aid annually, but they pay 270 billion dollars servicing their debts. Debt servicing burdens the developing world to the point that it costs millions of lives and untold suffering. The Lambeth Conference called upon Anglicans to cooperate ecumenically to press for the reduction of unpayable debts from the poorest nations. One hundred billion pounds could significantly reduce the debts of the poorest nations. This could be achieved if all countries in the world met the .7 percent target of GNP, the United Nations target for relief of global poverty. Prime Minister Tony Blair addressed the Conference and promised 1.6 billion pounds of new aid from the United Kingdom! The resolutions of the Conference called for debt relief to be tied to measures against corruption, measures to prevent diversion for military uses, and measures to assure greater accountability for recipient nations. The Conference urged that allocations of aid benefit the poorest sections of the society. Developed nations are called upon to work for trade agreements that include the poorest nations and the development of fairer international assistance. The Conference recognized that many of the poorest people of the world are paying off the old military debts for dictatorships and military regimes long after they are toppled.

Human Rights

The Conference noted the fiftieth anniversary of the United Nations' Universal Declaration of Human Rights and urged the extension of those rights to refugees and uprooted and displaced persons around the world. Bishops urged the churches to take up the cause of the masses of stateless refugees around the globe. The participants in this section were horrified by the first-hand reports of atrocities coming from so many parts of the globe. The Conference urged the revitalization of the Anglican migrant and refugee network to assist in this cause.

Resolutions were passed dealing with the specific human rights issues in many parts of the world, including northern and western Uganda, the Sudan, Rwanda, Burundi, Pakistan and Angola.

Muslim Relations

Many bishops from around the world reported on their experiences in Muslim relations. Some countries such as Gambia reported cordial relationships and indeed much cooperation. Other countries like the Sudan reported outright terror and genocide. Since Islam and Christianity are both missionary religions, there often is conflict on the frontier. In Pakistan Christians are a tiny minority amongst a Muslim majority and blasphemy laws are used to persecute and terrorize the minority. The Conference in its resolutions appealed to Islamic societies to protect religious freedoms. The Conference also committed the churches to ongoing learning, dialogue and exchange to improve Christian/Muslim relationships throughout the world.

The Environment

The Conference subsection on the environment developed a theological foundation for its work in creation theology. The Conference called the churches to a new awareness of the need for human conversion in our relationship of harmony with the planet. The globe is facing catastrophic consequences from overpopulation, unsustainable consumption, shortage of water, air pollution, impoverished soil, forest destruction, plant and animal extinctions, and climatic change. The Conference called on the United Nations to incorporate the right to a "sustainable future" in the Universal Declaration of Human Rights. It called for the creation of an ecological network in the Anglican Communion to work ecumenically with government and non-government agencies. It called on the churches to lobby for ecological justice and to contribute to environmental education programs for Christian leaders.

Youth

Life and work of youth in and outside of the Church was a major focus of the Lambeth Conference. The continent where our work is strongest is Africa, and half of the Anglican population is under sixteen years of age! The bishops committed themselves to taking new initiatives in youth ministry. They are to seek ways in which Church youth can reach out to non-Christian young people outside of the Church. The roles of music, liturgy, and silence need careful attention in helping the youth to find a spiritual home within the Anglican ethos. The Conference called for consideration of an international Anglican youth network.

Ecumenical Affairs

The section preparing this work reviewed totally our relationships with all dimensions of our ecumenical partnerships. Resolutions particularly took note of the productive dialogues

going on around the globe between Anglicans and Lutherans. A special focus of ecumenical relations in the coming decade will be dialogues with new and independent churches that are not presently part of ecumenical structures and the traditional denominations.

Sexual Ethics

The Conference in an unexpected majority, exceeding 80 percent, upheld traditional Christian teaching on sexual morality. This was done out of compassion and concern for a world that is confused and broken by the dominant sexual values of our global culture.

Prior to the Conference, the bishops were flooded with information and reports on all sides of the homosexuality question. Two optional evenings for hearing the experience of gays and ex-gays were fully attended.

The bishops, in their resolution, rejected homosexual practice as incompatible with Scripture, and ruled out the legitimizing or blessing of same-sex unions or the ordaining of those involved in them. The Conference called for pastoral generosity toward all people in their sexual brokenness. The Conference also recognized that many people of homosexual orientation are part of the Church and living faithful lives.

The press in North America credited this decisive vote to the presence of 224 African bishops. In fact, with the African bishops and the abstentions factored out, the support for this strongly worded resolution still exceeded 80 percent.

Euthanasia

The Conference reaffirmed the intrinsic sanctity of human life as a gift from God. It condemned the intentional causing or assisting in the death of another who is terminally or seriously ill. Although the Conference condemned euthanasia, precisely defined, it said withholding or terminating excessive medical treatment and intervention "may be consonant with Christian faith in enabling a person to die with dignity".

The Strengthening of the Anglican Communion

The mood of the Conference was to celebrate and accept Anglican diversity but without moving into a position of theological or moral relativism. Stresses within the Communion have convinced many that stronger agencies of unity are needed. On the one hand, Anglican provinces have legislative autonomy. On the other hand they are pledged to mutual responsibility and interdependence in the one Body of Christ. The Eames Commission has presented the Virginia Report which will be circulated and discussed throughout the Communion for the coming ten years. The Conference extended increased powers to the Archbishop of Canterbury, who in his presidential role may intervene in intractable provincial disputes. These new powers are exercised in conjunction with the primates of the thirty-nine provinces of the Anglican

Communion that meet annually and in consultation with the Anglican Consultative Council which includes lay and clergy representatives and which meets every three years. Resolutions recognized the Lambeth Conference as a significant consultative body "which gives a sense of unity and direction to the whole Communion".

Other Areas That Were Studied by the Conference

Other areas studied by the Conference include: new technology, the consequences of nuclear weaponry, the elimination of land mines, the theological foundations for mission, support for companion diocese relationships, the results of urbanization, liturgy and culture, discipleship and lay ministry, peace and reconciliation, Korean unification, millennium celebrations. The Conference concluded with a call to prayer to the Anglican Communion using the format of the newly published Anglican Cycle of Prayer.

Stories from the Lives of the Participants

An African bishop in my bible study group talked about reconciliation in the context of the Masai people moving into Kukuyu farmland areas with resulting house burnings and deaths.

A Ugandan in my bible study group spoke of how Sudanese government-sponsored rebels have been abducting their children from the high schools for twelve years to serve in the rebel armies. Many of them end up coming back across the border to be killed by Ugandan government soldiers. For him, reconciliation meant trying for twelve years to start negotiations that would end the abductions and the killing of their young people.

A bishop from Papua, New Guinea spoke of how he lived in a world that was both spiritual and familial. Talking about God and community were very natural in his world. Individualism, selfishness, and atheism were not his problems. Like many bishops he was concerned that the Gospel values imbedded in the culture start to break down with growing urbanization.

Jan and I were standing in the cafeteria line and saw a number of Japanese bishops go up and speak to Paul Idlout, our Inuit bishop, thinking that he must be Japanese. When they found out that he was Inuit, and he had walked on, we saw them gesturing with their hands and talking about how short he was.

A bishop from East Africa explained "walking in the light". Through this process, those involved in revival meet in small sharing groups. The heart of the group is bible study. They confess their sins to one another and get help from each other. They guide one another into making appropriate amends for past sins. They challenge and correct one another in a spirit of freedom and of love.

Evangelism in Kenya and Uganda is carried on by the lay people "gossiping the Gospel". Clergy are few and spread very thinly. The lay people and their bible study groups look for new families, call on homes, and invite their friends to bible studies and services. The growth of their Church is owned by the whole community. There is a communal fervour and cooperation. Countryside missions are conducted where lay preachers are given a certain area and are asked to go out and visit that area and report at the end of the week.

We talked in our bible study group about how our ministries are all contained inside certain presuppositional barriers. The success of the Church of Nigeria is that they have doubled during the Decade of Evangelism because they have broken through their presuppositional barriers. A presuppositional barrier for them was that the north of their country was Muslim and not fertile ground for Christianity. Driven by their fervour for the Gospel to break through that barrier, they have created nine new and growing dioceses. What are the presuppositional barriers that we face in the west?

A bishop from the Church of South India spoke with sadness of how he sees the young people in his Church pass themselves off as non-Christians so that they do not suffer discrimination in hiring and college entrance.

Bishop Kenneth Barham of Rwanda in conversation told me that there is no family that has not lost someone in the genocide four years ago. Bishop Levi Hassan Nzakara of Rwanda told me that his diocese is ripped apart by war and famine. There is a terrible pall of fear and distrust over the country. Fortunately the Anglican Church has four Hutu bishops and four Tutsi bishops, and one white bishop. They are working together for the ending of tribal strife.

I was also speaking with Bishop Richard Grein of New York who shared that parishes in his diocese hold service in fourteen languages and are adding a fifteenth.

We met the Moderator from the Church of South India who is from the Diocese of Coimbatore. (This is the area where three of our children originated.) Without any government assistance, the bishop and his wife take personal responsibility for a home for 130 mentally handicapped women and another home and school for 120 child polio victims.

I met and talked to Bishop Ochola from Northern Uganda in the diocese where Archbishop Janani Luwum was martyred. He appealed to the Conference to aid Uganda in resolving their civil war. Last year his wife was killed with a land mine.

Another bishop coming from Nigeria arrived a week late. On the way to the airport he and his wife were robbed at gunpoint by a gang of thugs and had their car, airline tickets and visas stolen.

Friends We Met Again

- Basil Sambano, Bishop of Dar-es-Salaam, where the Dunnills are serving
- Robert Okine, Primate of West Africa, and a classmate of mine from Huron College
- Sehon Goodridge and his wife, Janet, from our Companion Diocese of the Windward Islands
- Tom Wray and his wife, Brenda, from our neighbouring diocese of Northern Michigan
- Archbishop Remi Rabenirina from the Province of the Indian Ocean (in whose diocese Mary Sherwood does her work), who is coming to visit us in the fall.

Surprises

Canadians were proud to have Jean Vanier as a principal speaker who led an all-night vigil of prayer.

Archbishop Carey introduced Jan and me to Her Majesty, the Queen, during the walkabout at the Garden Party at Buckingham Palace.

In a grand marquis that seated two thousand on the lawn of Lambeth Palace, Prime Minister Tony Blair gave a message about how we are all partners in human development and made significant pledges on behalf of the United Kingdom to the relief of Third World debt.

The opening service in the magnificent Canterbury Cathedral captured the energy of the Communion. The Prince of Wales was present for the service. A Kenyan liturgy was used, but there was participation from all parts of the Communion, including magnificent South American dancers. The liturgy included the waving of one arm towards the cross as we said the versicles V. "All of our troubles", R. "We lay them at the cross of Christ".

Later in the Conference we spent an evening in the Cathedral, drinking in the history and heritage of our Communion, and concluding with the beautiful sung service of Compline.

We had a wonderful multi-media youth presentation that combined video, lights, drama, interviews, dance, rock and folk music. One hundred young cheerleaders came from the Church of the Ascension in the London docklands. They see their Christian mission as combining fitness, mental alertness, and the sharing of faith. They led us with action songs and liturgical dance.

The women bishops reported universal acceptance and support. Bishop Catherine Waynick of Indianapolis was besieged with requests from bishops from India and Africa for photos with them and their wives. Eleven women bishops and five male spouses were present.

Hymns from the Lambeth services were taped and broadcast to three million people over the BBC Program "Songs of Praise".

Following the closing Eucharist, the Conference concluded with a barbeque by the spouses' marquis on a hillside at Kent University, overlooking the floodlit Cathedral down in the town. The weather was spectacular and a full moon was rising over Canterbury. Following an extraordinary fireworks display, there was dancing on into the night with a twenty-one piece orchestra.

We all left the Conference filled to overflowing with new friends, new experiences, new ideas, and a huge task ahead of us!

A handwritten signature in cursive script that reads "Ronald C. Ferris". The signature is written in black ink and is positioned to the left of the typed name.

Ronald C. Ferris
Bishop of Algoma

RCF:cw

HUMAN SEXUALITY TASK FORCE

Members of Synod:

This report from the Chair of the Sexuality Task Force will be brief because for all intents and purposes the Task Force has not been functional for some time. We initially met in November of 1997 with seven of nine members present. It became evident in that initial discussion that strong views were held on both sides of the human sexuality issue. It was determined that a good approach would be to generate some discussion questions and solicit responses to them from all parishes in the Diocese.

Unfortunately there was serious difficulty in getting the discussion topics out on time, not until February 9. But thanks to the cooperation and assistance of the Synod Office staff the questions went out to all parishes that week. The deadline for returns was extended to March 7. When the results came in they were to be reviewed and collated and then sent to our delegates to General Synod.

One or two parishes or individuals responded. But there was certainly not enough information to give any direction or assistance to our delegates. Then came the statement of the Canadian House of Bishops, followed by the reports of the debate at General Synod, as well as the debates at the Lambeth Conference. These all seemed to preclude the need for further work by the committee in the Diocese, for the time being at least. It made little sense to incur further expenses in travel and meeting costs when there seemed so little interest or purpose.

In all, 5 parish groups, 3 individuals and one youth group sent in responses. There was no way these could have been collated or reconciled in any representative or meaningful way. Consequently, unsure of its role or its ability to be helpful, the Task Force became inactive.

The materials that were sent in by parishes and individuals are available here at Synod. I would like to thank all those who contributed an immense amount of work and personal and emotional commitment.

Finally, in closing, I personally would like to recommend The Reverend Canon Reg. Stackhouse's article in the January edition of *The Journal*. Our committee, I believe, was caught up in "the confusion". His article could be the basis for any future Task Force's deliberations, this time asking "the right questions".

Respectfully submitted,

The Ven. Eric B. Paterson,
Chair of Sexuality Task Force.

The same-sex question

The debate over homosexual clergy and laity needs a new focus

REGINALD STACKHOUSE

IN SPITE OF being stretched out over years of intense debate, the controversy about ordaining active homosexuals is closer now to confusion than consensus.

At Lambeth 1998, the African bishops took a firm stand on an invincible rock that wasn't there. Some American bishops are putting on a kind of Wild West show by unilaterally ordaining gay and lesbians, as well as blessing same-sex unions. Meanwhile, by admitting active homosexuals to communicant membership but not to Holy Orders, the English bishops remind one of the young woman who thought herself pristine because she was only a little bit pregnant.

The reason for all this is the impossibility of finding the right answers without asking the right questions, and the need is to rephrase the debate before it is renewed.

Instead of being absorbed by sexuality, the priority issue should be marriage. Instead of focusing on depravity, the debate should be about common human characteristics. Instead of dealing with ordination, our primary concern should be the church. What difference will changes like those make? A decisive one.

What today's culture calls homosexuality is not a prominent concern of the Bible. Although the Bible contains no affirmation of what we now call homosexual acts and does include up to seven passages that can be cited against them, we miss the point if we focus on it as a law book to be cited in judgment. Its focus is something else.

The Bible's priority on sexual behaviour is fidelity to the marriage bond, this relationship designed to procreate and to meet the need of both man and woman for belonging. In Scripture, sex is part of God's purpose for people within that bond, and is contrary to that purpose outside it.

Casual sex, however heterosexual, is therefore out, and a cleric moving a girlfriend into the rectory is as much a sinner as another cohabiting with a boyfriend. So the real issue should be whether homosexuals can be given the same covenanted union opportunity that heterosexuals enjoy.

A question for the church can be this kind of concern:

Is it adequately pastoral to condemn people for favouring gay bars and seeking one-night stands if the chance of an open union based on a mutual, lifelong commitment is denied them? That granting them this opportunity could send earthquake-sized shockwaves through many parishes should not exclude the church considering this. Heterosexual marriages by clergy were such a stunning innovation in 16th century England that Queen Elizabeth I would not acknowledge the Archbishop of Canterbury's wife even existed.

It is time to find out if same-sex unions in 21st-century Canada can at least be contemplated. Even if the church is not ready to translate contemplation into immediate action, much more can be achieved by a study of this prospect than a sterile debate.

Three times in the past generation, our church has plowed new ground - on abortion, remarriage of divorced persons, and the ordination of women. It can at least take a look at this fresh opportunity to meet pastoral need without diluting catholic commitment. It might conclude with a renewed acceptance of tradition, but it would be more

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aware of why it was doing that. It might also discover how once again "new occasions teach new duties," even when they also inspire new controversies.

To those convinced that homosexual practice is sin, same-sex unions can only make a depravity worse by cloaking it in the garment of church approval. The need here is to appreciate how sexuality is not part of original sin but part of our being created. That includes being male or female, with the vast majority of us enjoying both the ability and desire to be joined together.

But a sizable minority are motivated by the opposite orientation to the rest of humanity. Must we say that difference itself is sin?

It can lead to sin, such as exploiting others (including the young), or depersonalized purely physical sex encounters, or commercialized bought-and-paid-for sex, or sado-masochistic abuse. But each of these depraved acts is found among heterosexuals too. Promiscuity is open to men with women as much as among men with men or women with women. When half the marriages of North America break down, gays and lesbians clearly have no monopoly on unstable relationships.

Sin is thus not part of sexuality but the choice of the depraved wills all of us have and for which all need the same saviour. Sexuality is part of our humanity, not part of our fallenness.

Tradition has condemned homosexual practice, however, because it is "contrary to nature." It is as if procreation is the one purpose of sex, but people are still sexual long after the years of child-bearing, and their desires are not contrary to nature. If a man and woman are not to be blamed for giving each other fulfilment without intending to procreate, why must we blame two men or two women for doing what is natural to them?

Why there is homosexuality we do not know. Those who claim God made them that way have no more reason to make the claim than those who say Satan did it. Those who trace its origin genetically may be right, but their findings are still being studied.

All we know is some people, like some animals, have a same-sex orientation. The challenge for church and society is to find ways it can be expressed with wholesomeness, free from harassment, discrimination or opprobrium.

Can those ways include quasi-marital unions and ordination? Not if we accept the current ecclesiastical statements issued as the rationale for policy. But those statements distort the meaning of the church too much for that kind of acceptance, and the question should not go quietly away, especially when we treat the next concern seriously.

It is theologically untenable and ethically inequitable for a church to reject John Paul II's claim that a homosexual lifestyle involves something "intrinsically evil," but on the basis of the English bishops calling that lifestyle "less than the ideal," make the contradictory demand that clergy set an example laity are not required to follow.

A two-tier Christianity should not be adopted now any more than it was when Cyril of Alexandria first expounded that kind of theology. The church is one community, created by baptism, and the clergy as its leaders are called to exemplify a life the laity are expected to live. So these questions must be faced: If homosexual practice is sin, why are laity free to live homosexually without judgment? If it is not sin, why are orders denied people with that orientation?

Once we conclude gays or lesbians can be saved without becoming celibate, we have given away the best reason for denying them ordination. Those who believe active gays and lesbians are headed straight for hell are being more consistent than Anglican leaders who want to open the communion rail but deny the altar to them. Basic to the whole issue is our doctrine of salvation - and with it, our doctrine of the church.

There cannot be two levels of Christian life any more than there can be two kinds of baptism. Celibacy must be demanded of all homosexuals in the church or not demanded of clerical gays and lesbians. Otherwise we are equating the church with the clergy, and treating the laity as a lesser form of Christian.

We should not ask if active homosexuals should be ordained. We should ask instead what way of life the church as a whole is expected to live. Let's renew the debate with new questions: this time, the right ones.

Dr. Reginald Stackhouse is principal emeritus and research professor at Wycliffe College, University of Toronto.