

**ALGOMA
SYNOD
JOURNAL
1971**

THE INCORPORATED SYNOD OF THE
DIOCESE OF ALGOMA
ANGLICAN CHURCH OF CANADA

25TH SESSION

MAY 31 - JUNE 1 - 2, 1971

SAULT STE. MARIE, ONTARIO

ALGOMA SYNOD JOURNAL 1971

THE INCORPORATED SYNOD OF THE
DIOCESE OF ALGOMA
ANGLICAN CHURCH OF CANADA

25TH SESSION MAY 31 - JUNE 1 - 2, 1971

SAULT STE. MARIE, ONTARIO

OFFICE - BEARERS

(with year appointed or elected)

LORD ARCHBISHOP

The Most Rev'd W. L. Wright (1944)

Metropolitan of Ontario (1955)

DEAN (5th)

The Very Rev'd F. F. Nock (1957)

CHANCELLOR

D. M. Lawson, Q.C. (1965)

REGISTRAR

E. P. Lee, Q.C. (1965)

TREASURER

W. M. Wadley, C.A. (1962)

LAY SECRETARY

D. H. Murray (1971)

CLERICAL SECRETARY

The Rev'd J. Turner (1971)

RETIRED ARCHDEACONS

The Ven. C. W. Balfour	-----	(1926)
The Ven. J. B. Lindsell	-----	(1939)
The Ven. J. S. Smedley	-----	(1950)
The Ven. C. H. G. Peto	-----	(1957)

ARCHDEACONS

Algoma	The Ven. C. B. Noble	(1965)
Muskoka	The Ven. G. W. Sutherland	(1967)
Nipissing	The Ven. G. Thompson	(1957)
Thunder Bay	Vacant	

HONORARY CANONS (RETIRED)

The Rev'd Canon R. Haines	(1941)
The Rev'd Canon H. A. Sims	(1941)
The Rev'd Canon W. A. Hankinson	(1949)
The Rev'd Canon C. Goodier	(1950)
The Rev'd Canon R. F. Palmer, S.S.J.E.	(1956)

HONORARY CANONS (ACTIVE)

The Rev'd Canon C. F. Large	(1958)
The Rev'd Canon D. H. Dixon	(1960)
The Rev'd Canon S. M. Craymer	(1960)
The Rev'd Canon E. R. Haddon	(1962)
The Rev'd Canon A. J. Thomson	(1962)
The Rev'd Canon E. R. Nornabell	(1966)
The Rev'd Canon S. B. G. Gosse	(1969)
The Rev'd Canon J. F. Hinchliffe	(1971)

RURAL DEANS

Algoma	The Rev'd E. B. Paterson	(1971)
Manitoulin	The Rev'd Canon D. H. Dixon	(1969)
Mississauga	The Rev'd Wm. R. Stadnyk	(1971)
Muskoka	The Rev'd I. L. Robertson	(1971)
Sudbury	The Rev'd Canon J. F. Hinchliffe	(1971)
Superior	The Rev'd W. B. King-Edwards	(1971)
Temiskaming	The Rev'd W. C. S. Banting	(1971)
Thunder Bay	The Rev'd M. S. Conliffe	(1969)

EXAMINING CHAPLAINS

The Very Rev'd F. F. Nock	(1947)
The Rev'd Canon J. F. Hinchliffe	(1959)
The Rev'd I. L. Robertson	(1967)

EDITOR — ALGOMA ANGLICAN

The Rev'd D. N. Mitchell	(1961)
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WARDEN OF LAY READERS

The Rev'd R. J. S. Inshaw

MEDICAL EXAMINER

Dr. L. Hooley

AUDITORS

Thorne, Gunn, Helliwell & Christenson

Diocesan Clergy

PRIESTED

MADE
DEACON

BISHOP

Wright, William Lockridge Sept. 11, 1927 Sept. 4, 1926
 (consecrated Bishop May 30, 1944
 enthroned as Metropolitan of Ontario April 20, 1955)

PRIESTS

* Balfour, Charles Wilfred (retired)	June 30, 1901	Apr. 29, 1900
Lindsell, John Burder (retired)	Mar. 27, 1907	June 11, 1906
Sims, Harry Alfred (retired)	June 2, 1912	June 11, 1911
* Haines, Richard (retired)	Dec. 1, 1912	May 22, 1910
* Palmer, Roland Ford (S.S.J.E.)	June 17, 1917	July, 9, 1916
Hankinson, William Archer (retired)	Mar. 28, 1920	July 15, 1917
Goodier, Cyril (retired)	Oct. 19, 1924	June 19, 1923
Hawkes, John William (S.S.J.E.)	Mar. 22, 1925	June 29, 1924
* Smedley, Julian Sale (retired)	June 6, 1926	June 7, 1925
Thompson, Gilbert	May 31, 1931	June 8, 1930
McCausland, John George	Dec. 11, 1932	Dec. 13, 1931
Alban Patrick (S. S. J. E.)		
Nornabell, Edward Raymond	Dec. 11, 1932	June 21, 1931
* Thornton, Norman Hardwick (S.S.J.E.)	Dec. 11, 1932	Dec. 13, 1931
* Hemming, David Norman	Feb. 5, 1933	Dec. 20, 1931
Wirgman (S. S. J. E.)		
Garbutt, Harry William	June 11, 1933	May 25, 1932
* Passey, Christopher John (retired)	Dec. 21, 1933	Jan. 1, 1933
Hinchliffe, James Fletcher	Dec. 21, 1936	June 7, 1936
* Peto, Cyril Henry Gilbert (retired)	Sept. 25, 1938	Aug. 6, 1937
* Kerr, John Winston	Sept. 25, 1938	Aug. 6, 1937
* Frith, Lawrence Edward Cokayne (S. S. J. E.)	May 18, 1940	Mar. 13, 1938
Large, Charles Frederick	May 18, 1940	Sept. 25, 1938
* Absent		

	PRIESTED	MADE DEACON
PRIESTS		
Nock, Frank Foley	May 18, 1941	May 19, 1940
Dixon, Donald Harry	June 8, 1941	May 18, 1940
Haddon, Ernest Roy	May 10, 1942	June 8, 1941
Peake, Frank Alexander	May 31, 1942	June 8, 1941
Watson, John Henry	Feb. 2, 1943	Sept. 29, 1941
Noble, Charles Brain	May 9, 1943	Mar. 31, 1942
* Garrard, Horace George (S.S.J.E.)	Sept. 18, 1943	Sept. 29, 1941
Craymer, Samuel Maitland	June 29, 1944	Sept 18, 1943
Mitchell, David Nelson	Aug. 1, 1945	July 4, 1944
Thomson, Alvin James	May 11, 1947	June 16, 1946
Sutherland, Lorne Reginald Arthur	Feb. 24, 1948	May 1, 1947
Chabot, Arthur Lionel	May 3, 1949	Apr. 25, 1948
Doolan, John George Meara	May 3, 1949	Apr. 25, 1948
Whyham, Anthony Bertram Jarvis	May 3, 1949	Oct. 18, 1948
Hornby, Norman	May 15, 1949	Apr. 25, 1948
Coyle, Frank Robert	June 4, 1950	May 1, 1949
Sutherland, George William	June 4, 1950	May 3, 1949
Lumley, Robert	Dec. 17, 1950	Sept 25, 1949
Vallis, Hubert Arthur	June 5, 1951	Oct. 18, 1950
Inshaw, Reginald John Seymour	Apr. 25, 1952	Aug. 24, 1951
* Jackson, James Henry (on leave)	Apr. 29, 1952	Apr. 25, 1951
* Minchin, Kells Arthur (on leave)	May 3, 1952	May 19, 1951
King-Edwards, William Bagot Ramsey	Nov. 13 1952	June 5, 1951
* Fuller, Douglas Harold Traies (on leave)	Dec. 1, 1952	May 20, 1951
Robertson, Irvin Lawrence	Feb. 24, 1953	May 22, 1952
Sissenah, Douglas	Feb. 24, 1953	Dec. 16, 1951
Turner, James	Feb. 24, 1953	June 15, 1952
* Jordan, John Edward (on leave)	Dec. 16, 1953	Feb. 24, 1953
* Absent		

	PRIESTED	MADE DEACON
PRIESTS		
* Tipping, Murray Jesse Rushton (on leave)	Dec. 16, 1953	Feb. 24, 1953
Banting, Warren Charles Snowden	May 27, 1954	May 14, 1953
Gosse, Stephen Baxter Gordon	Sept. 5, 1954	Feb. 24, 1953
Morrow, Henry	Mar. 25, 1955	May 27, 1954
Peterson, Leslie Ernest	Mar. 25, 1955	May 27, 1954
Hankinson, Michael Roderic	May 1, 1956	May 3, 1951
Roberts, Frederick Gordon	Dec. 16, 1956	Mar. 1, 1956
Woodward, Dalton	May 30, 1957	Sept 21, 1956
* Forth, David Selwyn (on leave)	June 16, 1957	May 7, 1956
Moore, Thomas Frank	Dec. 21, 1970	Dec. 16, 1956
Stadnyk, William Robert	May 1, 1958	May 5, 1957
Clay, Colin Peter	June 1, 1958	June 16, 1957
Hoover, Lloyd Seymour	Dec. 22, 1958	May 1, 1958
Smith, David Arthur Pritchard	Dec. 22, 1958	May 1, 1958
Landon, Donald Mackenzie	June 11, 1959	May 1, 1958
Paterson, Eric Beaumont	June 11, 1959	May 1, 1958
* Charles, Robert Frederick George	Dec. 21, 1959	Dec. 22, 1958
Locke, Roy Angus	Dec. 21, 1959	Dec. 22, 1958
Conliffe, Mark Shankland	Feb. 22, 1961	May 26, 1960
* Palmer, Peter Parson (S.S.J.E.)	July 11, 1961	Oct. 28, 1959
Gibbs, Graham Kenneth	Dec. 21, 1961	April 25, 1961
Ellam, William John	April 1, 1962	May 11, 1961
Porter, Arnold Murray	April 1, 1962	April 25, 1961
Brazill, Brock Rodney	Mar. 25, 1965	May 19, 1964
Hill, Peter Allen	Jan. 25, 1966	May 23, 1965
Goater, Noel Leslie	May 22, 1966	Nov. 30, 1965
* Shea, Derwyn S. (on leave)	May 21, 1967	May 8, 1966
* Bradford, Murray Edward	Dec. 21, 1966	June 5, 1966
Koning, Teunis	Dec. 21, 1966	June 5, 1966
* Harding, Warren John (on leave)	Mar. 25, 1968	May 21, 1967

DEACONS

- * Morris, Stanley Cottrill (on leave) June 2, 1963
- * Absent

OTHER CLERGY RESIDING WITHIN DIOCESE (May 1971)

With Temporary Licence

Phillips, Henry Gordon
Stanley, Douglas Arnold Bruce

**Without Licence To Officiate
(but with informal permission to assist)**

Beattie, William Gilmour
Brown, Robert Frederick
Johnson, Walter Sidney
Morris, William Sparkes
Ripley, Robert Charles Sims
Moorhouse, Asheleigh E.

CHURCH ARMY CAPTAINS SERVING IN THE DIOCESE

Robert Peddle — St. John's Church, Thunder Bay
Ernest N. Scriver — St. Thomas Church, Thunder Bay
Roy Dickson — Church of St. Michael and All Angels, Thunder Bay

Lay Delegates

In Attendance at 1971 Synod

DEANERY OF ALGOMA (15 Delegates)

Garden River

Mr. Albert Williams

St. Joseph Island

Mr. A. R. Priddle

Echo Bay

Mrs. A. B. Smith

Sault Ste. Marie

Christ Church (Korah)

Mr. Lyle Martineau

Holy Trinity (Tarentorus)

Mr. John W. Corbishley
Mr. Barry Cooper

St. John The Evangelist

Mr. Frederick Boileau
Mrs. Myra Robinson

St. Luke's Cathedral

Mr. Gordon Lewis, Jr.
Dr. John W. Crawford
Dr. David H. Gould

St. Matthew

Mr. Douglas H. Murray
Mr. Joseph R. Littlefield
Mr. Richard A. Brideaux

St. Peter

Mr. Wm. Curtis

DEANERY OF MANITOULIN (2 Delegates)

Gore Bay

Mr. Austin H. Hunt

Manitowaning

Mr. Earl Bowerman

DEANERY OF MISSISSAUGA (5 Delegates)

Blind River

Mr. David Shames

Elliot Lake

Mr. Alfred Hawkins

Chap'au

Mr. Thomas A. Corston

Mr. John Way-White

Thessalon

Mr. Don Hagerty

DEANERY OF MUSKOKA (16 Delegates)

Bala

Mr. Thomas Menzies

Parry Sound

Mr. H. L. Robinson

Bracebridge

Mr. E. P. Lee, Q.C.

Mr. Lyall Robinson

Mr. Peter Glazier

Port Carling

Mr. H. B. Clinch

Gravenhurst

Mr. William Black

Mrs. Margaret Black

Port Sydney

Mr. George Atkinson

Huntsville

Mr. S. E. T. Smith

Mr. J. H. Hern

Rosseau

Mr. L. F. McClelland

Mrs. L. F. McClelland

MacTier

Mr. Ainsley Munroe

Sundridge

Mrs. Ellen May

Mr. Boyd Higginson

DEANERY OF SUDBURY (17 Delegates)

Azilda

Mr. Willard Peterson

Lively

Mr. T. Nicholson

Capreol

Mr. John Dafoe

Sudbury

Ascension

Mr. William Bills

Coniston

Mrs. W. H. Thompson

Epiphany

Mr. Ray C. Cook

Mr. Donald Cowcill

Mrs. R. B. Warren

Copper Cliff

Mr. Edgar M. Rumney

Mr. A. Johnstone

Mr. David Cole

St. James

Mr. James Dopson

Mr. Frederick Stanley

Falconbridge

Mr. W. L. W. Taylor

Garson

Mr. Thomas H. Lloyd

Resurrection

Mr. Frank Southern

Mrs. Jesse Southern

DEANERY OF SUPERIOR (2 Delegates)

Manitouwadge

Mrs. C. Barnett

Red Rock

Mr. Frank F. Moore

DEANERY OF TEMISKAMING (15 Delegates)

Callander

Mr. George Quibell

Cobalt

Miss Muriel Newton-White

Englehart

Mr. Charles W. Wraight
Mrs. R. Stark

Haileybury

Mr. Thomas W. Huff
Mr. M. Weight

New Liskeard

Mrs. Marjorie Woods
Mr. Lorne Woods

North Bay

Christ Church

Mrs. Betty Swannell
Mr. Rupert Wiemer

St. Brice

Mr. James Ramsey

St. John

Mrs. W. C. Elliott
Mr. L. R. Griffiths
Mr. W. C. Elliott

Temiscaming, Quebec

Mrs. Florence Skinner

DEANERY OF THUNDER BAY (16 Delegates)

Thunder Bay

St. George

Mr. John Barrett

St. John

Mr. W. M. Kosny
Mr. W. A. Tozer
Mr. J. L. Forster

St. Luke

Mr. E. Nicholls

St. Michael

Mrs. C. M. Johnston
Mr. B. J. Davis
Mrs. V. M. Kyle

St. Paul

Mr. G. K. Laing
Mr. David Wood
Mr. H. Gough

St. Stephen

Mr. James A. Galbraith

St. Thomas

Mr. Sidney Turner
Mr. Richard Stephens
Dr. William Gartrell

West Thunder Bay

Mr. M. J. Vibert

YOUTH OBSERVERS

Mr. Stephen O'Brien — St. John's, Sault Ste. Marie

Mr. Brian Court — Holy Trinity, Sault Ste. Marie

Miss Bonnie Hagerty — Church of the Redeemer, Thessalon

Miss Erin McFarlane — Church of the Redeemer, Thessalon

Licensed Lay Readers

DIOCESAN LAY READERS

Residence	Name	Date First Licensed
Thunder Bay	H. George Brooks	October 29, 1941
Sault Ste. Marie St. John's	Gordon J. Smedley	June 13, 1954

PAROCHIAL LAY READERS

Bala	Thomas Menzies	December 15, 1951
Copper Cliff	Edgar M. Rumney	July 6, 1961
Espanola	William I. Russell	May 14, 1953
Haileybury	Maurice Weight	May 14, 1953
Lively	John Avery	November 6, 1955
	Robert Reeves	July 6, 1961
Marathon	Daniel Rudiak	March 14, 1967
North Bay		
St. Brice's	James Sharp	November 23, 1957
	John Smorthwaite	June 9, 1959
	Gordon Parker	June 13, 1969
Rosseau	Charles S. Raymond	July 16, 1928
Sault Ste. Marie		
St. Luke's Cathedral	Edward A. Clement	September 11, 1955
St. Matthew's	Richard Brideaux	June 13, 1954
	F. John Dunn	July 21, 1969
Sudbury		
Resurrection	Cyril Varney	November 6, 1955
St. James'	Albert Corbett	November 20, 1964
	Winslow A. S. Case	1946
Thunder Bay		
St. George's	Fred Godfrey	March 14, 1963
St. Luke's	James Aris	May 18, 1959
St. Michael's	David Bradford	May 10, 1954
St. Thomas'	Ronald Stark	April 15, 1962
	William A. Gartrell	October 22, 1954

GENERAL SYNOD DELEGATES AND ALTERNATES

Clerical Delegates (4)

The Ven. G. W. Sutherland
The Very Rev'd F. F. Nock
The Rev'd Canon S. M. Craymer
The Rev'd J. G. McCausland, S.S.J.E.

Lay Delegates (4)

Mr. William M. Wadley
Dr. David H. Gould
Mr. Ernest P. Lee, Q.C.
Mr. Alex Godfrey

Clerical Alternates

The Rev'd Canon E. R. Haddon
The Rev'd D. M. Landon
The Rev'd C. P. Clay
The Rev'd W. R. Stadnyk)
The Ven. G. Thompson) tied
The Rev'd Canon A. J. Thomson)

Lay Alternates

Mrs. Stephanie Yeomans
Mr. Donald M. Lawson
Q.C.
Mr. Edwin D. Ford
Mr. Donald Cowcill

PROVINCIAL SYNOD DELEGATES AND ALTERNATES

Clerical Delegates (5)

The Very Rev'd F. F. Nock
The Rev'd D. M. Landon
The Rev'd Canon S. M. Craymer
The Rev'd Canon J. F. Hinchliffe
The Ven. G. W. Sutherland

Lay Delegates (5)

Mr. Wm. Kosny
Dr. J. W. Crawford
Dr. D. H. Gould
Mr. David Cole
Mr. E. P. Lee, Q.C.

Clerical Alternates

The Rev'd Canon E. R. Haddon
The Rev'd Wm. R. Stadnyk
The Rev'd M. S. Conliffe
The Rev'd C. P. Clay
The Rev'd N. L. Goater)
The Rev'd J. G. McCausland) tied

Lay Alternates

Mr. W. M. Wadley
Mr. D. H. Murray
Mr. D. Cowcill
Mr. T. Corston
Mr. W. Tozer

DIOCESAN REPRESENTATIVES ON THE CORPORATION OF THE UNIVERSITY OF TRINITY COLLEGE

The Rev'd Canon J. F. Hinchliffe
The Ven. G. W. Sutherland
The Rev'd W. R. Stadnyk

Committees of the Diocese

EXECUTIVE COMMITTEE OF THE SYNOD

Ex-officio Members

The Archbishop (Chairman)	The Registrar
The Dean	The Treasurer
The Chancellor	The 4 Archdeacons
	The 8 Rural Deans
The 3 Chairmen of the Diocesan Boards	

Elected Deanery Lay Representatives

Algoma	Dr. David H. Gould (Sault Ste. Marie)
Manitoulin	Mr. Earl Bowerman (Tehkummah)
Mississauga	Mr. D. Hagerty (Thessalon)
Muskoka	Mr. Wm. Black (Gravenhurst)
Sudbury	Mr. James Dopson (Sudbury)
Superior	Mr. Frank F. Moore (Red Rock)
Temiskaming	Mr. Lorne Woods (New Liskeard)
Thunder Bay	Mr. Wm. Kosny (Thunder Bay)

Appointed Members

The Rev'd Canon A. J. Thomson	Mr. John Corbishley
The Rev'd Canon C. F. Large	Mr. David Cole

DIOCESAN BOARD OF CHRISTIAN EDUCATION

The Rev'd D. A. P. Smith	Mr. Thomas Corston
The Rev'd D. M. Landon	Mrs. C. M. Johnston
The Rev'd T. F. Moore	Mrs. L. R. Woods

DIOCESAN COUNCIL FOR SOCIAL SERVICE

The Rev'd T. Koning	Mrs. R. Warren
The Rev'd B. R. Brazill	Mr. L. R. Griffith
The Rev'd C. S. Clay	Mrs. W. H. Thompson

DIOCESAN BOARD OF MISSIONS

The Rev'd L. S. Hoover	Clerical Representative from D.C.S.S.
The Rev'd R. Lumley	Lay Representative from D.B.C.E. (Mrs. L. R. Woods)
Mr. J. Ramsey	
Mrs. Stephanie Yeomans (A.C.W. President)	

ADVISORY FINANCE COMMITTEE

The Rev'd Canon E. R. Haddon (Chairman)	Mr. B. J. Davis
The Rev'd Canon A. J. Thomson	Mr. F. Delgaty
The Rev'd T. F. Moore	Mr. Wm. Kosny
Mr. J. E. Huggett	Mr. T. C. Luck
	Mr. W. M. Wadley

DIOCESAN SURVEY COMMITTEE (to be appointed)

CHURCH UNITY COMMITTEE

The Rev'd E. B. Paterson
Chairman)

Dr. D. H. Gould
Mr. R. Brideaux

PROPERTY COMMITTEE

Mr. Lawrence Brown (Chairman)
Mr. D. M. Lawson, Q.C.

Mr. Roy Samson
Mr. W. M. Wadley

ADVISORY INVESTMENT COMMITTEE

Mr. J. E. Huggett (Chairman)
The Rev'd Canon A. J. Thomson
Ex-Officio: The Advisory Finance Committee Chairman

Mr. W. M. Wadley

**ARCHBISHOP WRIGHT CHURCH EXTENSION COMMITTEE
(to be appointed)**

CAR COMMITTEE

Mr. D. H. Murray (Chairman)
Mr. Gordon Lewis, Jr.

Mr. W. M. Wadley

LITURGICAL COMMISSION (as appointed 1969)

The Very Rev'd F. F. Nock
(Convenor)
The Ven. G. W. Sutherland

Dr. J. W. Crawford
Mr. W. A. Newell

**ANGLICAN CHURCH WOMEN INTEGRATION COMMITTEE
(to be appointed)**

Thorneloe University Officers

Chancellor _____	The Most Rev'd W. L. Wright
Chairman, Board of Governors	Mr. N. J. Segger
President and Provost _____	The Rev'd F. A. Peake,
Dean of Residence & Chaplain _	The Rev'd H. R. Kreager
Treasurer _____	Mr. E. D. Evans
Registrar _____	Mr. K. Winterhalder
Secretary _____	Mr. N. Greene

Major Acts of Synod

I ELECTIONS AND APPOINTMENTS

	Motion No.
Clerical Secretary	1
Honorary Lay Secretary	2
Clerical and Lay personnel of the Diocesan Council for Social Service, Diocesan Board of Missions and Diocesan Board of Christian Education	31
Provincial Synod delegates and alternates	47 (a)
Rural Deans and deanery lay representatives to the Executive Committee	57 (a)
Treasurer	58
Registrar	59
Auditors	60

II 1971 CONSTITUTIONAL AMENDMENTS

Article 1 of the Constitution amended to provide for two young people aged 16 to 24 from each deanery to attend synod.	43
Canon 13, section 3, re churchwardens, amended to remove the word " male "	48
Canon 11, sections 2 and 3, regarding rectories, revised to permit alternative arrangements for living accommodation	50
Canon 16, section 2, regarding signing officers for property transactions, revised to include any one of the Chancellor, Registrar or Treasurer , to act con- jointly with the Bishop or his Commissary	51
Canon 14, section 6, amended to indicate clergy pension assessments rank next to clergyman's stipend as a first charge against local parish contributions ...	52

III NOTABLE DECISIONS

Decision to publish section of Archbishop's Charge in Algoma Anglican	10
Noted decline in religious instruction in schools and urged Government to implement proposals of Provincial Synod	11
Courtesy of the house to youth observers from Dean- eries of Algoma and Mississauga	17 - 18
Transfer of Shingwauk property from Department of Indian Affairs to Diocese of Algoma and subsequent arrangements	22
Raised minimum clergy stipend to \$4,900. January 1, 1972 and to \$5,150. January 1, 1973. Minimum car allowance of at least \$800. to continue	24
Recommended an annual stewardship program in each parish	25

	Motion No.
Referred report "Design for Renewal — Formula for Change" to the incoming Executive Committee	30
Defeated motion to change membership of Executive Committee	33
Endorsed and offered to assist in the program of Integration of Anglican Church Women and Parish	35
Approved minimum supplementary travel grant to clergy of \$150. per year for each congregation in his parish between 10 to 50 miles of his residence, or \$300. per year if over 50 miles, up to a maximum of \$800.	37 (a)
Increased the Car Loan Fund to \$20,000. and provided for loans up to \$2,000.	38 (a)
Allocated \$10,000. of the Parker Island proceeds to augment the Car Loan Fund	39
Approved annual appointment by parish vestry of youth work director to assist rector	42
Authorized cancellation of unpaid parish subscriptions to Algoma Anglican	44
Provided \$10,000. operating grants to Thorneloe College for 1972 and 1973, subject to executive approval by end of this year	45
Transferred to Algoma Mission Fund budget the diocesan financial support to Thorneloe	46
Called for guidelines determining a mandatory, clear and detailed method of accountability for Thorneloe University to the Synod and to its executive	47
Approved pilot lay evangelism courses	49
Directed executive committee to review provision of perpetual care for church cemeteries	53
Rejected motion to establish diocesan fire insurance fund	54
Rejected motion to write off 90% of all monies owing Archbishop Wright Church Extension Fund	56
Adopted motion to increase from 20 to 50% the incentive bonus for principal repayments of Church Extension Fund loans	57
Request for a new committee to evaluate the composition and functions of the Executive Committee	61
IV 1973 NOTICES OF MOTION	
Removal of three Boards (Diocesan Board of Christian Education, Diocesan Council for Social Service and Diocesan Board of Missions) and establishment of Long Range Planning and Program Committee	8
Lowering minimum age to 16 years of members of annual vestry meeting	42 (a)
Consideration of blanket fire insurance policy	55 (a)
Lay representation on Executive Committee	62

Journal of Proceedings

Twenty-fifth Session of the Synod of the Diocese of Algoma
Held At Sault Ste. Marie, Ontario — May 31 - June 2, 1971

First Day - Monday, May 31, 1971

SYNOD SERVICE — ORGANIZATION OF SYNOD

Registration for Synod by clergy and lay delegates began at 1:00 p.m. on the afternoon before Synod in St. Luke's parish hall. Assembling in the upper hall at 7:00 p.m., they proceeded to the cathedral for the 7:30 p.m. Synod Service.

Following the opening hymn the Archbishop announced that a quorum of both orders (clerical and lay) was present, and formally constituted the 25th Session of the Synod, and that the membership of three sessional committees were as follows:

The Scrutineers of the Lay Delegates' Credentials:

The Rev'd Peter Hill (Chairman)
The Rev'd D. M. Landon
Chancellor D. M. Lawson, Q.C., ex officio.

The Committee on the Archbishop's Charge:

Canon S. M. Craymer (Chairman)
Mrs. Marjorie Woods
The Rev'd I. L. Robertson

The Press - TV Liaison Committee:

The Rev'd N. L. Goater (Chairman)
The Rev'd D. N. Mitchell
Mr. J. W. Corbishley

Dean Nock officiated at Evensong, with Mr. Thomas A. Corston and Mrs. Frances Glover reading the lessons. During the sermon-time the Archbishop read his Synod Charge (see page 36). Mr. Christopher Wadley was Crucifer the Rev'd James Fletcher Hinchliffe was commissioned and installed as an Honorary Canon of St. Luke's Cathedral during the service; and the Choir rendered the lovely Anthem "Rejoice in the Lord Always".

The sitting adjourned at 9:10 p.m. at the conclusion of the service.

Second - Day Tuesday, June 1, 1971

Matins to the end of the Te Deum was led at 7:15 a.m. by the Rev'd D. A. P. Smith with Mr. Richard Brideaux reading the lesson. The Eucharist followed, celebrated by Archbishop Wright. The Epistle was

read by Canon H. A. Sims, the Gospel by Canon J. F. Hinchliffe, the bread and wine were brought forward by Mr. and Mrs. James Ramsey of St. Brice's Church, North Bay; assisting by administering Communion were the Rev'd T. F. Moore and the Rev'd M. R. Hankinson; Mr. Christopher Wadley was server and the Rev'd Wm. Ellam was organist. Mr. and Mrs. Thomas Menzies of Trinity Church, Bala, were remembered on the occasion of their 50th wedding anniversary. Former members of Synod departed this life since the 1969 Session were named by His Grace (see inside back cover).

Breakfast was served in the Imperial Room of the Windsor Hotel; Grace was said by the Rev'd J. G. McCausland and the Rev'd Noel Goater returned thanks.

MORNING SITTING

The Archbishop (as chairman of Synod) opened the morning sitting in St. Andrew's Church Hall at 9:30 a.m. with prayer followed by a period of silent meditation.

The Archbishop introduced the Rev'd Irvine Johnston, minister-in-charge of St. Andrew's United Church, who extended the welcome of their Session.

SYNOD MEMBERSHIP

The scrutineers of the lay delegates' credentials reported that 87 lay delegates were present. Also in attendance were the Chancellor, the Treasurer, and the Diocesan President and Diocesan Treasurer of the Anglican Church Women. Of the 81 clergy eligible to be members of Synod, 57 were present (the Bishop, 56 Priests).

SYNOD SECRETARIES

1) Moved by Canon E. R. Haddon, seconded by the Rev'd R. J. S. Inshaw, that the Rev'd James Turner be elected as Clerical Secretary of Synod. CARRIED

2) Moved by Mr. David Cole, seconded by the Rev'd L. S. Hoover, that Mr. D. H. Murray be elected as Honorary Lay Secretary of Synod. CARRIED

MESSAGE TO HER MAJESTY QUEEN ELIZABETH II

3) Moved by the Rev'd J. G. M. Doolan, seconded by Mr. Willard Peterson, that Synod send the following message of loyal greeting to Her Majesty Queen Elizabeth II.

We, the Archbishop and members of the Synod of the Diocese of Algoma in session assembled in Sault Ste. Marie, Ontario, Canada, reaffirm our devoted loyalty to you our Queen of Canada, Elizabeth the Second. Having in mind your recent

visits to British Columbia and Manitoba on the occasions of their 100th anniversaries, we rejoice in your activities to promote goodwill and unity in our country among all peoples of all races. We assure you of our continued prayers for a blessed and peaceful reign and for God's blessing upon you and your family. Your life is an inspiration to all your people.

This was CARRIED with the singing of "God Save the Queen".

REGRETS

Regrets for inability to attend Synod were received from:

The Venerable C. W. Balfour	Mr. E. V. Elliott (Sprucedale)
The Rev'd Derwyn S. Shea	Mr. J. F. Bell (Onaping)
The Rev'd R. G. Charles	Mr. D. Rudiak (Marathon)
The Rev'd M. E. Bradford	Mr. D. Candler (Capreol)
Dr. K. Tipper (Mindemoya)	Mr. J. Kirk (Lively)
Mr. R. Bailey (Schreiber)	Mr. C. Gibbons (St. Luke's Thunder Bay)
Mr. S. Iserhoff (Missanabie)	
Mr. R. Loy (Powassan)	Mr. W. Case (French River)
Mr. D. Taylor (Elliot Lake)	Mr. J. Sellers (White River)
Mr. G. Paish (Milford Bay)	Mr. R. Vibert (West Thunder Bay)

ADDRESS

At 9:45 a.m. the Right Rev'd John Howe, Secretary General to the Anglican Consultative Council, was introduced to the Synod by Archbishop Wright. Bishop Howe brought greetings to our session from the Church in North India, the Church in South East Asia and the Church in Burma. (see page 103).

Archbishop Wright announced that there would be copies for everyone to take home — these were to be studied in each parish in discussion groups. His Grace, on behalf of the Diocesan family, asked Bishop Howe to convey our greetings at his next 'port-of-call'.

MINUTES OF 1969 SYNOD

4) Moved by Dean Nock; seconded by the Rev'd D. M. Landon, that the minutes of the 24th Synod, May 1969, as previously printed and circulated be now formally approved and ratified.

CARRIED

REPORT OF AGENDA AND RESOLUTIONS COMMITTEE

5) Moved by the Rev'd F. R. Coyle; seconded by David Cole, that Synod concur in the variation of the Order of Proceedings as set forth in the draft Agenda.

CARRIED

6) Moved by Mr. D. Cole; seconded by the Rev'd Wm. Stadnyk, that Synod concur in these regulations of the length of speeches at Synod:

- a) Time limit on speeches shall be: 5 minutes for movers
4 minutes for seconders
3 minutes for other speakers
2 minutes for movers' final remarks
- b) The Lay Secretary shall serve as timekeeper.

RECEPTION OF REPORTS AND MOTIONS

7) Moved by Wm. Wadley; seconded by Dean Nock, that all reports and motions in the Convening Circular be received.

CARRIED

8) Moved by Dr. D. Gould; seconded by the Rev'd D. M. Landon, that the following be treated as a Notice of Motion for consideration at the 1973 Diocesan Synod:

1. That Article 16, sub-paragraph (e) of the Constitution be deleted.
2. That Canon 21 be deleted.
3. That Canon 25 be deleted.
4. That Canon 29 be deleted.
5. That a Long Range Planning Committee be formed with the general responsibility of studying and recommending upon the aims, functions, priorities, personnel resources, and financial resources of the Diocese, responsible for surveillance of the organization structure and for proposing modification consonant with shifting priorities and functions.
6. That a Program Committee be formed to assume responsibility for the integration of the policy recommendations, planning, guidance and review functions in the program field; to review and pass upon proposed program policies before they are considered by the Executive Committee; to be directly concerned with the work of Parish and Diocesan Services and related budgets.
7. That the members of the Long Range Planning Committee and the Program Committee consist of the following:
 - 1) The Bishop (ex-officio)
 - 2) Three members of the Executive Committee elected from its membership at its first meeting following Synod.

- 3) Three members not necessarily members of Synod or of the Executive Committee, elected by the Executive Committee at its first meeting following Synod.
- 4) Two representatives, one clerical and one lay from each archdeaconry.
- 5) At the first meeting, the committee shall elect its own chairman.

SESSIONAL COMMITTEES

The Archbishop announced the membership of the following committees:

Nominating Committee Re Provincial Synod and Diocesan Boards

- | | |
|--|-------------------------|
| 1. The Rev'd Harry Morrow,
Chairman | 3. Mrs. R. B. Warren |
| 2. The Rev'd L. E. Peterson | 4. Dr. J. Crawford |
| | 5. Mr. L. F. McClelland |

Committee On Votes Of Thanks

- | | |
|-------------------------------------|---------------------------|
| 1. The Rev'd Wm. Ellam,
Chairman | 2. The Rev'd H. A. Vallis |
| | 3. Mr. Willard Peterson |

REPORT ON ARCHBISHOP'S CHARGE

Canon Craymer (Chairman) presented the report of the Committee on the Archbishop's Charge (see page 48).

9) Moved by the Rev'd E. B. Paterson; seconded by Dr. D. Gould, that the report of the Committee on the Archbishop's Charge be accepted. **CARRIED**

10) Moved by the Rev'd I. L. Robertson; seconded by Mrs. M. Woods, that the section of the Archbishop's Charge dealing with the three key issues of CONVERSION - MISSION - UNITY be published in the Algoma Anglican. No comment of ours could be greater than the text. **CARRIED**

11) Moved by Mrs. M. Woods; seconded by Canon Craymer, that this 25th session of Synod notes the decline in religious instruction in the public and elementary schools of the Province, and we urge the Government of Ontario to implement the proposals of the Provincial Synod regarding this matter as soon as possible. **CARRIED**

THORNELOE UNIVERSITY

Dr. F. A. Peake, Provost of Thorneloe University, presented his report on Thorneloe University (see page 86).

12) Moved by the Rev'd F. R. Coyle; seconded by D. Cole (a procedural motion) that the discussion of Motion "C" as in the Convening Circular be postponed until Wednesday morning.

CARRIED

EXECUTIVE COMMITTEE REPORT

The report of the Executive Committee of the Synod (see page 62) presented by Mr. W. Wadley referred to five motions for special attention and action by Synod (see motions A to E - page 51).

REPORT OF TREASURER'S FINANCIAL STATEMENTS

Mr. Wadley presented for consideration financial statements as on pages 55 to 60.

13) Moved by Wm. Wadley; seconded by the Rev'd H. Garbutt, that the Treasurer's financial statements be received.

CARRIED

14) Moved by Canon Haddon; seconded by Canon Thomson, that the Treasurer's reports be adopted.

CARRIED

ADVISORY FINANCE INVESTMENT COMMITTEE

Canon Haddon introduced the chairman of the Investment Committee, Mr. Jack Huggett of St. James', Gravenhurst, to those assembled.

15) Moved by Canon Haddon; seconded by Canon Thomson, that Mr. Jack Huggett be allowed the courtesies of the house.

CARRIED

Mr Huggett presented the report of the Advisory Finance Investment Committee (see pages 64 - 65).

16) Moved by Canon Haddon; seconded by Canon Thomson, that the report of the Advisory Finance Investment Committee be received.

CARRIED

Noon Day prayers were said by Dean Nock. Luncheon followed at Central United Church Auditorium during which greetings were extended to the members of Synod by Alderman Nick Trbovich on behalf of the City of Sault Ste. Marie; by Dr. Cragg of Central United Church; Mr. Gordon Lewis (People's Warden) on behalf of St. Luke's Cathedral; Monsignor Adams of Precious Blood Cathedral; The Rev'd A. K. Kaellgren, chairman of the Algoma Presbytery and President of the Ministerial Association. Other head table guests were: Canon R. R. Latimer, Dr. R. B. Craig, Mrs. T. H. Black, Dr. David Gould (rector's warden of St. Luke's Cathedral) and Bishop Howe. Grace was said by Dr. Cragg and the Rev'd J. H. Watson thanked the ladies of Central United Church.

AFTERNOON SITTING

YOUTH DELEGATES

17) Moved by Dr. David Gould; seconded by Mr. G. Lewis, that the courtesies of the house be given to our Youth Observers from the Deanery of Algoma, Brian Court of Holy Trinity, and Steven O'Brien of St. John's, Sault Ste. Marie. CARRIED

18) Moved by the Rev'd Norman Hornby; seconded by Dr. D. Gould, that the courtesies of the house be given to our Youth Observers from the Deanery of Mississauga, Bonnie Hagerty and Erin McFarlane of the Church of the Redeemer, Thessalon. CARRIED

GREETINGS

The Rev'd Noel Goater read greetings extended to Synod by the Diocese of Toronto:

This Synod of the Diocese of Toronto in its 119th Session extends greetings and goodwill to the Archbishop of Algoma and the Synod of the Diocese of Algoma now in session — with prayers for God's blessing on its deliberations. From all the Bishops and Synod members of the Diocese of Toronto.

19) Moved by the Rev'd Noel Goater; seconded by the Rev'd D. A. P. Smith, that we reciprocate the greetings from the Diocese of Toronto as follows:

The Synod of the Diocese of Algoma now in its 25th session acknowledge with gratitude the expressions of goodwill received from the Synod of the Diocese of Toronto. We heartily reciprocate these expressions and pray that God may richly bless all your deliberations. CARRIED

CHURCH UNION

From 2:00 to 3:20 p.m. a question and answer period was held and Dr. Craig and Canon Latimer, Executive Commissioners of The General Commission on Church Union, answered all questions put to them by the members of Synod.

PROPERTY COMMITTEE

20) Moved by the Rev'd F. R. Coyle; seconded by Mr. D. Cole, that we proceed next with the report of the Property Committee. CARRIED

21) Moved by the Rev'd F. R. Coyle; seconded by Mr. D. Cole, that the courtesies of the house be extended to Mr. Lawrence Brown, the chairman of the Property Committee. CARRIED

Mr. Lawrence Brown, chairman of the Property Committee, presented that part of the Property Committee report relative to the Shingwauk Property.

22) Moved by the Rev'd N. Goater; seconded by the Rev'd E. B. Paterson, that this Synod endorse the action of the Property Committee in arranging for the transfer of the Shingwauk Property from the Department of Indian Affairs to the Diocese of Algoma and the subsequent arrangements. **CARRIED**

The Dean extended the thanks of the Diocese to Lawrence Brown.

SURVEY COMMITTEE

23) Moved by the Rev'd W. R. Stadnyk; seconded by Mr. D. Cole, that the motion regarding the Constituents of the Executive Committee be treated as a Notice of Motion and brought forward at a later time in Synod. (See resolution 33). **CARRIED**

FINANCE — STIPENDS

Canon Haddon (chairman) presented Notice of Motion No. 14 in the Convening Circular as follows:

24) Moved by Mr. W. M. Kosny; seconded by Mr. J. B. Lewis, that the minimum clergy stipend now in effect of \$4,650. for 1971 be increased to \$4,900. on January 1st, 1972, and to \$5,150. on January 1st, 1973, and a minimum car allowance of at least \$800. be continued. **CARRIED**

25) Moved by Canon Haddon; seconded by Dr. Wm. Gartrell, that a stewardship programme should be conducted each year in each parish. **CARRIED**

LAKEHEAD MISSION TO SEAMEN

Canon Thomson, local chairman of the Lakehead Mission to Seamen, gave an outline of the history of the Mission to Seamen in Thunder Bay for the past ten years and introduced to the Synod the present lay chaplain, Mr. Wm. Tozer.

Mr. Tozer presented the report of the Mission to Seamen at Thunder Bay (see page 67).

26) Moved by the Rev'd R. Lumley; seconded by the Rev'd Peter Hill, that this Synod acknowledge its appreciation to Canon J. F. Hinchliffe for his ten years service as Chairman of the Lakehead Mission to Seamen. **CARRIED**

Canon Thomson presented a gift on behalf of the Thunder Bay Committee to Canon J. F. Hinchliffe for his years of service in this work. Synod adjourned at 4:50 p.m. The Archbishop and Mrs. Wright held a reception at Bishophurst for the delegates of Synod and others.

EVENING SITTING

EVENING SITTING

The Synod reassembled at 7:30 p.m. with the showing of a film entitled "Dangerous Mission" relative to the Diocesan Board of Missions report. Also shown were five slides relative to the Diocesan Survey Task Force on Boundaries report.

DIOCESAN BOARD OF MISSIONS

27A) Moved by the Rev'd L. S. Hoover; seconded by Mr. George Atkinson, that this Synod take immediate steps to institute the Coral Ridge Lay Evangelism Program in the Diocese of Algoma.

27B) Moved by the Rev'd P. A. Hill; seconded by Mr. T. Lloyd, that this motion re the Coral Ridge Lay Evangelism Program in the Diocese of Algoma be deferred until Wednesday morning.

CARRIED

DIOCESAN SURVEY COMMITTEE – EXECUTIVE

28) Moved by the Rev'd D. M. Landon; seconded by the Rev'd Wm. Stadnyk, that Motions P, Q and R from the 1969 Convening Circular be re-referred to the Diocesan Survey Committee and that definite proposals concerning all three matters be presented by that committee to the 1973 Diocesan Synod.

LOST

DIOCESAN SURVEY TASK FORCE ON BOUNDARIES

Mr. Wm. Kosny of Thunder Bay presented the report on "Design for Renewal".

29) Moved by Canon A. J. Thomson; seconded by Canon C. F. Large, that we continue to discuss this report for another 15 minutes.

CARRIED

30) Moved by the Rev'd M. S. Conliffe; seconded by Mr. F. Boileau, that the report "Design for Renewal – Formula for Change" along with amended Motion 47A of the 1969 Synod Journal be referred to the incoming Executive Committee for consideration and possible referral to smaller committees for further exploratory work.

CARRIED

NOMINATING COMMITTEE REPORT – RE PROVINCIAL SYNOD

The Rev'd H. Morrow (Chairman) presented the ballots for distribution to the delegates, and recommended that a form be included with the Convening Circular so that delegates, after giving consideration as to whether they would like to stand for election on General and Provincial Synods or Diocesan Boards, could state their intention to the Synod Office before Synod convenes.

NOMINATING COMMITTEE — RE DIOCESAN BOARDS

The Chairman presented the following names for the consideration of the Synod.

Diocesan Council for Social Service:

- | Lay | Clerical |
|------------------------|----------------------------|
| 1. Mrs. R. Warren | 1. The Rev'd T. Koning |
| 2. Mr. L. R. Griffith | 2. The Rev'd B. R. Brazill |
| 3. Mrs. W. H. Thompson | 3. The Rev'd C. S. Clay |

Diocesan Board of Missions:

- | | |
|------------------|---------------------------|
| 1. Mr. J. Ramsey | 1. The Rev'd L. S. Hoover |
| | 2. The Rev'd R. Lumley |

Diocesan Board of Christian Education:

- | | |
|------------------------|-----------------------------|
| 1. Mr. Thomas Corston | 1. The Rev'd D. A. P. Smith |
| 2. Mrs. C. M. Johnston | 2. The Rev'd D. M. Landon |
| 3. Mrs. L. R. Woods | 3. The Rev'd T. F. Moore |

The Archbishop called for further nominations from the floor.

31) Moved by the Rev'd H. Morrow; seconded by Dr. J. Crawford, that the report of the nominating committee be accepted.

CARRIED

EVENING PRAYER

The Rev'd W. B. King-Edwards led in Evensong assisted by Mrs. R. B. Warren. The sitting adjourned at 10 p.m.

Third Day - Wednesday, June 2, 1971

Matins to the end of the Te Deum was led at 7:15 a.m. by the Rev'd A. M. Porter. The Eucharist followed, celebrated by the Right Rev'd John Howe. The Epistle was read by Mr. Gerald Laing; the Gospel by the Rev'd I. L. Robertson; the bread and wine were brought forward by Mr. and Mrs. L. R. Griffiths of St. John's Church, North Bay; assisting by administering Communion were the Venerable G. W. Sutherland, the Rev'd H. A. Vallis, the Rev'd Douglas Sissenah, The Archbishop and Dean F. F. Nock; Mr. Ian Anderson was server and the Rev'd Lorne Sutherland was organist.

Following breakfast at the Windsor Hotel, where grace was said by Canon H. A. Sims, the Synod reassembled at 9:30 a.m.

MINUTES

32) Moved by the Rev'd W. R. Stadnyk; seconded by Mr. D. Cole, that the reading of the minutes of Monday and Tuesday sittings of Synod be waived. CARRIED

SURVEY COMMITTEE — EXECUTIVE COMMITTEE

33) Moved by W. M. Kosny; seconded by Mr. B. J. Davis, that the Executive Committee of Synod consist of the following:

- a) the Bishop
 - b) the Dean, the Chancellor, the Registrar, the Diocesan Treasurer
 - c) one layman from each deanery to be elected by delegates from the deanery
 - d) the Rural Dean of each deanery
 - e) two Archdeacons, and two Priests, and two lay members to be appointed by the Bishop.
- (see resolution 23) LOST

ANGLICAN CHURCH WOMEN

Mrs. C .H. Yeomans, President of the Anglican Church Women of the Diocese of Algoma, presented the Anglican Church Women report. (see Pages 80 - 81).

34) Moved by Mrs. C. H. Yeomans; seconded by Mrs. A. Allen, that the Anglican Church Women's report be received. CARRIED

35) Moved by the Rev'd E. B. Paterson; seconded by Mr. R. Brideaux,

1. That this Synod, clergy and laity, endorse and will assist in implementing the program of the Integration of Anglican Church Women and Parish, and
2. that a small committee be set up to help deaneries and parishes adapt this program to their particular circumstances, and
3. that this committee be given a travel and organizational budget of \$200. CARRIED

CAR STUDY REPORT

Mr. Murray (chairman) presented the report of the Car Study Group (see page 82).

36) Moved by Mr. D. Murray; seconded by Dean Nock, that the Car Study Report be received. CARRIED

37) Moved by Mr. D. Murray; seconded by Mr. W. Wadley, that the incumbent be paid \$100. per year for each congregation in his parish in excess of 10 miles but less than 50 miles of his residence and \$200. for each congregation in excess of 50 miles; such yearly payment shall not exceed \$600. but shall be in addition to the basic minimum allowance of \$800.

Amendment to the Motion —

37A) Moved by Dr. D. Gould; seconded by the Rev'd K. Gibbs, that the incumbent be paid a minimum of \$150. per year for each congregation in his parish in excess of ten miles but less than 50 miles of his residence and \$300. for each congregation in excess of 50 miles; such yearly payment shall not exceed \$800. but shall be in addition to the basic minimum allowance of \$800.

THE AMENDMENT CARRIED

38) Moved by Mr. D. Murray; seconded by Mr. W. Wadley, that the Car Loan Fund be augmented to the amount of \$20,000. and that there shall be loaned from this fund to any clergyman or diocesan official of the Diocese of Algoma for the purpose solely of replacement or purchase of car as required for church use an amount not to exceed \$1,800. repayable in monthly principal instalments (of not less than \$50.) plus interest at 6% per year on unpaid monthly balance. Upon transfer of such clergyman or diocesan official to another diocese, or resignation therefrom, the outstanding loan shall become immediately payable in full.

Amendment to the Motion —

38A) Moved by Mr. A. Hawkins; seconded by the Rev'd K. Gibbs, that the Car Loan Fund be augmented to the amount of \$20,000. and that there shall be loaned from this fund to any clergyman or diocesan official of the Diocese of Algoma for the purpose solely of replacement or purchase of car as required for church use an amount not to exceed \$2,000. repayable in monthly principal instalments (of not less than \$50.) plus interest at 6% per year on unpaid monthly balance. Upon transfer of such clergyman or diocesan official to another diocese, or resignation therefrom, the outstanding loan shall become immediately payable in full.

THE AMENDMENT CARRIED

39) Moved by Mr. D. Murray; seconded by Mr. W. Wadley, that the provision of an amount of \$10,000. to help create the augmented Car Loan Fund shall be provided from the proceeds, now available, from the former Parker Island Property.

CARRIED

40) Moved by Mr. D. Murray; seconded by the Rev'd Wm. Stadnyk, that the Car Study Group Report be adopted.

CARRIED

YOUTH

Mr. T. Corston, Chapleau, presented a report on the Youth of the Diocese (see page 85).

41) Moved by Mr. Tom Corston; seconded by Mr. C. M. Wraight, that the report on the Youth of the Diocese be received.

CARRIED

42) Moved by Mr. T. Corston; seconded by the Rev'd K. Gibbs, that each parish vestry elect at its annual meeting one adult, male or female, to act as a parish youth director to assist the rector in youth work.

CARRIED

Notice Of Motion For Diocesan Synod Of 1973

Moved by Mr. T. Corston; seconded by the Rev'd K. Gibbs, that the following be treated as a Notice of Motion for consideration at the 1973 Diocesan Synod:

42A) That Canon 13 be amended to read:

All persons shall be entitled to a seat and vote in the vestries of the several congregations of the Church in the Diocese, who
(1) are baptized and (2) are of the **full age of 16 years**, and
----- at the meeting then held.

43) Moved by Mr. T. Corston; seconded by the Rev'd H. Morrow, that this Synod move the ratification of Item #42, page 31 of the Algoma Synod Journal, 1969, that Article 1 of the Constitution be amended to read:

"The Synod shall consist of:

- a) the Bishop, and any Coadjutor or Assistant Bishop of the Diocese,
- b) the clergy of the diocese, being duly qualified
- c) the Chancellor, the Registrar, and the Treasurer of the Synod
- d) the President and Treasurer of the diocesan executive of Anglican Church Women (Algoma Diocese)
- e) two young people aged 16 to 24 from each deanery, chosen by the normal decision-making body in the deanery.
- f) the lay delegates, to be elected as hereinafter provided."

CARRIED

Prior to the luncheon recess Bishop John Howe thanked the Archbishop and members of the Synod for the privilege of attending Synod.

AFTERNOON SITTING

The Synod reassembled at 2:00 p.m. Canon J. F. Hinchliffe thanked the Rev'd I. Johnston for the privilege of using St. Andrew's Church Hall for our sessions. The Rev'd G. Beattie of the Canadian Bible Society thanked everyone for the courtesies shown him throughout the Diocese, and wished the Synod every success.

ALGOMA ANGLICAN

44) Moved by Dean Nock; seconded by Archdeacon Thompson, that Synod authorize the treasurer to cancel the subscriptions of Algoma Anglican of those parishes who are in arrears in their subscription premium. **CARRIED**

THORNELOE UNIVERSITY

45) Moved by Dean Nock; seconded by the Rev'd D. M. Landon, that the Synod set aside a grant of \$10,000. per annum for Thorneloe College for 1972 and 1973 subject to the approval of the Diocesan Executive by December 31st, 1971. **CARRIED (62-39)**

46) Moved by Mr. W. Black; seconded by the Rev'd R. A. Locke, that the Diocesan financial support for Thorneloe University be removed from the Diocesan Expense Budget and added to the Diocesan Mission Budget where it will be the subject of Parish review and voluntary support if felt advisable. **CARRIED (52-50)**

47) Moved by the Rev'd A. Porter; seconded by Archdeacon Thompson, be it resolved that this meeting of Synod require the incoming Executive to prepare guidelines determining a mandatory, clear and detailed method of accountability for Thorneloe University to the Synod and to its Executive. **CARRIED**

PROVINCIAL SYNOD DELEGATES

47A) The Rev'd F. Roberts and Dr. J. Crawford reported the results of the balloting for delegates to Provincial Synod:

Clerical Delegates

1. Dean F. F. Nock
2. The Rev'd D. M. Landon
3. Canon S. M. Craymer
4. Canon J. E. Hinchliffe
5. Archdeacon G. W. Sutherland

Clerical Alternates

1. Canon E. R. Haddon
2. The Rev'd Wm. R. Stadnyk
3. The Rev'd M. S. Conliffe
4. The Rev'd C. P. Clay
5. The Rev'd N. L. Goater and the Rev'd J. G. McCausland

Lay Delegates

1. Mr. Wm. Kosny
2. Dr. J. Crawford
3. Dr. D. Gould
4. Mr. D. Cole
5. Mr. E. P. Lee, Q.C.

Lay Alternates

1. Mr. W. Wadley
2. Mr. D. H. Murray
3. Mr. D. Cowcill
4. Mr. T. Corston
5. Mr. W. Tozer

Permission was requested to destroy the ballots in which the Archbishop concurred.

REVISION OF CANON 13

48) Moved by the Rev. Canon C. F. Large; seconded by the Rev'd W. Stadnyk, that Canon 13, Section 3, be revised and the word "male" deleted. The full section will then read:

"At the annual vestry meeting in every organized congregation there shall be two Churchwardens selected from the communicants, one to be appointed by the Incumbent and one to be elected by a majority of the voters present. Should either the Clergyman or vestry decline or neglect to appoint a Warden, then the vacancy shall be filled by the other part, i.e., by the vestry or clergyman, as the case may be."

CARRIED

DIOCESAN BOARD OF MISSIONS

49) Moved by the Rev'd L. S. Hoover; seconded by Mr. G. Atkinson, that this Synod give the Diocesan Board of Missions its approval to conduct a number of pilot lay evangelism courses within the Diocese of Algoma at the invitation of the individual parish and rector. (see resolution 27B)

CARRIED

CANONICAL AMENDMENT RE RECTORIES

50) Moved by the Rev'd W. Stadnyk; seconded by Mr. D. Cole, that the following changes in Canon 11, Sections 2 and 3 be approved:

- " - to delete "having a church and parsonage, and" in the first line.
- to substitute "parish" for the word "rectory" in the last line.
- to delete - 3 (a) "It possesses a parsonage".
- to substitute "It provides suitable living accommodation, or allowance in lieu of, for the Incumbent".

The revised sections would then read in part:

2. Every ecclesiastical division raising within its limits the whole of the stipend of the Incumbent by voluntary contributions, such stipend not being less than the current minimum stipend for missionary priests, shall be termed a parish.
3. No mission shall be entitled to become self-supporting and assume the title and privileges of a parish until the following conditions are fulfilled:
 - (a) It provides suitable living accommodation, or allowance in lieu of, for the Incumbent.

CARRIED

SIGNING OFFICERS FOR PROPERTY — Re Canon 16, Section 2

51) Moved by Chancellor Lawson; seconded by Mr. W. Wadley, that Canon 16, Section 2, be revised to read:

"The Bishop (or, in the event of his absence from the Diocese, or his inability to act, the Bishop's Commissary), acting conjointly with either the Chancellor, Registrar or Treasurer, is hereby authorized to execute all deeds and documents which require to be sealed, and which, from time to time, require to be executed on behalf of the Synod, pursuant to any resolution of the Synod, or of the Executive or any other Committee of the Synod."

CARRIED

PAROCHIAL PENSION ASSESSMENT — Re Canon 14, Section 6

52) Moved by Mr. W. Wadley; seconded by Canon Hinchliffe that Canon 14, Section 6 be amended to add the phrase "and Pension Assessments". The full section will then read:

"6. - (a) Local contributions towards the maintenance of the church and its services and the missionary, educational and social work of the church, shall be collected by the churchwardens.

(b) The use of the duplex envelope is strongly recommended.

(c) The clergyman's stipend and pension assessments shall be a first charge and shall be paid directly and promptly."

CARRIED

CEMETERIES

The Rev'd J. G. McCausland addressed the Synod on the subject of Cemeteries and explained the position of the S.S.J.E., in particular, and of others in the Muskoka area.

53) Moved by the Rev'd W. C. S. Banting; seconded by Mr. D. Cole, that the necessary funds required to provide perpetual care of church cemeteries be reviewed and decided by the Executive Committee.

CARRIED

FIRE INSURANCE PREMIUMS

54) Moved by Mr. James A. Galbraith; seconded by the Rev'd T. F. Moore, that the Incorporated Synod of the Diocese of Algoma commence immediately to encourage parishes throughout the Diocese, to pay into a fund, amounts of monies annually, equal to their present rate of fire insurance premiums, so that the Diocese will become self-sustaining in-so-far as fire insurance levels are needed.

LOST

55A) Moved by Mr. J. Dopson; seconded by Archdeacon Thompson, that the Diocese adopt a blanket insurance policy for all properties in the Diocese. (Motion 16 of Convening Circular).

Notice Of Motion For The 1973 Diocesan Synod

55B) Moved by Mr. W. Wadley; seconded by the Rev'd M. S. Conliffe, that motion #16 in the Convening Circular regarding blanket insurance be tabled as a NOTICE OF MOTION to the 1973 Synod, at which time the specific canonical amendments required to Canon 14 would be presented for consideration.

CARRIED (52-25)

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND

56) Moved by the Rev'd M. S. Conliffe; seconded by Mr. B. J. Davis, that 90% of all monies owing to the Archbishop Wright Church Extension Fund by active parishes be written off.

LOST

57) Moved by Archdeacon Lindsell; seconded by Mr. W. Black, that all monies owing to the Archbishop Wright Church Extension Fund be reduced by \$2. for each \$1. repaid.

CARRIED (46-44)

INCOMING EXECUTIVE

57A) The Treasurer announced the results of the nomination of Rural Deans and the election of Deanery Lay representatives on the Executive Committee:

Deanery	Rural Dean	Lay Representative
Algoma	The Rev'd E. B. Paterson	Dr. David Gould
Manitoulin	Canon D. H. Dixon	Mr. R. E. Bowerman
Mississauga	The Rev'd W. R. Stadnyk	Mr. D. Hagerty
Muskoka	The Rev'd I. L. Robertson	Mr. Wm. Black
Sudbury	Canon J. F. Hinchliffe	
Superior	The Rev'd W. B. King- Edwards	Mr. Frank Moore
Temiskaming	The Rev'd W. C. Banting	Mr. L. Woods
Thunder Bay	The Rev'd M. S. Conliffe	Mr. Wm. Kosny

His Grace concurred in the ruridecanal nominations (Canon 19, section 1).

ELECTION OF TREASURER, REGISTRAR AND APPOINTMENT OF AUDITORS

58) Moved by the Rev'd H. Morrow; seconded by Archdeacon Sutherland, that Mr. Wm. Wadley, C.A., be returned as Treasurer of the Synod. CARRIED

59) Moved by Dean Nock; seconded by Chancellor Lawson, that Mr. E. P. Lee, Q.C., continue as Registrar of the Synod. CARRIED

60) Moved by Mr. G. Lewis; seconded by Dr. J. Crawford, that the firm of Thorne, Gunn, Helliwell and Christenson be appointed as Auditors for the Synod. CARRIED

UNFINISHED BUSINESS

61) Moved by Dr. J. Crawford; seconded by the Rev'd K. Gibbs, that a new committee be formed by the Archbishop to specifically evaluate the composition of the Executive Committee of the Incorporated Synod of the Diocese of Algoma and the functions of said membership. Special attention shall be directed toward the roles of the lay membership of the Executive Committee and concrete resolutions concerning at least the lay membership shall be brought forward to the 26th session of the Incorporated Synod of the Diocese of Algoma for action at that time. CARRIED

Notice Of Motion Re Executive Committee For 1973 Diocesan Synod

62) Moved by Dr. J. W. Crawford; seconded by the Rev'd K. Gibbs, that in the event that no motions or inadequate and/or non-passable motions regarding the composition and functions of the Executive Committee of the Incorporated Synod of the Diocese of Algoma, be it resolved that Section 1 (c) of Article 16 of the Constitution be reworded as follows:

“(c) two laymen from each Deanery to serve for staggered four year terms; one to be elected at each Synod by the combined lay and clerical delegates from the deanery.”

SYNOD MINUTES

63) Moved by Dean Nock; seconded by Chancellor Lawson, that the committee consisting of the Clerical and Lay Secretaries, the Chancellor and the Treasurer be authorized to examine the minutes of Synod, sign the official minutes printed in the Synod Journal. CARRIED

ACTS OF SYNOD

64) Moved by Dean Nock; seconded by Mr. W. Wadley, that we dispense with the reading of the Acts of Synod.

CARRIED

CONVEYING OF THANKS

65) Moved by the Reverend H. A. Vallis; and seconded by the Rev'd Lloyd Hoover, that this Synod heartily commend:

- (a) Dean F. F. Nock and the Wardens of St. Luke's Cathedral for the arranging of services and use of the Church during Synod.
- (b) The Organist, Choir, Servers, Sexton and Altar Guild of St. Luke's Cathedral.
- (c) The Reverend Irvine Johnston and congregation of St. Andrew's United Church for their courtesy to the members of Synod in providing such pleasant accommodation for our meetings.
- (d) The Reverend Dr. Arthur Cragg and congregation of Central United Church for their courtesy to the members of Synod.
- (e) The Right Reverend John Howe for bringing to us greetings from, and information regarding, the Anglican Communion around the world.
- (f) The Reverend Dr. Robert Craig and Canon R. Latimer for their willingness and learning in answering questions regarding Church Union raised by members of Synod.
- (g) Mrs. W. L. Wright for her gracious hospitality to all who come to her home.
- (h) Mrs. F. F. Nock also, as a gracious hostess to those who shared her hospitality on Monday evening.
- (i) Mr. Ernest McKibbin for installing the public address system and to Archdeacon Noble for operating this system.
- (j) The management and staff of the Sault Daily Star, CJIC radio and television and CKCY radio for their fine coverage of this Synod.
- (k) Mr. Hugh McCullum (Canadian Churchman editor), the Reverend David Mitchell (Algoma Anglican editor), and the Press Committee for their endeavours in reporting to and by the press actions of Synod.
- (l) Officers and members of the Anglican Church Women for their faithful service in the ongoing work of the Church.

- (m) Our Bishop and friend, the Most Reverend W. L. Wright, who is ever a vehicle of God to challenge and to inspire, those who have attended this Synod, those who enjoy his ministry in this Diocese of Algoma, and indeed countless others in Canada and around the world who look to him for guidance.
- (n) The Chancellor, the Clerical and Lay Secretaries, Mr. Wadley, Dean Nock and the Agenda Committee for their contribution towards a meaningful and constructive Synod.
- (o) Mr. Wadley in his most capable handling of a difficult and exacting position within the Diocese.
- (p) Those members of our Diocesan family who, although not officially seated in Synod, yet contribute to the efficient flow of the business of Synod by their invaluable service on various committees of the Diocese.
- (q) Those laymen of the Diocese who so ably and faithfully assist in the conducting of services, and without whom it would be impossible to continue some of the multi-point pastoral charges.
- (r) Mrs. Marguarette Rose, Mrs. Gladys Reed and Mrs. Patricia Paterson for their untiring assistance in the clerical work of Synod.
- (s) The Cliffe Printing Co. for providing the Synod Journal, the Synod Service leaflet and the Archbishop's Charge for our use.

Finally, may we offer our gratitude to our Father God for the privilege of meeting together in the name of Jesus Christ our Lord, and in the presence and guidance of His Most Holy Spirit.

CARRIED

PROROGATION OF SYNOD

After praising Synod for its calibre of debate, for its decisions, and commending those who stayed to the end, the Archbishop prorogued the 25th Session of the Synod at 5:10 p.m. with prayer.

Archbishop's Charge

IN THE NAME OF GOD — FATHER, SON AND HOLY SPIRIT. Amen

My Brethren of the Clergy and the Laity:

I welcome you to the twenty-fifth session of the Synod of the Diocese of Algoma. I trust the delegates will find the deliberations profitable and rewarding. I also hope that the times for fellowship will bring a relaxed atmosphere to all our undertakings. Above all our corporate waiting upon God will ensure the guidance of the Holy Spirit as we seek to learn and do His Will.

THE ANGLICAN SECRETARY GENERAL

We welcome Bishop Howe into our diocesan family circle. He graciously accepted my invitation to attend Synod many months ago when the Anglican Council for North America and the Caribbean met in Jamaica. He is a worthy successor to Bishop Dean. Bishop Howe brings to the office of Secretary General mature judgment and an astute discernment of those issues facing the Anglican Communion today. We are most fortunate in having the opportunity of listening to Bishop Howe as he gives us a world view of the challenges facing the Church.

Bishop Howe resigned his Diocese of St. Andrew's in Scotland to accept the position of Executive Officer of the Anglican Communion. Before his Consecration as Bishop of St. Andrew's, he was Vice Principal of the Edinburgh Theological College and before that Chaplain in Accra, Africa.

Bishop Howe was Vice-president of the Scottish Churches Council, and took part in conversations between the Anglican and Presbyterian Churches. He was also a member of a group working in co-operation with the Roman Catholic Church in ecumenical affairs in Britain.

He has travelled extensively throughout the Anglican Communion discharging his duties in a most competent manner as was evinced at the Anglican Consultative Council meetings held in Limuru, Kenya, in February last.

A TIME OF CHANGE

We meet in a time of change.

Walter Lippman has expressed the unpredictableness of modern life, when he writes:

"No mariner ever entered upon a more uncharted sea than does the average human born in the 20th century. Our ancestors knew their way from birth through eternity, we are puzzled about the day after to-morrow."

John Gunther comments:

"Today the issue must be squarely faced. Do we really appreciate deeply enough the stunning, irreversible changes that have come to the world in the past quarter-century? Do we understand that the world we accepted so complacently twenty-five years ago is gone forever and that life can never, never be the same again? And do we comprehend the basic grim character of the challenges that have arisen?"

GENERAL SYNOD

Our diocesan synod will desire to send felicitations to Archbishop Edward Scott on his election as Primate of the Anglican Church of Canada.

As Acting Primate for five months I had the honour of celebrating the Eucharist and giving the Presidential Address at the opening of General Synod in Niagara Falls on January 25th.

I trust our General Synod representatives will share with me again three key issues which, I believe, must be given priority in our thinking —

(1) Conversion (2) Mission (3) Unity

I desire to comment on these and have your re-action to my observations.

In that excellent little book "The Future of the Christian Church" by the Archbishop of Canterbury and Cardinal Suenens, there is a short paragraph that gives significance to what I have to say. In speaking of the Church of the present, Cardinal Suenens writes —

"What men are waiting for from the Church, whether they realize it or not, is that the Church of today show them the Gospel. Our contemporaries want to meet the Christ who is

alive today; they want to see him with their eyes and touch him with their hands. Like those pilgrims who approached Philip one day, they say to us, "we wish to see Jesus". Our contemporaries want a meeting face to face with Christ. The challenge for us as Christians is that they demand to see Christ in each one of us; they want us to reflect Christ as clearly as a pane of glass transmits the rays of the sun. Whatever is opaque and besmirched in us disfigures the face of Christ in the Church. What the unbeliever reproaches us with is not that we are Christians, but that we are not Christian enough: that is the tragedy. When Gandhi read the Gospels, he was deeply moved and wanted to become a Christian, but the sight of the Christians around him stopped him and made him withdraw. Such is the great weight of our responsibility."

I. CONVERSION

Brethren of the Clergy and Laity, never be fearful or ashamed of that word "Conversion". There is no conflict between Conversion and the Sacraments. Conversion means awakening to and using the mighty blessings which the Sacraments bring to us. Conversion does **NOT** mean belittling the Church as a Divine Organism; it means the awakening to loyalty and enthusiasm and love for the Church, which Christ Himself loves and which He founded to continue His work in the world.

In my opinion the chief need of the Church is **NOT** more organization. The first great need of all those who are baptized into the membership of Christ's Body is more real Conversion, and it is time we got our priorities in the proper order. Am I wrong in saying that there has been too much cold, academic, merely intellectual religion during the past few years, as though Christ were only an abstract idea or a problem for us to discuss? The intellect, must of course, have its full place, but it is still true that the deep things of the spirit may be hid from the wise and prudent and revealed unto babes.

I believe it is lack of faith in Christ Himself as Redeemer which has made the Christian religion for many today a vague and irrelevant thing. If we firmly believe that Our Lord is mixing with us in all the challenges of daily life; that He is in our midst here; that He is real to us as we approach Him in Prayer and Sacrament, then we shall not be hesitant in responding to the Church's missionary call or her social programme; we shall not rest with greed or injustice in human relationships.

I am pleading for a mighty emphasis on personal Conversion to Christ, within the framework of our love for and loyalty to His Church. As we accept the challenge of strengthening our spiritual fibre, we can

never afford to overlook the lessons which the early pioneers of our church in all parts of Canada have bequeathed to us — determined loyalty to Jesus Christ expressed in sacrificial love for the Church.

If we are to do Christ's work on all the frontiers of society, we must first of all have a Church filled with men and women of all ages who know not only all about God, but know and love Him personally and who are thus set on fire to do His work in the world.

Believe me, He can and will do exceedingly abundantly above all that we ask or think.

II. MISSION

We are called to share in the ministry of Our Lord. That is the commission which He gives to each one of us today, if we dare face it — and it is a mission of joyful sharing. And if you want to find out what the nature of that Mission is then take a good long look at the ministry of Our Lord. He said, "I am amongst you as He that serveth". The business of the Church ought to be the service of God and man and not the service of herself. The call is for us to move out of our ecclesiastical ghettos and to witness what God has done; to communicate the Good News, the Gospel to the World. And when we speak of the World we mean every facet of life — racism; population explosion; pollution; malnutrition; unemployment; anarchy and war. So long as the Church is primarily concerned with preserving her own life, it is inevitable that she will concentrate upon ministering to the dying segment of society and avoid her true calling. I am often reminded of that statement familiar to some of you — "too often our Church life is a charmed circle of irrelevance bathed in a dim religious light".

I believe our young people possess the vision and idealism to translate their zeal and loving concern to these avenues of contemporary need. We may well be proud of their efforts and desire to be living witnesses of Our Lord in this aspect of Mission. The work tours sponsored and shared by the teenagers and others have aptly demonstrated the dedication of our youth to work in Canada and outside.

Mission is joyful sharing. I have been fortunate to attend world-wide church meetings in other countries less favoured than Canada. I shall never forget the radiance in the faces of our African and Indian brothers and sisters, expressing true discipleship. Christian joy was predominant. We are all one family in Christ.

We must not be like the people on a small island off the coast of Maine of which it was said that the inhabitants earned their living by

taking in each others washing. Let us share the spiritual exhilaration of matching the needs of the hour as they are presented to us in this Synod. Let us shake off our bigotry and prejudices in the demanding and inspiring task of making the church relevant to the world.

Some will say this will cost money. What did you expect? When we received the Blessed Sacrament what did we get? A Body that was broken; Blood that was poured out. Can you and I get away with an inexpensive faith? The sign that was placed on our foreheads at Baptism was the Sign of the Cross — "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto our life's end".

III. UNITY.

The world is developing a united, world-wide secular civilization and the Church must be prepared to serve this kind of a world. This means the Church of God must be united otherwise there is a very real possibility that this emerging catholic world universe may develop outside the world church unless she is prepared to meet extremely rapid and radical changes on a world scale. My great fear is that eventually the only group divided will be the Church of Jesus Christ. The greatest challenge is not that the Church will be persecuted or suffer but simply that it will be ignored. God forbid that we should be left talking to ourselves about ourselves and wrangling over matters which do not seem to affect a half-starving, race-rioting, population-exploding world.

On the other hand, unity must always be associated with truth. You must have a firm Catholic theological basis for any ultimate reunion of Christendom. Unity must always be associated with holiness. As the gifts of unity, holiness and truth derive from Our Lord Himself, so their responsible and dedicated use must be in obedience to His Will. It is not just unity — togetherness that we seek, it is for unity in truth and holiness that we work and pray for that is Christ's gift to us.

But it is more than ever necessary for us to see unity in the context of renewal. When in any locality the members of our various churches meet and discuss, their right course is not to discuss questions (exclusively) about unity in themselves, but rather how each of our churches can better be doing God's Will in the nature of its fellowship, in its worship, in its evangelism, in its service of the community. This is one way that churches find themselves on the road of unity facing the same questions and very often discovering the same answers as they face God's demands upon them. The service of the

poor and hungry and every work of reconciliation in the human scene lie within the ecumenical task.

As for the Anglican, United Church and Disciples of Christ conversations, it is imperative that all levels of the Churches begin to send in their comments and criticisms on the First Draft as soon as possible in order that the Commissions and the Drafting Committee of the General Commission can carry on the work of revision and report this to the ninth meeting of the General Commission in December, 1971.

OUR DIOCESAN CENTENARY

1973 will prove to be a momentous year in the history of the Diocese of Algoma for it was in 1873 that the first bishop, Frederick Dawson Fauquier, was elected. During subsequent years and as 1973 approaches grounds for thanksgiving to Almighty God have been truly justified. What a century of romantic and effective progress in the long history of the Church. I was requested to set up a Centenary Committee at our last Synod whose guidelines might be the publishing of a documentary describing the highlights of these intervening years. I have appointed —

Dr. H. B. Curry, Sault Ste. Marie
Dr. Wm. Gartrell, Thunder Bay
Mr. T. Boyd Higginson, Burk's Falls
The Rev'd D. M. Landon, and
The Rev'd F. R. Coyle

The members of this committee may desire to present to Synod before its completion some aspects of their future work during the next two years.

Never let us allow history to slip out of our grasp. There has been no laxity of interest in Canadian history and in particular the history of the Province of Ontario, but what concerns me is the apparent indifference, and in some cases carelessness, in preserving factual events which have contributed to the total enrichment of our diocesan blessings.

Besides an adequate publication in 1973, I ask Synod to make suggestions at this time as to the timely observance of Centenary events which will prove profitable to all parts of the diocese.

The contribution to our Indian brethren and their contribution to the common treasury of spiritual life must be given top priority. I believe the first Shingwauk School was erected in 1873 which gives additional impetus to the Centenary observance.

Plans must be formulated early if a wise and profitable year is to be celebrated.

THE ANGLICAN CHURCH WOMEN

In my last charge I commented on the "changeover" from the Woman's Auxiliary to Anglican Church Women. This has been accomplished and regardless of the structure the devotion of the girls and women has been outstanding. During the past two years the National Board of the Anglican Church Women have undertaken an additional transition. It is summed up in the word "integration", the import of which will be fully described when I ask our Diocesan President to address the Synod. At the beginning of this charge I commented on the word "change". Representatives of our Anglican Church Women have visited the deaneries and have described the "ongoing process" attendant on such a change. The clergy of the diocese have had presented to them at Elliot Lake last year some of the ramifications. The Diocesan Annual meeting of the Anglican Church Women in North Bay gave further consideration to the whole subject of Integration. A motion will be presented to Synod dealing with this subject and I believe its content is sound and the Anglican Church Women would value its confirmation. May I add a word of caution which may not be necessary. In any process of integration let not the ongoing Mission of the Church be parochially bound but released into those geographical and contemporary challenges which will lift our prayer life and generosity beyond ourselves. Through one hundred years this diocese has been spiritually and financially sustained by the sacrificial, unselfish efforts of people who have been constrained to act on Our Lord's mandate to "go — teach — preach — baptize".

RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS AND ASSISTANCE TO SEPARATE SCHOOLS

Last month the Provincial Council of the Ecclesiastical Province of Ontario gave careful consideration to the Roman Catholic request for the extension of the tax-supported separate school system beyond Grade 10.

It is recognized that the situation surrounding this proposal has been considerably altered by four recent developments:

- a) The increasing ecumenical friendship and co-operation and the changes in the Roman Church since Vatican II.
- b) The emergence of the "ungraded school" approach, which

makes a dividing line at Grade 10 less meaningful or justifiable.

- c) The connection between the fate of the Roman Catholic request and the possibility of government aid for our Thorneloe College and other church-related schools.
- d) The possible disappearance of religious education from the public schools in the wake of the MacKay Report.

Provincial Council adopted a motion which makes potential Anglican support for the proposal conditional on increased emphasis on religious education in the public schools and (by implication) on government help for independent schools.

What is the future of religion in our public schools? The 1970 Provincial Synod, concerned about the inadequacies of the MacKay Committee's Report, endorsed a series of strong recommendations from the Provincial Board of Religious Education urging that religious education be continued in the public schools on a significantly improved basis. A number of concrete suggestions were included. Copies of these recommendations were sent by me, as Metropolitan, to leaders in government, religion, education and the communications media.

The Provincial government has done nothing so far towards implementing the MacKay proposals, and the whole question seems to remain open. Meanwhile religious instruction in the public elementary schools — while still permitted where school boards approve — is rapidly disappearing in many parts of the province.

OUR DIOCESAN CHURCH CAMPS

I must stress the importance of these camps in the development of the lives of our young people. Increasingly I am discovering that many devoted laity who are assuming increased responsibility in the Church derived their initial enthusiasm from attendance at Church Camps. This has been so since 1941 when the camp at Whitefish Falls, under the approbation of my predecessor, Archbishop Kingston, was inaugurated. I cannot speak too highly of the place that Church Camps have had in moulding Christian character and pointing to a definite Rule of Life for Anglicans. The living witness of clergy and their wives in giving leadership in camp life; the devotion of time and talents by the laity; the keen enthusiasm of our teenagers, all of these have combined to give expression to that quality of which Algoma is noted — "Loyalty".

Such expressions as "the establishment" — "the institutional Church" and their critics, have no place in the thinking of our young people if it means a betrayal to loyalty to the Faith as found in the holy Catholic Church. Our young people are vitally interested in world questions — racism, war, peace, abortion, drug addiction and they are cognizant of the place which sacramental and prayer life hold in their thinking and actions. In ways difficult to describe great numbers of our people today attribute their devotion to the Church and Our Lord to training received in church camps.

DIOCESAN FINANCE

The Treasurer will present the financial situation in the diocese as he submits his report. The Advisory Finance Committee deserves our warmest thanks for their recommendations to the Executive Committee. We have much for which to be thankful.

We must be concerned about finances because they impose restrictions on vital pieces of work which the Church is doing or hopes to do. We know from experience in the past that our people will respond generously when challenged and informed about worthwhile and urgent needs. Our problem is basically one of communication. If the contents of the Project Book and our special projects were made known by the clergy and advisory boards, our people would be proud and excited about many of the things we are doing in the diocese and in other parts of the world. Our Diocesan Missionary Committee, under the chairmanship of the Rev'd Lloyd Hoover, is using imagination in explaining the opportunities before our diocese in taking the initiative in new thrusts into the community with new forms of ministry and service. New money will come to the diocese from legacies and new sources of income. For this we thank God and the benefactors and other media. My hope is that we will not depend on these additional sources of income at the expense of a well-informed people who are happy to have a part in the work of a vital, well-informed programme. When our people see the need they will respond. This has been borne out time and again through the years.

THE ALGOMA ANGLICAN

No charge would be complete without reference to our diocesan paper. Increasingly our readers look forward to each monthly issue and our thanks are extended to the Rev'd David Mitchell who so competently produces such an interesting paper. Let us never forget its primary function — to be a news medium for all parts of a wide-flung diocese where all may be kept in touch with events which concern all. The Algoma Anglican is a diocesan paper not a parochial one. One way for all church people to be conversant with the Church's mission in Algoma and outside is to read the Algoma Anglican and

the Canadian Churchman which holds such an enviable record under the competent hand of Mr. Hugh McCullum.

ALGOMA COLLEGE

The Synod will be officially informed tomorrow of the action taken by the Executive Committee for the transfer of Shingwauk Hall and approximately fifty-three acres from the Crown to the Diocese of Algoma.

Diocesan Committees have had a difficult task in considering the requests it had received from a number of different organizations. Historically the Anglican Church has had a deep concern for the spiritual and cultural traditions, as well as educational needs, of the Indian people. In September, 1973, the Shingwauk site will have served one hundred years as a centre of education.

The Executive Committee recognizing these concerns had therefore decided that Algoma College would be logical tenants and lease arrangements are now being concluded.

I am also aware that the Keewatinung Nishnawbe Institute and the College were developing programmes relating to Indian studies. I have been advised that the Department of Indian Affairs and Northern Development have expressed themselves as being quite happy that Algoma College would assist and co-operate with the Nishnawbe Institute.

Thus ends the close of one era and the beginning of another. When the past one hundred years of history of this diocese is written no facet will shine with greater glory than the dedicated Principals and staff of Shingwauk in ministering to our Indian boys and girls. Graduates of Shingwauk have taken their rightful place in contributing to the unity and well-being of Canada.

A SHARED MINISTRY

It becomes more obvious every day we must use all the resources of the Church to cope with the problems and seize the opportunities before us. At times clergy have been reluctant to let go of some areas in the life of the church which laymen can handle as well or better than the clergy. Laity, on the other hand, have often been reluctant to assume new responsibilities. Lambeth 1968, Resolution 24, says — "The Conference recommends that no major issue in the life of the Church should be decided without the full participation of the laity in discussion and in decision." This is a concept of the Church I hope will become more and more a reality. We can readily put this into practice because we have many competent men and women and young people.

We are all in this together — clergy and laity. It is a mutually shared ministry, not a stiff departmentalized ministry.

This idea of a shared ministry will allow the priest, more adequately, to be a priest carrying out those special functions for which he has been ordained. This shared ministry is becoming more evident in various ways. One place is in the participation of the laity in the worship of the congregation. Fortunately for many years we have had the devoted service of lay readers who have made a fine contribution to the life of the Church. In all of this the parish still remains the basic contact with people in the local community. But every parish must become increasingly aware of its changing life and the demands that are being made upon it. Every parish must see itself in relation with its neighbouring parishes. Structures were created to serve the living church. There will be times when "a shared ministry" may call for episcopal guidance. As chief liturgical minister, I shall exercise my rightful authority.

I am a firm believer in respecting the catholic concept of the office of bishop. I believe many bishops are spending too much time in committees and administration. I am no exception. The question is often asked "why do not bishops give a lead in matters pertaining to the welfare of the church?" Bishops as a corporate body have been discouraged in recent years in assuming this leadership; there have been strong reactions against what was thought to be excessive dominance of the church by the episcopate. If the bishop is a leader, he must be one who can take decisions and have a policy. In view of this apparent paradox it is not surprising that able men should be glad to be relieved of a post which is both physically arduous and mentally frustrating. As bishop of this diocese, I respect the confidence placed in the holder of this office who has a firm conviction that in a shared ministry, the bishop is expected to exercise the leadership which has traditionally been his.

SYNOD OFFICE STAFF

Synod members will desire at the proper time to convey the appreciation of the diocese to all those in the Synod Office who so faithfully discharge their duties.

Mr. William Wadley continues to carry out his duties in an efficient manner; his counsel is available at all times.

I am most grateful to Mrs. Cecil Rose, my secretary, whose un-failing patience and zeal have been a tower of strength to me.

Mrs. Douglas Reed and Mrs. Eric Paterson complete a staff who are dedicated to all that is best in Christ's service within the Diocese of Algoma.

CONCLUSION

I close this Charge with a quotation from Archbishop William Temple that world-renowned Churchman whose vision and spiritual insight have marked him a true prophet.

He writes:

"In all the Church's work there are two great concerns. The eternal salvation of souls and the age-long destiny of men. And these are not two but one, for they are united in the reality of the Communion of Saints. For that one cause we labour, upheld by faith in the Almighty and Eternal God, with whom a thousand years are as one day, and one day as a thousand years, so that it is never the quantity of our achievements that is important, but always and only the quality of our devotion. Our faith will show itself, as always, in the combination of apparently contrasted characteristics. In its power we shall be resolute in purpose, for the task calls for all, and more than all, our powers; and yet, in a true sense light-hearted, for the issues are not in our hands, but in His who uses us as His instruments. We shall not try in fretful impatience to force the pace, yet we shall take each next step forward so soon as it can be taken with effect. For those who can most truly serve the great cause to which we are called are not those who strive and cry and make their voices to be heard in the street, but those who face alike the whole great task and every detail in their service of it with the calm determination and serene resolve that are born of faith in the Almighty and Eternal God.

While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him self-assertively, He reigns; when we rebel and seek to withhold our service, He reigns — the Alpha and the Omega, which is, and which was, and which is to come, the Almighty."

Report of the Committee on the Archbishop's Charge

Your Grace:

On behalf of the delegates to this 25th Session of the Diocesan Synod, we wish to express to you our sincere best wishes on the 27th Anniversary of your Consecration as Bishop and assure you of our continued loyalty and support in the years ahead.

It is indeed a privilege and pleasure to share in your welcome to the Anglican Secretary General, Bishop Howe. We are honoured by his visit to our Diocese and we thoroughly enjoyed his informative message to us this morning.

General Synod:

We are aware of the heavy load that you carried for five months as acting Primate, culminating in the magnificent Presidential address of January 25th.

We note the stress you place on conversion, mission and unity. These things, as you say, cost time and talents and self-sacrifice.

Conversion

We commend Your Grace for the deeply spiritual challenge that you have laid upon each one of us. Personal conversion is a message that needs to be stressed in every church in our diocese. We would ask Your Grace to present this challenge during your visitation to the churches of the Diocese.

Mission

We heartily concur with Your Grace that it is our Mission to joyfully share the Good News. We would suggest that a Diocesan Mission be held as an integral part of the celebration of our Diocesan Centenary with an outstanding missionary (e.g. Bishop Cuthbert Bardsley of Coventry).

Unity

If we are to make any impact upon the modern world and its problems, then Christians must serve together. This is being done increasingly on the national and international level. But more stress could be placed upon this in our local communities. We would further recommend that the first Draft of Union be studied at both Deanery and Parish levels by clergy and laity and this without delay. Comments and criticisms should be submitted to the commission on Church Union.

It is moved by Rev'd I. L. Robertson; seconded by Mrs. Woods, that the section dealing with these three key issues be published in a future issue of the Algoma Anglican. No comment could be greater than the text itself.

The Diocesan Centenary in 1973 can be an important year in all parishes and missions of the Diocese. Every parish and mission has its own interesting history. We trust we make the most of the occasion. The committee can be assured of our co-operation. We would ask Your Grace to consider the appointment of Dr. F. A. Peake, Provost of Thorneloe and Professor of History at Laurentian, to that Committee.

Anglican Church Women

Your committee feels great concern at another change so soon in the structure of the A.C.W. We note some hesitancy at General Synod by both A.C.W. and B.O.A.C. as to just when this integration is to take place. We await our Diocesan President's address as we look for guidance. The women's work in this Diocese is much too important to pass over lightly. We are grateful for their sense of devotion and ministry over the years and at the proper time, this Synod will express its gratitude for their work and mission.

Education in the Public Schools

Moved by Mrs. M. R. Woods; seconded by Rev'd I. L. Robertson, that this Synod notes the decline of religious instruction in public elementary schools and we urge the government to implement the McKay proposals as soon as possible.

Diocesan Church Camps

This Synod endorses your comments on Church Camps and we note a renewed interest by our young people in attending them. We recommend to all delegates to support the camp in their district and try to interest more people at the parish level.

Algoma Anglican

We note the important place the Algoma Anglican and Canadian Churchman have in the Diocese and we join with you in congratulating both Editors for the excellent publications they produce.

Shared Ministry

We would urge an increasing involvement of the laity at the parish level in all the work and worship of the church. We commend Your Grace for your strong guidance in the past and earnestly request that it continue.

Synod Office Staff

A sincere appreciation from all of us for their efforts can be best expressed by answering their letters, mailing your annual returns with an audited financial statement by January 31st, ad of course, sending your monthly cheque with assessment, pension and mission payments, plus all the fringe benefit premiums. No greater appreciation would be more welcome. We thank Your Grace for your years of service as our Father in God and we wish you continued good health as you minister in this vast Diocese of Algoma.

Respectfully submitted,

Committee on Archbishop's Charge

MOTIONS REFERRED BY EXECUTIVE TO SYNOD

(with names of original movers/seconders)

CAR ALLOWANCES — (May 27th, 1970)

(D. Murray; W. Wadley)

- (A) "That we concur with the Executive Committee that a car allowance of at least \$800. per year shall be mandatory for all self-supporting parishes."

(D. H. Murray; W. Wadley)

- (B) "That we accept the Executive Committee's recommendation that the Diocese shall provide assistance from the Algoma Mission Fund, or such other funds that may be available, to enable the assisted parishes, who are unable financially to meet the minimum car allowance of \$800. per year."

THORNELOE UNIVERSITY — (March 15th, 1971)

(Dean Nock; Rev. D. M. Landon)

- (C) "That we accept the recommendation of the Executive Committee to pay a grant of \$10,000. per annum for the next five years to Thorneloe College: this grant would be reviewed at subsequent Synods."

ALGOMA ANGLICAN — (March 15th, 1971)

(Dean Nock; Archdeacon Thompson)

- (D) "That Synod authorize the treasurer to cancel the subscriptions of Algoma Anglican of those parishes who are in arrears in the subscription premium."

CANONICAL AMENDMENT RE RECTORIES

(Rev. W. R. Stadnyk; D. Cole)

- (E) Further to the Executive Committee decision of March 15th, 1971, allowing the wardens of St. John's Church, North Bay, to sell the rectory according to the terms of the brief submitted, the following changes in Canon 11, Sections 2 and 3 are approved:

- " — to delete "having a church and parsonage, and" in the first line
- to substitute "parish" for the word "rectory" in the last line.
- to delete — 3 (a) "It possesses a parsonage"
- to substitute "It provides suitable living accommodation for the Incumbent".

The revised sections would then read in part:

2. Every ecclesiastical division raising within its limits the whole of the stipend of the Incumbent by voluntary contributions, such stipend not being less than the current minimum stipend for missionary priests, shall be termed a parish.
3. No mission shall be entitled to become self-supporting and assume the title and privileges of a parish until the following conditions are fulfilled:
 - (a) It provides suitable living accommodation for the Incumbent."

DRAFT MOTIONS FOR SYNOD CONVENING CIRCULAR

Notice has been received, from the persons indicated, that at the 25th session of the Synod of the Diocese of Algoma, they intend to move, or cause to be moved, the following motions:

No. 1 PAYMENT FOR TRAVEL TO MULTI-POINT PARISHES
(D. H. Murray; W. M. Wadley)

"That the incumbent be paid \$100. per year for each multi-point parish that is within 50 miles of his residence and \$200. for multi-point parishes in excess of 50 miles; such yearly payment shall not exceed \$600. but shall be in addition to the basic minimum allowance now in effect." (see Appendix "A" Car Study Group report)

No. 2 AUGMENTATION OF PRESENT CAR LOAN FUND
(D. H. Murray; W. M. Wadley)

"that the Car Loan Fund be augmented to the amount of \$20,000. and that there shall be loaned from this fund to any clergyman or diocesan official of the Diocese of Algoma for the purpose solely of replacement or purchase of car as required for church use an amount not to exceed \$1,800. repayable in monthly principal instalments (of not less than \$50.) plus interest at 6% per year on unpaid monthly balance. Upon transfer of such clergyman or diocesan official to another diocese, the outstanding loan shall become immediately payable in full." (See Appendix "B" and "C" Car Study Group report)

No. 3 FUNDS FOR AUGMENTATION OF CAR LOAN FUND
(D. H. Murray; W. M. Wadley)

"that the provision of the necessary funds to create this fund, shall be provided from the proceeds, now available, from the former Parker Island property."

No. 4 SIGNING OFFICERS FOR PROPERTY — (D. M. Lawson; W. M. Wadley)

To correct the present lack of specific authority for the Chancellor and the ambiguous reference to the "Secretary of the Synod", be it resolved that Canon 16, Section 2, be revised to read:

"The Bishop (or, in the event of his absence from the Diocese, or his inability to act, the Bishop's Commissary), acting conjointly with either the Chancellor, Registrar or Treasurer, is hereby authorized to execute all deeds and documents which require to be sealed, and which, from time to time, require to be executed on behalf of the Synod, pursuant to any resolution of the Synod, or of the Executive or any other Committee of the Synod."

No. 5 PAROCHIAL PENSION ASSESSMENTS — (Canon E. R. Haddon; W. M. Wadley)

Canon 14, Section 6, be amended to add the phrase "AND PENSION ASSESSMENTS". The full section will then read:

- "6 — (a) Local contributions towards the maintenance of the church and its services and the missionary, educational and social work of the church, shall be collected by the churchwardens.
- (b) The use of the duplex envelope is strongly recommended.
- (c) The clergyman's stipend and pension assessments shall be a first charge and shall be paid directly and promptly."

- No. 6 Canon 13, Section 3, be revised and the word "male" deleted.
(Canon C. F. Large; Rev. W. Stadnyk)

The full section will then read:

"At the annual vestry meeting in every organized congregation there shall be two Churchwardens selected from the communicants, one to be appointed by the Incumbent and one to be elected by a majority of the voters present. Should either the Clergyman or vestry decline or neglect to appoint a Warden, then the vacancy shall be filled by the other part, i.e., by the vestry or Clergyman, as the case may be."

- No. 7 DIOCESAN POLICY RE CEMETERIES

Notice has been received from the Rev'd J. G. McCausland, S.S.J.E., that he intends to move, or cause to be moved, a motion regarding a statement of Diocesan policy re cemeteries — their care and cost of upkeep — provision for perpetual care — transfer to municipal authority; and if deemed necessary to amend Canon 20 accordingly.

- No. 8 FIRE INSURANCE PREMIUMS — (James A. Galbraith; The Rev'd T. F. Moore)

"That the Incorporated Synod of the Diocese of Algoma commence immediately to encourage parishes throughout the Diocese, to pay into a fund, amounts of monies annually, equal to their present rate of fire insurance premiums, so that the Diocese will become self-sustaining in-so-far as fire insurance levels are needed."

- No. 9 ARCHBISHOP WRIGHT CHURCH EXTENSION FUND
(The Rev'd M. S. Conliffe; Bernard J. Davis)

That 90% of all monies owing to the Archbishop Wright Church Extension Fund by active parishes be written off."

- No. 10 DAY OF PAUSE

Notice has been received from the Rev'd Canon E. Roy Haddon that he intends to move, or cause to be moved, a motion regarding the proposed Day of Pause legislation —

"that this diocesan synod place on record its response to recent provincial proposals to amend the Lord's Day Act."

- No. 11 YOUTH SURVEY

Notice has been received from Mr. Thomas A. Corston, Chapleau, of his intention to present a motion regarding the participation of young people in the work of the church based in part on the results of his current survey on this topic.

- No. 12 ANGLICAN CHURCH WOMEN

Notice has been received from the Diocesan Board of Anglican Church Women of the possibility of substantive resolutions for the consideration of Synod arising out of the Diocesan Anglican Church Women meetings in North Bay at the beginning of May. The Diocesan ACW President now advises as follows:

"The National Board of Anglican Church Women and General Synod are both committed to eventual integration. Since 1969 they have been working toward this long range goal. Dioceses and parishes have been asked to consider integration and move toward this at their own speed.

In this diocese most people have been made aware of this program by General Synod delegates, A.C.W. Annual meeting delegates, Deanery meetings, Clergy School presentation and numerous articles in the Living Message and Canadian Churchman.

We believe that integration of Personnel, programs, and finances into the mainstream of the church, if implemented with sincerity, with love of God and each other, will strengthen the church.

At the 1971 Annual meeting of Anglican Church Women in Algoma Diocese, held in North Bay, the subject of integration was discussed at great length, resulting in the almost unanimous acceptance of the following resolution: Moved by Mrs. E. Pierce, Mrs. A. J. Thompson, both of Thunder Bay — "that we advise the Diocesan Synod that we intend to study and try integration at the parish level during the next two years, using the guidelines of the National Board, and we request the support and co-operation of the Synod."

(Rev. E. B. Paterson; R. Brideaux)

"Be it resolved:—

1. That this Synod, clergy and laity, does endorse and will assist in implementing the program of the Integration of Anglican Church Women and Parish, and
2. that a small committee be set up to help deaneries and parishes adapt this program to their particular circumstances, and
3. that this committee be given a travel and organizational budget of \$200."

No. 13 MISSION BUDGET RE THORNELOE UNIVERSITY — (W. E. Black; Rev. R. A. Locke)

"That the Diocesan financial support for Thorneloe University be removed from the Diocesan Expense Budget and added to the Diocesan Mission Budget where it will be the subject of Parish review and voluntary support if felt advisable."

No. 14 PROPOSED STIPEND INCREASES — (W. M. Kosny; B. J. Davis)

"That the minimum clergy stipend now in effect of \$4,650. for 1971, should be increased to \$4,900. on January 1, 1972, and to \$5,150. on January 1, 1973; and a minimum car allowance of at least \$800. should be continued."

No. 15 (Canon Haddon; G. A. Grisdale)

"That a stewardship programme should be conducted each year in each parish."

No. 16 BLANKET INSURANCE PROPOSAL — (Jim Dopson; Bill Taylor)

"That the Diocese adopt a blanket insurance policy for all properties in the Diocese."

Audit Report

The Most Reverend William Lockridge Wright,
D.D., D.C.L., Archbishop of Algoma,
Metropolitan of Ontario and Members of the
Executive Committee, The Incorporated Synod
of the Diocese of Algoma.

We have examined the statement of assets and liabilities resulting from the cash transactions of The Incorporated Synod of the Diocese of Algoma as at December 31, 1970 and the statement of receipts and disbursements for the year then ended. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances, with the exception that we did not verify the title to real property.

In our opinion, with the exception relating to the verification of title to real property, and for the effect on the financial statement explained in note 6, these financial statements present fairly the assets and liabilities of The Incorporated Synod of the Diocese of Algoma as at December 31, 1970 resulting from the cash transactions and the income received and expenses disbursed for the year then ended on a basis consistent with that of the preceding year.

Sault Ste. Marie, Ontario

May 10, 1971

THORNE, GUNN, HELLIWELL & CHRISTENSON

Chartered Accountants

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF ASSETS AND LIABILITIES — DECEMBER 31, 1970
(with comparative figures at December 31, 1969)

ASSETS

	1970	1969
GENERAL PURPOSE FUND		
Cash on deposit -----	\$	\$ 11,752
Real estate (note 1) -----	84,715	61,825
Due from other funds -----	25,556	8,377
	<u>110,271</u>	<u>81,954</u>
LOAN FUNDS		
Cars For Clergy And Car Loan Funds		
Cash on deposit -----	9,250	7,131
Loans receivable -----	2,415	3,521
Automobiles for clergy, at cost		
less accumulated depreciation -----	1,800	2,729
Due from other funds -----	690	21
	<u>14,155</u>	<u>13,402</u>
Church And Parsonage Loan Fund		
Cash on deposit -----	12,099	13,959
Loans receivable -----	17,032	12,283
Investments at market value -----	3,200	2,300
Due from other funds -----	1,665	
Due from Church Extension Fund -----		5,500
	<u>33,996</u>	<u>34,042</u>
Church Extension Fund		
Levies receivable -----		2,500
Due from other funds -----	2,650	600
Real estate (note 2) -----	65,402	6,362
Loans receivable -----	311,669	377,325
	<u>379,721</u>	<u>386,787</u>
	<u>427,872</u>	<u>434,231</u>
SPECIAL PURPOSE FUNDS		
Cash on deposit -----	29,802	23,225
Investments (classified by custodian)		
Treasurer at par value (quoted market value		
1970, \$2,400; 1969, \$22,642) -----	2,400	19,421
United Society for the Propagation of		
the Gospel, at cost (note 3) -----	9,670	10,084
The Royal Trust Company, Sault Ste. Marie, at par value		
(quoted market value 1970, \$301,622; 1969, \$152,380)	307,586	190,092
Toronto, at par value (quoted market value		
1970, \$385,919; 1969, \$345,115) -----	453,642	453,912
	<u>773,298</u>	<u>673,509</u>
Due from Church Extension Fund -----	14,000	16,000
Due from other funds -----		1,740
	<u>14,000</u>	<u>17,740</u>
	<u>817,100</u>	<u>714,474</u>
TOTAL ASSETS -----	<u>\$1,355,243</u>	<u>\$1,230,659</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF ASSETS AND LIABILITIES — DECEMBER 31, 1970
(with comparative figures at December 31, 1969)

LIABILITIES AND CAPITAL

GENERAL PURPOSE FUND	1970	1969
Bank advances -----	\$ 19,889	\$ 8,000
Investment in real estate -----	84,715	61,825
Diocesan operating accounts underexpended -----	<u>5,667</u>	<u>12,129</u>
	<u>110,271</u>	<u>81,954</u>
LOAN FUNDS		
Cars for clergy fund -----	9,340	8,632
Car loan fund -----	<u>4,815</u>	<u>4,770</u>
	<u>14,155</u>	<u>13,402</u>
Church And Parsonage Loan Fund		
Capital -----	33,996	33,812
Due to other funds -----		<u>230</u>
	<u>33,996</u>	<u>34,042</u>
Church Extension Fund		
Capital -----	365,721	365,287
Due to other funds -----	<u>14,000</u>	<u>21,500</u>
	<u>379,721</u>	<u>386,787</u>
	<u>427,872</u>	<u>434,231</u>
SPECIAL PURPOSE FUND		
Local Purposes		
Endowments and trusts -----	88,920	76,078
Unexpended balances -----	<u>3,271</u>	<u>2,150</u>
	<u>92,191</u>	<u>78,228</u>
Cemetery Purposes		
Endowments and trusts -----	66,085	61,293
Unexpended balances -----	<u>4,785</u>	<u>3,818</u>
	<u>70,870</u>	<u>65,111</u>
Diocesan Purposes		
Endowments and trusts -----	586,705	523,084
Unexpended balances -----	<u>36,773</u>	<u>37,543</u>
	<u>623,478</u>	<u>560,627</u>
Due to other funds -----	<u>30,561</u>	<u>10,508</u>
	<u>817,100</u>	<u>714,474</u>
TOTAL LIABILITIES AND CAPITAL -----	<u><u>\$1,355,243</u></u>	<u><u>\$1,230,659</u></u>

CONTINGENT LIABILITIES (note 4)

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF RECEIPTS AND DISBURSEMENTS

YEAR ENDED DECEMBER 31, 1970

(with comparative figures for 1969)

RECEIPTS

	1970	1969
ALGOMA ANGLICAN -----	\$ <u>7,538</u>	\$ <u>7,588</u>
ALGOMA MISSION FUND		
Apportionments -----	87,035	86,277
Special appeals -----	13,427	9,681
Other contributions includin endowment income -----	35,157	21,302
Lillian Scott bequest -----		4,200
Grants, General Synod -----		<u>500</u>
	<u>135,619</u>	<u>121,960</u>
CLERGY MOVING FUND		
Transfer from Algoma Mission Fund -----	586	1,000
Local contributions -----	<u>680</u>	<u>225</u>
	<u>1,266</u>	<u>1,225</u>
CONTINGENCY RESERVE		
Christian Pavilion Refund -----		316
Transfer from Diocesan Expense Fund -----	805	1,000
Local contributions -----		
	<u>805</u>	<u>1,316</u>
CONTINUING EDUCATION -----	<u>251</u>	<u>305</u>
DIOCESAN BOARDS -----		<u>477</u>
DIOCESAN EXPENSE FUND		
Assessments -----	59,378	57,888
P.H.B. Dawson Estate (note 5) -----	20,924	21,519
Trust fund interest -----	1,679	763
Episcopal endowment -----	12,447	12,184
Other -----	<u>3,327</u>	<u>1,369</u>
	<u>97,755</u>	<u>93,723</u>
PARTICIPATING PARISHES		
Fuel Oil -----	7,425	6,336
Group life insurance -----	3,078	2,792
Medical plan -----	<u>18,761</u>	<u>15,276</u>
	<u>29,264</u>	<u>24,404</u>
PENSION FUND CONTRIBUTIONS -----	<u>42,116</u>	<u>43,584</u>
TOTAL RECEIPTS -----	\$ <u>314,614</u>	\$ <u>294,582</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

STATEMENT OF RECEIPTS AND DISBURSEMENTS

YEAR ENDED DECEMBER 31, 1970

(with comparative figures for 1969)

DISBURSEMENTS

	1970	1969
ALGOMA ANGLICAN -----	\$ <u>8,091</u>	\$ <u>8,247</u>
ALGOMA MISSION FUND		
Stipends, grants and pension costs -----	49,658	45,458
Transfer to Clergy Moving Fund -----	586	1,000
General Synod apportionment -----	54,000	54,000
Special Appeals — current -----	15,304	7,804
— advance -----	2,608	
Travel grants -----	13,624	9,821
Mission to seamen -----	1,000	1,000
Other -----	<u>4,395</u>	<u>2,984</u>
	<u>141,175</u>	<u>122,067</u>
CLERGY MOVING COSTS -----	<u>1,335</u>	<u>1,156</u>
CONTINGENCY RESERVE -----	<u>295</u>	<u>160</u>
CONTINUING EDUCATION -----	<u>275</u>	<u>76</u>
DIOCESAN BOARDS -----		<u>477</u>
DIOCESAN EXPENSE FUND		
Salaries, wages and employees' benefits -----	46,472	37,120
Properties and insurance -----	7,442	5,031
Travel -----	7,807	7,690
Printing, stationery and office -----	9,764	9,398
Thorneloe University -----	11,500	23,000
Diocesan programmes and other -----	11,472	10,040
Transfer to Contingency Reserve -----	805	1,000
Transfers to Church Extension Fund -----	<u>2,500</u>	<u>2,500</u>
	<u>97,762</u>	<u>95,779</u>
PARTICIPATING PARISHES		
Fuel Oil -----	6,523	7,209
Group life insurance premiums -----	3,292	2,762
Medical plan -----	<u>18,699</u>	<u>15,106</u>
	<u>28,514</u>	<u>25,077</u>
PENSION FUND PAYMENTS -----	<u>43,629</u>	<u>43,008</u>
TOTAL DISBURSEMENTS -----	<u>321,076</u>	<u>296,047</u>
DEFICIENCY OF RECEIPTS OVER DISBURSEMENTS FOR THE YEAR -----		
	<u>6,462</u>	<u>1,465</u>
	\$ <u>314,614</u>	\$ <u>294,582</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF DIOCESAN OPERATING ACCOUNTS
YEAR ENDED DECEMBER 31, 1970

	Under (over) Expended December 31, 1969	Transaction Receipts	For Year Disbursements	Under (over) Expended December 31, 1970
Algoma Anglican -----	\$ 1,743	\$ 7,538	\$ 8,091	\$1,190
Algoma Mission Fund -----	4,308	135,619	141,175	(1,248)
Clergy Moving Fund -----	3,069	1,266	1,335	3,000
Contingency Reserve -----	(11)	805	295	499
Continuing Education -----	2,208	251	275	2,184
Diocesan Boards -----	1,100			1,100
Diocesan Expense Fund -----	(4,700)	97,755	97,762	(4,707)
Participating Parishes				
Fuel Oil -----	(938)	7,425	6,523	(36)
Group life insurance -----	811	3,078	3,292	597
Medical Plan -----	(796)	18,761	18,699	(734)
	(923)	29,264	28,514	(173)
Pension Fund				
Contributions -----	5,335	42,116	43,629	3,822
Excess of disbursements over receipts for the year		<u>314,614</u>	<u>321,076</u>	
		6,462		
BALANCE, DECEMBER 31 -----	<u>\$12,129</u>	<u>\$321,076</u>	<u>\$321,076</u>	<u>\$5,667</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
YEAR ENDED DECEMBER 31, 1970

1. **GENERAL PURPOSE FUND, REAL ESTATE**
Real estate comprising Llandaff, Bishophurst, Camp Manitou, St. Stephen's Hall, Chingwauk Chapel and Burial Ground, is reflected at municipal assessment values.
All other real estate, registered in the name of the Diocese, comprising parish churches, halls, residences and cemeteries located within the Diocese, are reflected on the financial statements of the individual parishes and boards.
2. **CHURCH EXTENSION FUND, REAL ESTATE**
Properties are inventoried at cost, with the exception of the former All Saint's Church building in Sault Ste. Marie, which is valued equivalent to the amount of the loan advances.
3. **SPECIAL PURPOSE FUNDS, INVESTMENTS, UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL**
Investment and cash in pounds sterling are shown at their Canadian dollar equivalent being \$2.42 (\$2.59 in 1969) for each pound sterling at December 31, 1970.
4. **CONTINGENT LIABILITIES**
The diocese was contingently liable at December 31, 1970 for bank borrowings by church extension parishes totalling \$65,044 (\$74,646 in 1969).
5. **P. H. B. DAWSON ESTATE INCOME**
The Diocese of Algoma receives 50% of the annual income derived from the assets of the P.H.B. Dawson estate. These assets are administered by Canada Permanent Trust as executors and are not reflected on the statement of assets and liabilities.
6. **FINANCIAL STATEMENTS**
As in prior years the accounts of The Incorporated Synod of the Diocese of Algoma include receipts and disbursements relating to the fiscal year, which were received and disbursed during January of the subsequent year. In this respect receipts in 1971 amounted to \$10,308 (1970, \$15,617) and disbursements made in 1971 amounted to \$35,387 (1970, \$8,570).

REPORT FROM AGENDA & RESOLUTIONS COMMITTEE

Membership

This Committee of Synod, appointed by the Archbishop, consists of:

The Rev'd F. R. Coyle, Convenor	Mr. David Cole,
The Rev'd Wm. Stadnyk,	Mr. Wm. Wadley.

Purpose

This standing committee will meet during the Synod, at times to be announced, in order to:

- (a) assist Synod in presentation of agenda and its arrangement
- (b) assist Synod members in the framing of motions and resolutions.

Meeting Time

This committee will meet Monday, May 31st, at 9:00 p.m. at St. Luke's Hall for the above purposes.

Motions

This committee will present the following motions:

- 1) Moved by the Rev'd F. R. Coyle, seconded by Mr. D. Cole
"That Synod concur in the variation of the Order of Proceedings as set forth in the draft Agenda."
- 2) Moved by Mr. D. Cole, seconded by the Rev'd Wm. Stadnyk
"That Synod concur in these regulations of the length of speeches at Synod:
 - (a) Time limit on speeches shall be:
 - 5 minutes for movers
 - 4 minutes for seconders
 - 3 minutes for other speakers
 - 2 minutes for movers' final remarks
 - (b) The Lay Secretary shall serve as timekeeper.

Rules of Order

The Agenda Committee calls the attention of all members of Synod to the Rules of Order set forth on pages 29 and 30 of the Diocesan Constitutions and Canons. Careful observance of these rules will help to facilitate the business of Synod. Special attention is called to the purpose and wording of an amendment to a motion.

Respectfully submitted
on behalf of the Committee,
The Rev. F. R. Coyle,
Convenor.

EXECUTIVE COMMITTEE

Meetings:

Since its appointment at the 1969 Synod, the present executive Committee has held six regular meetings plus one special meeting (and another brief meeting has been requested just prior to the convening of Synod).

Venue:

Latterly, central locations have been chosen for these meetings in an effort to minimize travel costs, and travel time away from home for the participants.

The meetings were held:

I	September	25th, 26th, 1969	—	St. Paul's Church, Thunder Bay
II	November	24th, 25th, 1969	—	St. John The Divine, Copper Cliff
III	February	25th, 26th, 1970	—	St. Luke's Cathedral, Sault Ste. Marie
IV	December	26th, 27th, 1970	—	St. John The Evangelist, Sault Ste. Marie
V	October	15th, 16th, 1970	—	St. Peter The Apostle, Elliot Lake
VI	December	10th, 1970	—	St. Matthew's Church, Sault Ste. Marie
VII	March	15th, 16th, 1971	—	Holy Trinity Church, Sault Ste. Marie

Attendance:

The recorded attendance at these meetings was affected from time to time by such diverse factors as adverse weather conditions, health, other conflicting pastoral and business commitments, timing and locale of meetings. The general pattern which evolved was for two-day meetings:

first day — travel time and opening evening session

second day — church service, morning and afternoon sessions and return travel time.

Where convenient, the afternoon of the first day was utilized for committee meetings, again to minimize time, effort, and money expended.

Out of a total complement of 32 members, recorded attendance ranged from 25 to 17, with an average of 21.

Decisions:

Some 186 formal resolutions were passed by the Executive during the past two years. In an effort to improve general awareness of our decisions and discussions minutes of these meetings were generally mailed not only to the committee members and the diocesan clergy but to the 1969 Diocesan Synod delegates. In addition an abridged summary of Executive meeting highlights appeared regularly in the *Algoma Anglican*.

Substantive Motions:

Elsewhere in this Convening Circular appear several substantive motions for the attention and action of the 25th Diocesan Synod.

Respectfully submitted,
W. Wadley,
Treasurer.

REPORT OF THE DIOCESAN ADVISORY FINANCE COMMITTEE

The present committee, the third such group to be appointed by Archbishop Wright since its establishment by the 1965 Synod, had the following membership:

Canon E. R. Haddon, Chairman)	
Archdeacon J. F. Hinchliffe,)	
Canon A. J. Thomson,)	
Messrs: B. J. Davis,)	
F. T. Delgaty,)	all of Thunder Bay
G. A. Grisdale,)	
T. C. Luck,)	
W. M. Kosny,)	
J. E. Huggett,)	of Gravenhurst
W. M. Wadley, (ex-officio))	of Sault Ste. Marie.

Six written reports have been submitted to the Executive, including the 1970 and 1971 draft budget papers.

As Chairman I wish to thank all the committee members for their advice and help which involved their giving many hours for the work of the Diocese.

Supplementing the various specific recommendations which we have submitted to the Executive from time to time and bearing in mind our general terms of reference, we have several suggestions to offer now for the consideration of Synod, and that of another such committee, if and when, appointed:

1. The minimum clergy stipend now in effect of \$4,650. for 1971, should be increased to \$4,900. on January 1, 1971, and to \$5,150. on January 1, 1973; and a minimum car allowance of at least \$800. should be continued.

NOTE: This presupposes a parallel increase in parish givings and stewardship performance to provide the extra funds.

2. A stewardship programme should be conducted each year in each parish.

NOTE: Where this has been done there have been definite increases in givings. Again we offer our help in sharing this experience with any parish, or group of parishes, requesting it.

While we appreciate the considerable support received from many parts of the Diocese, we are disturbed that many parishes do not seem to be positive enough in their concern for the stewardship of the whole church.

We feel that the FINANCIAL PROBLEMS with which we are primarily concerned, are quite often but symptoms or signs of more basic problems of MANAGEMENT, MOTIVATION, COMMUNICATION or ORGANIZATION.

Quite often in our particular work we have felt handicapped by the lack of adequate financial and statistical information upon which to make an informed decision; and also by our lack of authority or jurisdiction to deal with particular local problems when they are brought to our attention.

We would endorse the efforts to date of those charged with the review of our diocesan structures and decision making groups, and suggest that we might do well to draw on the results of similar studies in other dioceses and of our General Synod Committees and Church House organization.

Elements in such an analysis include:

- Defining and identifying our major problems
- Determining their extent, nature and causes, and
- Setting objectives to resolve and cure them.

All of which is respectfully submitted on behalf of our Committee

W. Wadley,
Secretary.
E. R. Haddon,
Chairman.

REPORT OF THE ADVISORY INVESTMENT COMMITTEE

This Committee functions as a Sub-Committee of the Advisory Finance Committee. It was first formed following the 1967 Diocesan Synod and re-appointed in 1969. It is responsible for the supervision of the investments and trust funds of the Diocese, operating within Guidelines approved by the Executive Committee and/or Statutory Regulations. A detailed list of investments appears elsewhere in this publication. These comments may be of interest.

1. Dawson Estate — Administered by Canada Permanent Trust Co., Toronto

The interest only from this fund is available for Diocesan use. Small additional capital sums are paid into the fund from time to time from the Residue Trust shared with Mr. Dawson's surviving wife and the Anglican Foundation. On December 31st, 1970, the portfolio was made up of 97% Debentures and 3% Common Stocks. The Debentures were 55% Government or Government Guaranteed, and 42% Utility or Senior Corporate Issues. Interest rates range from 5½% to 9¼% and maturity dates 1975 to 1995.

	17 Oct. 1967	31 Dec. 1968	31 Dec. 1969	31 Dec. 1970
Market Value of Portfolio	\$283,638	\$284,130	\$261,185	\$295,615
Face Value of Debentures	88,000	298,000	318,000	325,000
Market Value of Stocks	<u>208,782</u>	<u>22,987</u>	<u>11,023</u>	<u>9,282</u>
Total	296,782	320,987	329,023	334,282
Estimated Gross Annual Income	14,188	19,422	21,007	22,252
Increase in Income		5,234	1,585	1,245

2. Pooled Funds — Administered by Royal Trust Co., Toronto

The capital in this fund has been provided from bequests and other sources over the years. The interest only may be used for Diocesan purposes. On December 31st, 1970, the portfolio was made up of 99% Debentures and 1% Common Stocks. Debenture holdings were 72% Government or Government Guaranteed, and 27% Utility or Senior Corporate Issues. Interest rates range from 3¼% to 8¾%, with maturity dates from 1975 to 1955.

	24 Oct. 1967	31 Dec. 1968	31 Dec. 1969	31 Dec. 1970
Market Value of Portfolio	\$386,941	\$373,069	\$345,115	\$385,103
Face Value of Debentures	419,250	442,250	442,250	447,250
Market Value of Stocks	<u>34,931</u>	<u>10,311</u>	<u>9,680</u>	<u>4,687</u>
Total	454,181	452,561	451,930	451,937
Estimated Gross Annual Income	21,067	22,944	22,944	24,402
Increase in Income		1,877		1,458

To-date in 1971 further changes in holdings have been made, with an improvement in income of approximately \$1,500 per year and \$2,000 in face Value of Debentures.

3. Diocesan, Local and Cemetery Funds — Administered by the Diocesan Treasurer and the Royal Trust Co., Sault Ste. Marie

Capital in this fund has been deposited by various Diocesan organizations or parishes for specific purposes. In some instances both principal and interest are available to the depositor on demand, however, interest only is available on the larger portion of the fund. The portfolio contains a wide variety of Debentures but they are primarily Government or Government Guaranteed Issues and Short-Term Trust Certificates. In the past year, substantial new funds have been received and have been invested at attractive yields from 8 $\frac{3}{8}$ % to 9 $\frac{1}{4}$ %. Most of the portfolio has been held for some time and includes debentures yielding as low as 3%. Wherever practical, changes have been made to improve yield.

Face Value of Debentures Held	— For Diocese	\$155,700
	— For Local Parishes	83,100
	— For Cemetery Care	<u>61,900</u>
Total		\$300,700
Estimated Gross Annual Income		21,595

4. Church and Parsonage Loan Fund — Administered by the Diocesan Treasurer

The capital in this fund may be loaned at nominal interest to Parishes after approval by the Executive Committee, for repairs and improvements to Church property but not for the acquisition of land or buildings or to reduce bank loans. At December 31st, 1970, the fund had a value of \$35,596, of which \$18,652 was on loan to parishes. The remaining balance is held in short-term investments or on deposit with our bank.

The four funds listed above have a total face value of \$1,122,515. The interest earned is a significant part of Diocesan income and, in some cases, of Parish income. It is the recommendation of the members of this Committee that the Advisory Finance Committee again appoint an Advisory Investment Committee, immediately following the 1971 Synod, to provide the necessary continuing supervision for these substantial funds.

The Rev. Canon A. J. Thomson,
W. Wadley,
J. E. Huggett, Chairman.

PROPERTY COMMITTEE

1. Members

The Committee is comprised of: Mr. Lawrence Brown, Chairman; Mr. D. M. Lawson, Diocesan Chancellor; Reverend Noel Goater; Mr. Roy Samson; and Mr. Wm. Wadley, Diocesan Treasurer, all of Sault Ste. Marie.

2. Meetings

The Committee met on a monthly basis and at such other times as business warranted. The Property Matters Request Form has facilitated decision processing as, indeed, have the additional explanatory correspondence which some parishes have provided to give the Committee a greater measure of understanding.

3. Highlights

Without relegating the relative problems of all parishes the following perhaps highlight the activities of the Property Committee over the past two years.

- (a) The closing of All Saints, Sault Ste. Marie and its sale; it is hoped this will be completed soon. The Rectory has been sold.
- (b) Approval in principle to the sale of the Rectory of St. John's, North Bay.
- (c) Lease of vacant property adjacent to St. Luke's Cathedral for construction of Provincial Government office building.
- (d) Transfer from the Crown of Shingwauk Hall and contiguous property now almost completed. Leasing of same to Algoma College, now being arranged.
- (e) Renovations to Bishophurst — main floor only.
- (f) Sale of St. Stephen's, Sault Ste. Marie.

Other Diocesan property affairs included the re-roofing of Fauquier Memorial Chapel, St. Luke's Rectory, Thunder Bay, St. John's Chapleau, as well as numerous requests received from elsewhere in the Diocese.

4. Future Agendas

Other matters are still pending, as is the request for the Property Committee to consider the whole question of rectories and equivalent residential accommodation for clergy, reviewing practices and opinions from elsewhere in Canada so that it may propose a diocesan policy and possible canonical amendments.

Respectfully submitted,
Lawrence Brown,
Chairman.

EXTRACTS FROM REPORT OF THE LAKEHEAD MISSION TO SEAMEN (FLYING ANGEL)

The Mission to Seamen plays an important function on behalf of the Seamen throughout the world, and here in the Diocese of Algoma at Thunder Bay we have one of the branches under the auspices of the Anglican Church of Canada.

Our headquarters is situated at the Lakehead Keefe Terminal in the heart of Thunder Bay. It is a trailer, well equipped, with a living room, kitchen, Chapel and library and is open twenty-four hours a day. A T.V., record player, games and magazines are provided and each evening when there is a ship in dock, men and women from the various Anglican Churches act as hosts. The usual writing material, air mail forms and stamps are available, and a telephone for local calls only.

An important function is the visitation to all the Ocean Vessels, where I visit with the Captain and members of his crew. Reading matter seems to be one of the needs of the seamen so we see that they are provided with a supply of magazines, pocket books and scriptures. We find there is a need for more foreign magazines as many of the seamen do not speak or read English, therefore, we have been trying to locate magazines in the German; French; Italian; Danish; Norwegian; Finnish; Spanish and other foreign languages. If you know of a source of supply we would be most appreciative.

During the month of May I have visited 28 ocean ships which have come from all parts of the world. I have been keeping a diary or log of all the ships visited, and usually persuade the Captain to write down pertinent facts and in all cases they seem willing to do so.

During the season of 1970 there were 1,241 ships visiting the port of Thunder Bay, and 91 of these were ocean vessels. To date this season there have been 260 ships in port, which includes 28 ocean vessels. All indications are that there will be more ships entering and leaving the Port of Thunder Bay in 1971 than in any previous year.

In addition to supplying magazines to the seamen we try to arrange tours and organize soccer games. We try to help in many ways — perhaps there is a need for a Priest or Minister, and we endeavour to find one of their particular religion.

There has been tremendous support from our Anglican Churches in Thunder Bay, as well as other denominations. The same can be said for the employees of the Lakehead Harbour Commission and their Maintenance Department.

Over the years many dedicated people have given their time and energy in the operation of the Mission to Seamen programme. Canon Hinchliffe was the first Chairman of the Committee and has worked untiringly. He has been succeeded by Canon A. J. Thomson, who has been vice-chairman for many years.

I sincerely believe this to be an important work of the Anglican Communion and hope that the Mission to Seamen will continue to operate and expand in the Port of Thunder Bay and throughout the world.

Respectfully submitted,
W. A. (Bill) Tozer — Chaplain.

**EXTRACTS FROM THE DRAFT REPORT
OF THE DIOCESAN SURVEY COMMITTEE TO 1971 SYNOD**

The Committee decided to consider the following subjects:

1. Creating new dioceses within the area of the present Diocese of Algoma
2. Re-evaluation of the offices of Archdeacon and Rural Dean.
3. Review of the Worker Priest
4. Composition of the Diocesan Executive Committee.

The Committee requested Rural Dean Conliffe, Mr. G. A. Grisdale and Mr. B. J. Davis to be a task force for the purpose of considering the creation of new dioceses. They subsequently added Mr. W. Kosny.

An excellent detailed report prepared by this sub-committee was presented by Rural Dean Conliffe and Mr. Kosny at our meeting on April 27th, 1971, and was thoroughly discussed. It contains five recommendations. With minor changes agreed to by Rural Dean Conliffe and Mr. Kosny these are:

1. Consideration be given to change the location of the See City from Sault Ste. Marie to Sudbury.
2. The Bishop of Keewatin and the Bishop of Moosonee be invited to enter into exploratory discussions by the Bishop of Algoma, for the purpose of:
 - a) Extending the Diocese of Keewatin to include that part of the Diocese of Algoma now situated in the District of Thunder Bay.
 - b) Extending the Diocese of Keewatin to include that part of the Diocese of Moosonee now situated between the Albany River and James Bay.
3. The necessary steps be taken by the Diocese of Keewatin, the Diocese of Moosonee and the Diocese of Algoma to implement agreements arrived at in discussions concerning items 2(a) and 2(b).
4. A study be authorized and undertaken to review and revise as required:
 - a) Geographical boundaries of Deaneries within the Diocese of Algoma.
 - b) Diocesan/Deanery responsibilities to remote communities and determine most effective type of ministry for these areas.
 - c) Structure, function and responsibility of Boards and Committees at Diocesan, Deanery and Parish levels.

Note: Survey Committee recommend that incoming Diocesan Survey Committee take this in hand and appoint a task force to implement this recommendation 4.
5. The Bishop of Moosonee be invited to enter into exploratory discussions by the Bishop of Algoma for the purpose of extending the Diocese of Algoma into that part of the Diocese of Moosonee remaining in the Province of Ontario.

It was pointed out that the report of this sub-committee does not accomplish what the Synod requested. The sub-committee found that it was not feasible to make recommendations within the wording of motion 47a, page 34, 1969 Synod Journal. The Diocesan Survey Committee members were agreed therefore that we should recommend to Synod that Synod request the Provincial Synod to set up a committee to study the matter of changing Diocesan boundaries.

The sub-committee are to be commended on the thoroughness and quality of their submission and the Survey Committee recommend that the content be actively pursued.

Office of Archdeacon — Rural Dean:

During the period under review Archdeacon Noble and Archdeacon Sutherland reported on discussions with clergy in the diocese. At our meeting on March 15th, 1971, the Committee requested that the Archdeacons and Rural Deans meet together under the chairmanship of the Dean to discuss their roles and functions and subsequently meet with the Archbishop and present him with their findings.

Review of the Worker Priest:

Archdeacon Noble reported to the meeting on March 15th, 1971, that reports on this subject had been received from various sources as a result of requests from the Survey Committee and he presented some guidelines relating to payment of pension by priest and parish, also hospital, medical and life insurance coverage, accommodation, etc. Stipend was discussed at some length and it was agreed that this should be negotiated by the Wardens of the parish, the Bishop and an Advisory Committee. Our decision was that an Advisory Committee be established consisting of the Dean, a priest and a lay person, to assist the Bishop in reaching decisions regarding negotiations between the Diocese, Parish and Worker Priest. It was agreed that in respect to travel grants that the basic allowance of \$800. not apply, and that an allowance of 14c per mile for actual church-related mileage be paid. It was further felt that this should be reported monthly.

Executive Committee:

Discussion on this subject resulted from motion 41a on page 31 of 1969 Synod Journal also Notices of Motion P, Q and R on page 63 of 1969 Synod Journal. The Committee, after considering the foregoing and Article 16 of the Constitution, decided to recommend that the Executive Committee of Synod consist of the following:

1.
 - a) the Bishop
 - b) The Dean, the Archdeacons, the Chancellor, The Registrar and the Diocesan Treasurer
 - c) one layman from each Deanery to be elected by the lay delegates from the Deanery
 - d) the Rural Dean of each deanery
 - e) two lay members to be appointed by the Bishop if he so desires.
2. Five members of the Executive Committee shall be a quorum for the transaction of business.
3. The Bishop shall preside, or, in his absence, the Bishop's Commissary, or, in his absence, a member of the Committee elected by a majority of the votes of the members present.

D. Cowcill, Chairman.

Design For Renewal . .

. . . . Formula For Change

The Incorporated Synod of the Diocese of Algoma came into being in 1906, when the 11th Legislature of Ontario passed "The Act of Incorporation", and it was signed by the Lieutenant-Governor on April 27.

Since that time The Synod — consisting of Bishop, Clergy, and Laity — has been the authority for those of Anglican faith in the Diocese of Algoma, covering all that territory described in The Incorporation Act as:

The Districts of Muskoka, Parry Sound, Manitoulin; that portion of the District of Nipissing having the height of land as its northern boundary, and for its southern boundary the Mattawa River and Trout Lake, together with a line produced westerly to where the said lake is intersected by the northern boundary of the Township of Ferris, and thence westerly along that boundary to Lake Nipissing, and all that portion of the district of Algoma lying south of the height of land, and all that portion of the District of Thunder Bay lying south and east of the height of land.

The Diocese spans some 780 travel-miles of Northern Ontario in a rather narrow east-west band from the Lakehead Area on the west, to the Ontario-Quebec border on the east in the general vicinity of North Bay - Mattawa. The See City of the Diocese, which is the location of the Cathedral, Bishop's Residence, and Synod administration headquarters, is in the City of Sault Ste. Marie.

The Synod consists of our Bishop, 80 clergy both active and retired, 32,445 Anglican souls. The pastoral area is broken down into 8 deaneries, containing 75 parishes; 41 are self-supporting, 34 are missions. The value of real property is \$7,384,047.00.

Economic and social developments in Northern Ontario have created six areas of major population concentration within the present Diocesan boundaries, each having a rather definite zone of influence. The intervening spaces have sparse population, with occasional remote communities generally located at or for the purpose of natural resources exploitation.

In terms of church statistics, major urban areas are usually the locale of numerous "self-supporting" parishes, while the smaller communities generally are of "mission" status.

During the years since incorporation of the Diocese, many changes have taken place, and these are noted in The Archbishop's Charge to Synod in sessions May 26 - 28, 1969, as follows:

"I have experienced more changes during the past three years than in the entire twenty-two years following my Consecration. We are caught up in a society and culture that is experiencing shattering changes. Old established ways and customs disappear, and are replaced by new ways . . . The problem is not only change, but the rapidity of change . . . and with it all an overwhelming sense of urgency."

An identifiable "key" problem in today's socio-economic world is that of COMMUNICATIONS: the ability to "keep in touch" and to "be informed."

A preliminary look at those areas of Diocesan structure where changes would create improvements in communications indicates that geographical boundaries must be reviewed in terms of today's conditions if we are to effectively bring Christ to today's people. Towards this end, a resolution was passed at Synod in May, 1969, that:

"This Synod ask the Diocesan Survey Committee to explore the possibility of creating new dioceses within the area of the present Diocese of Algoma."

The Diocesan Survey Committee subsequently assigned this task to a sub-committee resident in the City of Thunder Bay, and the findings and conclusions of this sub-committee make up the substance of this report.

GOALS AND OBJECTIVES

The purpose of any change or geographical re-alignment within the Diocese would be to:

1. Strengthen the Anglican Communion.
2. Facilitate episcopal (pastoral) influence.
3. Improve the influence of Diocesan outreach.
4. Widen the exposure of primary ministry at parish level within the local community.
5. Create effective mission ministry on continuing basis in remote communities.

CONCLUSIONS AND RECOMMENDATIONS

Analysis and interpretation of all available data, together with preliminary discussions between sub-committee members and concerned persons to check validity, strongly supports the following conclusions and recommendations:

1. Consideration be given to change the location of the See City from Sault Ste. Marie to Sudbury.
2. The Bishop of Keewatin and the Bishop of Moosonee be invited to enter into exploratory discussions by the Bishop of Algoma for the purpose of
 - (a) Extending the Diocese of Keewatin to include that part of the Diocese of Algoma now situated in the District of Thunder Bay.
 - (b) Extending the Diocese of Keewatin to include that part of the Diocese of Moosonee now situated between the Albany River and James Bay.
3. The necessary steps be taken by the Diocese of Keewatin, the Diocese of Moosonee, and the Diocese of Algoma, to implement agreements arrived at in discussions concerning Items 2(a) and 2(b).
4. A study be authorized and undertaken to review, and revise as required
 - (a) geographical boundaries of Deaneries within the Diocese of Algoma.
 - (b) Diocesan/Deanery responsibilities to remote communities; and determine most effective type of ministry for these areas.
 - (c) Structure function, and responsibility of Boards and Committees at Diocesan, Deanery, and Parish levels.
5. The Bishop of Moosonee be invited to enter into exploratory discussions by the Bishop of Algoma, for the purpose of extending the Diocese of Algoma into that part of the Diocese of Moosonee remaining in the Province of Ontario.

DISCUSSION OF DATA AND DEVELOPMENT OF CONCLUSIONS

First Conclusion

The first task of the sub-committee was to assemble data relating to Diocesan affairs, set it up in graphic form, analyze it, and supplement the whole with descriptive text.

Chart No. 1, therefore, is an inventory of Diocesan parishes, the location of each in travel-miles from the See City of Sault Ste. Marie, and the number of Anglican souls served at mileage-intervals.

An analysis of this chart indicates the existence of six major population concentration areas: at Sault Ste. Marie; at Sudbury, mileage 185; at North Bay, mileage 265; at Bracebrige - Gravenhurst, mileage 345; at Haileybury-Cobalt-New Liskeard, mileage 365; and at Thunder Bay, mileage 440. The "Souls Served" column discloses that over half of Algoma's Anglican population is more than 200 travel miles away from the See City.

Chart No. 2, was developed to indicate the location of Diocesan parishes in travel-miles from the City of Sudbury, and to show the number of Anglican Souls served at mileage-intervals.

An analysis of this chart indicates that 23,406 souls, being 72% of Algoma's Anglican population are within 185 miles of the City of Sudbury: this includes all of the major population concentration areas with the exception of Thunder Bay, which is at mileage 625.

A more searching look at the parishes beyond the 200 miles point shows there are only seven small community parishes serving some 2300 souls in Superior Deanery: Chapleau, Wawa, White River, Marathon, Manitouwadge, Schreiber, and Nipigon. The Deanery of Thunder Bay is the "end of the line", 625 miles from Sudbury serving some 6300 souls.

Chart No. 3 consolidates the information contained in Charts No. 1 and No. 2, for a more direct comparison of information.

Chart No. 3A provides the same information as Chart 3 except in Block arrangement.

If we are to accept the principle that location of the See City should be at some point where it can most readily serve the greatest number of Anglican souls within the Diocese, then in light of the information contained in the accompanying four charts there is no doubt that it must be moved from its present location to Sudbury as quickly as permissible.

To further support this conclusion of a move to Sudbury in terms of total future potential, current social-economic studies being carried out in Northeastern Ontario by the Regional Economics Branch, Department of Treasury and Economics, Province of Ontario, indicate that three prime centres of growth exist and will be encouraged: Sault Ste. Marie, Sudbury, and North Bay.

In addition to the prime centres, four sub-regional centres of growth are recognized: Tri-Town (Haileybury, Cobalt, New Liskeard), Kirkland Lake, Timmins, and Kapuskasing. The significant feature here is that expected future growth in Northeastern Ontario and Algoma Diocese is in an eastern geographical region: having a northern alignment more easily accessible and closer to Sudbury than to Sault Ste. Marie.

The advantages and disadvantages of relocating the See City from Sault Ste. Marie to Sudbury can be summarized as follows:

Advantages

1. Nearness to the greatest concentration of Anglican population.
2. Savings in travel time and cost for all Clergy, Laity, and administrative staff business meetings: (a) Synod; (b) Executive; (c) Committee; (d) Administration.
3. Improved public transportation facilities: (a) Air; (b) Rail; (c) Bus; (d) Auto.
4. Close proximity to Toronto headquarters for Provincial and National Church Offices.
5. Greater use of Thorneloe facilities as training point for Diocesan seminars, clergy, school, etc.
6. Thorneloe and Laurentian University facilities available for Synod.
7. Possible savings on Bishop's residence, as it would likely be new and require less maintenance in immediate future.
8. Opens up thoughts of combining Diocese of Algoma with Diocese of Moosonee — particularly Kirkland Lake, Timmins, and points on Highway 11, for improved services.
9. Achieves ALL of the goals and objectives of this task.

Disadvantages

1. Cost of moving Bishop, and arrangement for his residence.
2. Cost of moving Synod office records and equipment, together with arrangements for new headquarters.
3. Cost of moving Synod staff.
4. Possible staff changes due to relocation.

Second Conclusion

In order to arrive at the Second Conclusion, being the separation of that part of the Diocese of Algoma now lying within the District of Thunder Bay, the sub-committee took the same approach as for the First Conclusion: assembled data, set it up in graphic form, and supplemented the whole with descriptive text.

The sub-committee was fortunate in having the opportunity of "unofficial" communications of a very preliminary nature with the Bishop of Keewatin, and the Bishop of Moosonee, which materially added to our information.

Chart 3 indicates that 23,406 Anglican souls are located within 185 travel-miles from Sudbury; 23,864 if the distance is extended to 210 miles for inclusion of Goulais Bay and Engelhart.

Chart 3A provides the same information as Chart 3 except in a block arrangement.

A more detailed look at these charts indicates that the one remaining major urban area of the Diocese of Algoma — "home" to 6,300 Anglicans — is at Thunder Bay, 400 miles west of Goulais Bay. The intervening area contains only seven small community parishes serving 2,300 Anglican Souls: Chappleau, Wawa, White River, Marathon, Manitouwadge, Schreiber, and Nipigon.

Charts 3 and 3A definitely establish that communication between Sudbury and Thunder Bay would be most inconvenient, and that, really, very little feeling of a "community spirit" could flourish.

It is evident that if we are to achieve the Goals and Objectives through changes or Diocesan boundary re-alignment, Thunder Bay must establish a new liaison with some other Synod-Diocese for its Christian development and fulfilment.

Three unrelated district events, co-incidental but nevertheless very important to the conclusions reached by the sub-committee, took place during our data-collection period:

1. The Provincial Synod of Ruperts Land, held in Regina, Sask., during the first week of December, 1970, discussed the question of diocesan boundaries during sessions. Although no decisions were reached in the matter, a suggestion was put forth that Keewatin Diocese be reduced in size by removal of the area now within Manitoba province; such action would make the Manitoba-Ontario border the new western boundary of a smaller Diocese of Keewatin.
2. Amalgamation of two United Church Presbyteries for an experimental period of one year was recommended at a meeting in Red Lake, Ontario, by the Kenora-Rainy River Presbytery. Subject to the approval of Superior Presbytery (which is the District of Thunder Bay) and Manitoba Conference, of which both are a part, the merger would begin January 1, 1972. Such a new Presbytery would encompass the whole of Northwestern Ontario, stretching from the Manitoba border to Marathon on the east; and from the U.S.A. border to Sandy Lake (150 miles north of Kenora) on the north.
3. An economic study of Northwestern Ontario was released by the Department of Treasury and Economics, Province of Ontario. The purpose of this study was to outline a Development Program for the economic growth of Northwestern Ontario, and was the result of many years of research and investigation by various district and regional organizations. The area covered is all of Northwestern Ontario having its eastern limit at the eastern boundary of the District of Thunder Bay, thence along the Albany River to James Bay. This Development Program will encourage the growth of the City of Thunder Bay as a regional "primate centre"; it also acknowledges four strategic "centres of opportunity" being Kenora, Fort Frances, Dryden, and Geraldton.

It was evident from the above three events that proposed "changes" in spiritual, social, and economic phases of endeavour involve geographical boundaries if improvements to services and opportunities to people are to be provided. The location of these boundaries governs the ability to "keep in touch" and to "communicate" and to create community relationships.

The Northwestern Ontario Economic Region as outlined in the report on Regional Development for the Province of Ontario is being recommended by the Committee as the total area for the proposed Diocese of Keewatin. It is indicated on accompanying Chart 4, and is already in practical use as a geographical region for business and government.

Additional strong support for the choice of this Economic Region to be the area of Keewatin Diocese is obtained from recommendations contained in the Development Program policies pertaining to Transportation and Communication: the following roads will be extended, and/or built, for improvements to "travel ability"

- (a) Manitouwadge to Caramat
- (b) Schreiber to Geraldton
- (c) Nakina to Anaconda Mine and to Can-Fer Mine
- (d) Thunder Bay - Spruce River Road to Armstrong
- (e) Atikokan to Ignace
- (f) Fort Frances to Dryden
- (g) Sioux Lookout to Lake St. Joseph
- (h) Red Lake to North Spirit Lake

In addition to new roads, emphasis will be placed on construction of more landing fields in small communities to improve the connectivity between the Primate Centre, Centres of Opportunity, and other communities within the region.

The future potential for Christian Service by Anglicans in this area is unlimited. The opportunities opening up for the Deaneries of Thunder Bay and that part of Superior that is within the District of Thunder Bay, in union with the Diocese of Keewatin, to strengthen the Anglican Communion in Northwestern Ontario are a challenge that must not be delayed!

The consequences of the withdrawal of the Deanery of Thunder Bay and part of the Deanery of Superior from the Diocese of Algoma are listed in the following summary:

Upon Diocese of Algoma

1. Loss of income.
2. Reduction in commitment to the national church.
3. Reduction in mission expense.
4. Reduction in travel distance.
5. Savings due to travel.
6. Reduction in points of Bishop's oversight, and administration.
7. Reduction in work load for Diocesan administrative staff.

Upon Diocese of Keewatin

1. Reduction in financial needs from the national church.
2. Reduction in travel costs to those in Thunder Bay and Superior Deaneries.
3. Thunder Bay and Superior would take more active role in work of church in Northwestern Ontario — particularly with native population coming to city for Education, Medical Service, etc. — 10% of total regional population is native Canadian.
4. Diocese of Keewatin, now partially missionary status, might become self-supporting.
5. Brings Anglican Church in line with steps being taken by United Church to create new Northwestern Ontario Presbytery.
6. Most Federal and Provincial agencies serving Northwestern Ontario now centred in Thunder Bay — would mean improved communications between church and agencies.
7. Would facilitate creation of a chaplaincy to serve Anglican students attending Lakehead University and Confederation college — see table.
8. Create better communications between Anglicans in Northwestern Ontario — greater ability to solve common problems.
9. Integration of salary schedules and clergy benefit schemes.
10. Changes to Act of Incorporation of the Synod of Keewatin; also constitution.
11. Move See City from Kenora to Thunder Bay.

Third Conclusion

Necessary to implement conclusion two.

Fourth Conclusion

- a) The Deanery of Temiskaming is an example of a Deanery with more than one concentration of parishes and people. One is centred in North Bay, the other concentrated in the TRI-TOWN area, a distance of some 100 miles away. If Team ministries and regional parishes are to become a reality in this Diocese, then consideration would have to be given to making such Deaneries more compact.
- b) The question arises as to whether or not it is practical to have a point such as Chapleau included in a Deanery, because of its remoteness from the other parishes in its Deanery. Perhaps some other method of keeping such a parish informed and involved in the life of the Diocese should be found.
- c) The effectiveness of our Diocesan Boards appears to be limited, because there is little or no involvement at the Parish and Deanery levels. The sub-committee feels that some form of grass roots to top level lines of communications have to be opened up. Perhaps the answer might be to have local Deanery Boards composed of Parish representatives with a member of the Local Board as a representative or liaison person to the Diocesan Board.

Fifth Conclusion

Would facilitate the work of the Anglican Church in North Eastern Ontario.

Respectfully submitted,
Rev'd M. S. Conliffe, Chairman
Mr. B. J. Davis
Mr. G. A. Grisdale
Mr. Wm. Kosny

BIENNIAL REPORT OF ANGLICAN CHURCH WOMEN

At the 1969 Annual Meeting of Anglican Church Women the Supply and Social Service Departments were merged and is now known as Social Action, operating under two committees — Community Services and Human Rights.

At the 1969 Diocesan Synod the name ANGLICAN CHURCH WOMEN became official as resolutions presented to change the Diocesan Synod Constitution and Canons were accepted.

Amendments to Canons 21 and 25 now allow the A.C.W. Diocesan Chairman of Education and Social Action to be members of the Diocesan Board of Christian Education and the Diocesan Council for Social Service, respectively.

At the 1969 Annual Meeting in Huntsville an endeavour was made to learn more about our Native Canadians and their needs. A panel of five, representing our Indian people, were moderated by the Rev'd R. D. MacRae, Social Action Unit, Church House, Toronto.

Two financial appeals have been met from the A.C.W. Diocesan Discretionary Fund since last Synod. Support was also given to the Y-Teen workshops on Indian Reserves during the summer months.

At the 1970 Annual meeting in Thunder Bay, Mrs. Robertson, Past President of the National Board, as guest speaker, gave an inspiring address — "Together — we serve" and "To meet the problems and challenges of Christian Mission — we must face the fact that NEW DAYS require NEW WAYS".

During October, 1970, Mrs. E. Colquhoun, Past President of Anglican Church Women of the Diocese of Niagara, and Mrs. S. Yeomans, President of the Anglican Church Women of the Diocese of Algoma, spoke to Anglican Church Women and Laymen at meetings in the eight deaneries of this diocese, as well as to the clergy conference held at Elliot Lake. The purpose was to inform as many people as possible of the events leading up to, and the significance of, integration of Anglican Church Women into the mainstream of the Church.

During the past two years our Pledge to the National Board totalled \$11,870., our miscellaneous contributions \$6,265.32. This included contributions to hospital work in Canada and overseas, G.A. Scholarships, special Thank-offerings, Undesignated Appeals, Sunday School-by-post and Van Work, work among children in hospitals, Anglican Women's Training College, Department of Social Action.

During the same period our Pledge to the Algoma Mission Fund totalled \$10,400.; our miscellaneous contributions \$6,478.80. This included our contributions to the Youth Camps, Diocesan Special Appeals, Archbishop's Discretionary, Mission to Seamen, Student Bursaries, Primate's World Relief Fund, Canadian Bible Society Youth Worker's Tours, Continuing Education for Clergy and special social service appeals.

Total receipts for above period	\$36,605.91
Total disbursements for above period	\$39,233.66
Invested Funds	\$ 8,800.00
Bank balance January 12, 1971	\$ 8,866.55

Respectfully submitted,
Florence M. Elford,
Corresponding Secretary.

THE ACW PLAN FOR INTEGRATION

The ACW Plan for Integration does NOT mean the end of women's groups or fund-raising projects. It means the STRENGTHENING of what we already have — men, women, youth, children — working TOGETHER for CHRIST.

1. The PRESENT SITUATION

There are two separate administrative structures — the Church and the ACW — to do the same work.

THE CHURCH is responsible for National Outreach (assisted dioceses and social action programs) and World Outreach (missionaries outside Canada). This is financed through General Synod, Diocesan Synod, and the parishes which are made up of rectors, wardens, and laity who are concerned about the work and witness of members of the Church in the parish and in the community.

THE ACW is responsible through its

NATIONAL ACW BOARD for ACW Mission Projects, bursaries, a pension plan for women workers (formerly WA mission workers), and for guidance to diocesan and parish ACW programs of social action, family life education, girls' and children's work, devotions, and Christian education.

THE DIOCESAN ACW BOARD is responsible for an apportionment from the National ACW Board budget to finance the above, and for the financing of Diocesan Mission Projects, and for guidance to parish ACW programs of social action, family life education, girls' and children's work, devotions, Christian education — all of which are concerns of the whole parish family.

THE PARISH ACW GROUPS are responsible for an apportionment from the Diocesan ACW Board budget to finance the above, and for guidance to women in their Christian vocation as women, as wives and mothers, as members of the labour force, and as volunteer workers in the parish and in the community.

2. FIRST STAGE OF INTEGRATION

General Synod and the National ACW Board have committed themselves to eventual integration — of Programs, of Personnel, of Finances. The aim of financial integration is NOT to lessen women's contributions (financial or otherwise) to the Church, or even to excuse women from special money-raising projects.

Rather, the aim is to give men and women the opportunity to share in a common concern for the whole program which is supported by ONE national structure.

Programs sponsored by the ACW Budget in the past, when fully integrated into the National Budget, will cause the National budget and hence the diocesan (and parish) apportionments to rise. This we have called 'ACW Integration Increase'. (see the LIVING MESSAGE, March 1971).

The National ACW Board will provide a Director of Integration to give guidance to dioceses and parishes for as long as needed.

3. SECOND STAGE

The Diocesan ACW Board is advising this Diocesan Synod of the intention to study and try integration at the parish level during the next two years.

The Diocesan ACW Board will provide guidance to parish ACW groups for as long as needed by the parishes.

Eventually, the Diocesan Synod may be asked to incorporate into its budget the financial responsibility for the Diocesan ACW Board mission projects (where valid). This year, the figure is approximately \$8,000.00 which includes \$5,400.00 for the Algoma Mission Fund and \$1,350.00 for the Archbishop's Discretionary Fund.

Parish ACW groups will still have a responsibility to provide money for these projects through the apportionment to the Diocesan ACW Board or through an "ACW Integration Increase" figure in the Diocesan Synod Budget.

4. FINAL STAGE

Eventually, Parish ACW Groups will see themselves as part of the parish family, where rector, wardens, and laity — men, women, and youth — sit down together to share their concerns and plan for mission — both national and overseas, for bursaries and pension plan, for social action, family life education, youth and children's work, for worship and devotions — for all the things which should be the concern of ALL the people of God.

There will be one administrative structure to do the work of the Church. Women will have become full partners in the "joyful sharing of mission".

EXTRACTS FROM YOUTH SURVEY REPORT

Your Grace, Members of Synod:

On March 13th of this year, I sent a questionnaire, on my own initiative, to all the Anglican clergy of the Diocese of Algoma. In it I asked questions concerning the work and activities of the young people between the ages of 13 to 20, in the parishes across Algoma.

Purpose for Conducting Survey:

This survey on youth was conducted to discover whether or not the church is using its talents. Young people are turning away from the church and I, for one, am concerned about this problem. This survey was one way for me, as a concerned member of the Anglican Communion, to find out what was happening to the youth of our Church and Diocese. As one of the respondents to the questionnaire put it, "if we lose the young people from the worship and councils, it leaves the church without their honesty and freshness. There is a tendency then, for the church to become middle-aged (or aged) and complacent without their stimuli".

This survey, I might add, was not meant to please — either the youth, or the clergy, or the laity. I conducted it, I repeat, to find out whether or not the church was maximizing its potential — whether or not the church was using all its talents.

Results:

The results of the Youth Survey were both very informative and interesting. Some, I admit, were discouraging and disappointing — but, all were helpful.

To those clergy who answered the questionnaire, I wish to thank you all, without your co-operation in my endeavour, I would not have been able to bring this problem to the attention of this Synod. To those who failed to return a questionnaire, I would also like to thank you.

The following are the findings of the Youth Survey:

- (1) A small point, perhaps, but one, I felt, was worth mentioning — that not all the clergy answer their mail. I do not believe that a clergyman in this Diocese is so busy that he can't find the time to answer such a short questionnaire, which, I'm sure took no more than ten minutes to fill. And, also, let's face it, we can't blame the postal system entirely! Of the 56 questionnaires that I sent out, I received 36 answers — approximately 64% — not bad perhaps, but it could have been better.
- (2) I discovered that there is an abundance of young people between the ages of 13 to 20 in our Diocese. However, as I found further, the majority of them are in no way involved in the church, either spiritually or socially. Some of the figures were really quite remarkable. In one congregation, for example, there are 200 young people, but only 30 are involved in some kind of youth activity. Other examples were 160 in the congregation and 20 in a youth group. One church has 270 in the congregation with 14 in a group. Of the 36 answers that I received, there are 18 clergy who report having no youth group or activities of any description in their parish — that's approximately 50% — I find that appalling.
- (3) Of the 36 answers that I received, 17 of the clergy stated that they were in charge of other points, besides the one where they reside. Of those, all 17 stated that they had no youth activities in these other locations.
- (4) Twenty-two clergymen stated that they were not actively involved with young people in their parish. That works out to approximately 61% — that is also appalling!
- (5) Of the 36 answers that I received, only 2 said that they still used the official A.Y.P.A. program. Of the 2, one uses it only partially.
- (6) Twenty-four clergymen stated that they felt the church in Algoma was losing many of its young people. Of those, 22 said that they felt this loss of young people was harmful. I might add, that of the 36 answers received, 8 did not answer those questions.

For motions presented in conjunction with this report please see Nos. 41, 42, 42A and 43.

Respectfully submitted,
Thomas A. Corston

CAR STUDY GROUP

Your Grace and Members of the Synod:

This is the second report of our work as a Car Study Group, and perhaps it would be as well, at this time, to review the terms of reference responsible for the formation of this group.

The 1967 Synod approved the formation of a committee to investigate alternatives to the former Car for Clergy Scheme which was to be phased out, and that consideration be given to car rental use and monthly travel allowances based on total mileage less personal use.

During the period from 1967 Synod to the 1969 Synod, the group was successful in phasing out all cars, with the exception of the car required by a priest to service his Indian brethren; was able to complete rental arrangements; to work out new agreements as to cost of operation in certain rural areas, and to provide adequate remuneration therefor.

The Group in its last Synod report, made certain recommendations in respect to a minimum car allowance, and to the establishment of a mileage car allowance for Church related work. It is possible that these recommendations might be construed by some to be beyond the terms of reference, however, it is the Chairman's opinion that in accepting the terms of reference in its broadest sense, the Group should bring to the Synod recommendations or resolutions which are considered to be of benefit to the Clergy of this Diocese, and which are relative to car allowance, travel grants and provision of cars.

At this Synod, you will be asked:

- (1) to approve concurrence of the Executive Committee's action in approval of our last Synod's recommendation, and endorsed by the Advisory Finance Committee, namely the establishment of a \$800. minimum car allowance.
- (2) to concur that the Diocese shall provide assistance to enable assisted parishes to meet this minimum allowance.

The Group was asked by the Executive Committee to study certain problems which arose from the implementation of the minimum car allowance, and though the Executive Committee accepted some of our reasonings, we were not able to satisfy them in respect to a mileage allowance to priests who serve multi-point parishes, and they requested us to bring to this Synod our recommendation.

At this time we are presenting to you a resolution for your approval, and this resolution numbered one should be read in conjunction with Appendix "A", so that a clear picture might be obtained as to the procedure followed by other dioceses within the Province of Ontario.

The Group is further submitting for your approval Resolutions numbered two and three and these are being presented, because of our knowledge, that a problem exists to obtain adequate financing when the necessity of replacing a car, for the performance of Church duties, arises. We ask you to read Appendixes "B" and "C" in conjunction with the resolutions.

A suggestion was received that consideration be given to the inclusion in the stipend of that portion of the car allowance in excess of the \$800. minimum allowance. The Group recommends that all self-supporting parishes consider at a Board meeting, and subsequently at a Vestry meeting, as to whether the amount of the car allowance, in excess of the established minimum, viz. \$800., shall be made an addition to the stipend of their present incumbent.

Possibly, as previously mentioned, we are exceeding the terms of reference, and we would therefore appreciate some guidelines from the Synod as to whether we are to restrict ourselves to the exact terms of reference as outlined at the 1967 Synod, or are we permitted to study and make recommendations relative to the establishment of car allowances, travel grants, and the ramifications thereof, in the broadest sense possible.

Appreciation by myself is made to the other members of the Group for their continued interest and guidance in what is hoped, has been, at least in part, of some benefit to our clergy.

Respectfully submitted,
D. H. Murray,
Chairman.

APPENDIX "A"

Minimum Stipend	ALGOMA	HURON	MOOSONEE	NIAGARA	ONTARIO	OTTAWA	TORONTO
1st Year	4,650	4,300		4,350	4,000	4,000	4,400
2nd Year			On			4,100	
3rd Year			General			4,200	
4th Year		4,500	Synod	4,550		4,300	4,800
5th Year			Scheme			4,400	
6th Year				4,750	4,600		5,200
7th Year		4,800				4,600	
Over 10 Years		5,200			4,800	4,800	
Over 15 Years					5,000		

Travel	Minimum					
Basic	800	1,200		1,000	1,000	900.

Miles	Increase	Add	Additional	Each	Depreciation
1001-1500	30.	increase	for those	additional	540.
1501-2000	60.	2nd	serving	congregation	+
2001-2500	90.	congregation	more than	over	6c per mile
2501-3000	120.	400.	3 points	10 miles	parish
3001-3500	150.	each		from	business
3501-4000	180.	other		residence	
over-4000	210.	200. ea.		100. ea.	

APPENDIX "B"

(As Revised)

CAR LOAN APPLICATION

To be completed in duplicate and returned to Diocesan Treasurer, Sault Ste. Marie, for necessary approval.

CONDITIONS:

- (a) Any clergyman serving in the Diocese of Algoma, or full time lay worker employed in an official capacity by such Diocese, shall be eligible to apply for a loan.
- (b) Such loan shall not exceed \$2,000.
- (c) Such loan is to be repaid in monthly instalments of not less than \$50. plus interest at 6% per annum, through payroll deduction, beginning on the first of the month after the loan has been received by the borrower, and continuing until the whole indebtedness has been discharged.

- (d) Be on the security of the borrower's lien note, or other security of the car to be purchased, and such security shall be the first charge on the said car.
- (e) The title of the car, in respect of which the loan is made, shall be taken only in the name of the borrower.
- (f) The car to be purchased, shall be for the expressed use by the borrower in performing such pastoral or other duties, that may be required of him, by the Diocese of Algoma.
- (g) If for any reason, the borrower transfers from the Diocese of Algoma to another Diocese, or who resigns from the employ of the Diocese, the balance of the loan, if any, shall become immediately payable in full.
- (h) The application shall have the approval of at least two of the members of the Car Study Group, and counter approved by the Bishop of the Diocese.

APPLICATION:

(a) Having read and agreed to the conditions as set out on Page 1., I hereby make application for a loan of \$ _____ to assist me in buying a new/used car.

YEAR _____ MAKE _____

MODEL _____ FROM _____

at a total cost of \$ _____.

(b) Financing of said purchase will be arranged as follows:

Trade in value as certified by dealer (old car) \$ _____
 Cash being paid by applicant _____
 Bank Loan, if any _____
 Loan from Dealer or Finance Company _____
 Amount of this loan _____

Total cost to agree with (a) \$ _____

(c) On approval, I agree to repay the loan in monthly instalments (not to be below \$50.) of \$ _____ plus interest at 6% per annum, and authorize that such payments shall be through payroll deduction.

INSURANCE COVERAGE:

(d) I further agree to place and maintain such insurance as has been deemed by the lender to be adequate, namely —

- (a) Comprehensive (fire, transportation and theft) on said car to the actual cash value.
- (b) Damage to the said car by collision or upset to the actual cash value less \$100.
- (c) Liability of the owner for bodily injury or death, or for damage to the property of others: \$200,000.

The loss, if an, shall be payable to the lender as its interest may appear. The policy, and renewals, shall be deposited with the lender.

Date _____ Signature of Applicant _____

Date _____ Address _____

Approved by _____ Member Car Study Group

Approved by _____ Member Car Study Group

Counter approved _____ Bishop of Diocese

Duplicate copy of agreement, after approval, to be returned to applicant.

THORNELOE COLLEGE

THE COLLEGE OF THORNELOE UNIVERSITY

Federated With Laurentian University

THE PRESENT SITUATION AND FUTURE PLANS

F. A. Peake, M.A., D.D., F.R.S.A., Vice-Chancellor & Provost.

The church-related college of 1971 in Ontario finds itself in a precarious and rather difficult position. Its parent, the Church, is tending to say to it, "You're a big boy now, you must go out and look after yourself." On the other hand the State, which occupies a role somewhat between that of a foster parent and a prospective employer, says to the church-related college. "Oh no, you come from the wrong side of the tracks. We want nothing to do with you, at least, no more than we can help."

Thorneloe University and its College were founded with the full knowledge and consent of the Synod of the Diocese of Algoma and with the assurance of continuing financial support.

It may be well to say something about the role of a church-related college both in its relationship to the church and to the university. The church-related college is not a theological seminary committed to the training of men for the priesthood. It is not, academically, committed to the propagation of the tenets of the sponsoring body. It has, however, a positive role in interpreting church and university to each other. It is, in our case, committed to the maintenance of an Anglican presence in the university. Perhaps if one may paraphrase the statement of purpose of a well-known American college, the aims of Thorneloe University might be stated as follows:

Thorneloe University was founded by members of the Anglican Church of Canada, and it seeks to illuminate the life of its students with the spiritual principles of that Communion. Although its control is independent of the Church, and although Anglicans are a minority of its student body the University seeks to preserve the religious traditions out of which it sprang. The genius of Anglicanism emphasizes liturgical vernacular worship, sound learning and vital social concern. As a way of life it emphasizes personal commitment, public and private prayer and the belief that ultimate truth is to be found only in God the Holy Trinity. The University does not seek to impose upon its students this Anglican view of life or an other specific set of convictions about the nature of God and the duty of man. It does, however, seek to encourage re-examination of views concerning them. This is the kind of ethical and religious character which Thorneloe University seeks to develop. It is, therefore to be seen that the church-related college and Thorneloe University in particular is committed to the performance of a vitally important Christian ministry in the larger University community of which it is an integral part. It will be our continuing endeavour to make these aims a reality.

We believe that Thorneloe University has very great possibilities and the Board of Governors has recently charged an enlarged Senate with the responsibility of determining how these possibilities may best be realized.

It has never been my intention to retain the offices of Vice-Chancellor and Provost for more than a limited period. The University needs a senior academic of vision and foresight who, giving his whole time to it, can initiate plans, and, with the close co-operation and support of the Board of Governors, carry them forward to fulfillment. We are at present seeking for such a person.

My own feeling is that before we can move further we must expand our physical facilities. We are in desperate need of classrooms, library, student centre, offices and a girls' residence. The financial resources are, in large part, available and delay is occasioned not so much by lack of funds as by uncertainty of direction. Studies are being undertaken to determine and implement policy as soon as possible.

Turning to day to day operations, the budget of Thorneloe University for the calendar year 1970 amounted to \$241,131 and resulted in an operating deficit of \$21,470 excluding aid received from the diocese. Due to the fact that we received a diocesan grant of \$23,000 in 1969 we were able to enter 1970 with a surplus of \$8,887. During 1970 we received a diocesan grant of \$11,500. These two amounts reduced our deficit to \$1,083 but obviously we cannot continue to run indefinitely in this way. Therefore, as I shall indicate, we do appeal for a continuing measure of diocesan support.

Our net deficit has been absorbed this year by funds which have been held in reserve for municipal taxes. It will be remembered that at one point the City of Sudbury proposed to tax university residences and the sum of \$26,000 was put aside against such a contingency. It now appears that we shall continue to be exempt from municipal taxation and the remaining \$25,000 can, therefore, be used for other purposes.

In addition, we have recently received an anonymous donation of \$100,000 which, at present rates of interest, will yield approximately \$8,000 per annum.

If we continue at our present level of expenditure we could probably survive for two years without diocesan aid but by the third we should be in serious straits. This, we believe, would be an unwise proceeding and therefore appeal to the Synod at this time for a continuance of its support.

In this connection I venture to draw the attention of the Synod to the report of the Danforth Commission entitled **Church-Sponsored Higher Education in the United States (1966)**. The report observes

that the amount of financial support is a dependable index of a church's interest in a college

and that only

one-fourth of the institutions (surveyed) receive no financial support at all. Where support of this kind is received, the average of 12.8 per cent of the total educational and general income (43).

In summary I would offer the following points:

1. Thorneloe University is a Church foundation and at the time of its establishment the Synod of the Diocese of Algoma recognized that it would need financial aid for some years to come, at least during its formative stages, and freely undertook to provide a limited degree of aid.
2. The formative period has, in my view, been protracted by events for which the present administration is in no way responsible.
3. Plans are being considered for the expansion and development of the University which, it is hoped, will broaden its sphere of influence and increase the possibility of self-support.
4. It may be pointed out, although incidentally, that any pressure which can be brought to bear on the provincial legislature to change its present inequitable grant structure would be of tremendous help to all the church-related colleges and therefore to the churches themselves.
5. We would ask the Synod of the Diocese of Algoma to continue a grant of \$10,000 per annum for the next five years. That amount is essential for the immediate future and if it becomes possible to reduce the amount thereafter the Synod may be assured that the University will not hesitate to report the fact.

REPORT OF THE DIOCESAN SOCIAL SERVICE COMMITTEE

1. For various reasons, mainly due to my own personal circumstances, it seemed to have been impossible to convene any meetings of the committee during the past year.

However, this does not mean that the work of the committee was at a total standstill. On the contrary the committee has been instrumental in providing assistance in a nursery program for our Indian population on Manitoulin Island. For some years the Department of Indian Affairs has operated through its Education Branch a kindergarten and pre-kindergarten class in order to help the Indian children to express themselves not only in their native language but also in the English language. Although this program met with some success it was felt that the children could benefit greatly if a head start program was adopted. To this end nursery classes needed to be provided. Since the operation of the classes would come under the jurisdiction of the Province certain standards as set out under the Day Nursery Act would have to be met. On behalf of the Band Council the Department of Indian Affairs could only guarantee a grant of approximately 80% of the total cost. The balance would have to be found some other way.

On behalf of the West Bay Reserve we made application to the Primate's World Relief and Development fund. Recently we have been notified that this fund will provide a grant of about \$2,000.00 to finance the balance of the cost of operating a nursery class at the West Bay Reserve.

Before September we hope to make the official presentation of the cheque.

2. Just before our last meeting there was an announcement of the "Day-of-Pause" legislation being introduced in the Provincial Legislature. Until the text is fully known we could not express an opinion, although it was generally agreed that the present Society was already operating outside the Christian concept of Sunday being a day of rest.

3. Working with the Secretary of the Primate's World Relief Fund and Development fund acquainted us with the policies in force regarding appeals for "developing programs" and for emergency assistance.

Subject to the concurrence of the Archbishop we suggest that these policies be made known to all the clergy and that any request for assistance be addressed to the Diocesan Committee for Social Service, since all these requests need the concurrence and assistance of the Bishop of the Diocese and would relieve the Diocesan office of additional work.

4. In our report of February 1970 we brought to your attention our plan to compose a Social Service Directory for the clergy of the Diocese. It now appears that the Muskoka Health Unit produces such a booklet for the District of Muskoka-Parry Sound at a cost of \$2.00 each. If this is a project generally undertaken by all Health Units it would seem superfluous for our Diocese to finance such a project. Could you inquire from your local health unit if they are planning such a project and let us know in the near future.

Reverend T. Koning,
Chairman.

CAR LOANS RECEIVABLE

	LOAN FUND	CAR PLAN	TOTAL
As at January 1st, 1970	3,521.00		
New Loans	<u>3,682.65</u>		
	7,203.65		
Less: Principal Repayments	<u>4,789.15</u>		
	<u>2,414.50</u>	<u>1,800.00</u>	<u>4,214.50</u>
CAR LOAN FUND, as such			
As at January 1st, 1970	4,770.00		
Savings bank interest	<u>45.00</u>		
As at December 31st, 1970	<u>4,815.00</u>	<u>9,340.04</u>	<u>14,155.04</u>

CHURCH AND PARSONAGE LOAN FUND

LOANS OUTSTANDING

	1970 Capital	Payments Interest	Balance Owing
St. Thomas, French River	69.00	134.00	—
St. Andrew, Ramsay	50.00	—	365.00
Gowan Gillmor, Spanish River	—	—	350.00
Christ Church, Englehart	350.00	68.00	2,000.00
St. George, Bruce Mines	20.00	—	1,051.10 (Cr. 20.00)
St. Aidan, Monetville	110.00	24.90	—
St. George, Echo Bay	450.00	48.23	950.00
Lake of Bays, Rectory well	446.40	53.75	326.60
West Thunder Bay, Rosslyn Rectory	580.00	95.45	880.00
St. John, Garden River	55.50	.50	—
St. Matthew, Sault Ste. Marie	650.00	—	—
St. Saviour, Blind River	—	—	2,000.00
St. Luke, Thunder Bay	625.00	95.73	5,375.00
All Saints, White River	204.01	—	254.37
St. John, Schreiber	—	—	2,000.00
St. Paul, Manitowaning	—	—	1,500.00
	<u>3,609.91</u>	<u>520.56</u>	<u>17,032.07</u>

CHURCH AND PARSONAGE LOANS RECEIVABLE

As at January 1st, 1970	12,283.60
Plus: New advances	<u>9,958.38</u>
Principal Repayments	3,609.91
St. George's, Walford, balance written off	<u>1,600.00</u>
As at December 31st, 1970	<u>17,032.07</u>

CHURCH AND PARSONAGE LOAN FUND

As at January 1st, 1970	33,812.09
Interest earned: on Loans	
Parish Loans	520.56
Short-term investments	338.14
Savings bank	759.99
Internal borrowings (Church Extension)	<u>165.00</u>
	<u>1,783.69</u>
	35,595.78
Less: Balance written off — Walford	<u>1,600.00</u>
	<u>33,995.78</u>

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND

	1970 Principal Repayments	20% Bonus	1970 Interest Paid	Principal Outstanding
All Saints, Sault Ste. Marie	200.00			
Holy Trinity, Sault Ste. Marie	50.00		27.20	1,300.00
St. Matthew, Sault Ste. Marie	562.04	112.44	1,099.33	46,700.00
St. Peter, Elliot Lake	—	—	837.60	41,880.00
St. Michael, Azilda — Church	—	—	56.50	2,260.00
— Rectory 40%	—	—	19.30	775.00
All Saints, Onaping — Church	—	—	30.56	6,112.00
— Rectory 60%	—	—	4.40	870.00
St. Mark, Garson	—	—	—	21,394.00
Christ Church, Lively	1,400.00	280.00	285.21	13,090.00
Ascension, Sudbury	200.00	—	—	34,950.00
St. James, Sudbury	75.00	15.00	141.00	3,568.40
Resurrection, Sudbury	—	—	—	60,000.00
Holy Spirit, Manitouswadge	—	—	—	28,769.25
St. Michael, Thunder Bay	—	—	—	50,000.00
re Methods Fee	<u>2,980.00</u>	<u>596.00</u>	<u>46.16</u>	—
	<u>5,467.04</u>	<u>1,013.44</u>	<u>2,547.26</u>	<u>311,668.65</u>

CHURCH EXTENSION LOANS RECEIVABLE

As at December 31st, 1969		377,325.13
Less: Principal repayments	5,467.04	
20% Incentive Bonus	1,013.44	
All Saints', S.S. Marie transferred to Real Estate	<u>59,176.00</u>	<u>65,656.48</u>
		<u>311,668.65</u>

ARCHBISHOP WRIGHT CHURCH EXTENSION FUND

As at December 31st, 1969		365,286.90
Interest received: Parish Loans		<u>2,547.26</u>
		367,834.16
Less: 20% Incentive Bonus	1,013.44	
Interest paid on internal loans	<u>1,100.00</u>	<u>2,113.44</u>
		<u>365,720.72</u>

LOCAL BANK BORROWINGS BY PARISHES FOR EXTENSION PURPOSES

As at December 31, 1970

		Original Amount	Year End Balance Owing	Interest Rate
Holy Trinity, Sault Ste. Marie	1959-	55,000.	29,606.00	8%
St. Matthew, Sault Ste. Marie	1961-5	35,000.	8,500.00	8%
Resurrection, Sudbury	1959	50,000.	2,800.00	8%
St. Alban, Capreol	1959	10,000.	2,300	8¾%
St. Michael, Port Arthur	1959	50,000.	—	
Christ Church, North Bay	1962	<u>45,000.</u>	<u>21,837.74</u>	9
		<u>245,000.</u>	<u>65,043.74</u>	

DIOCESE OF ALGOMA
STATEMENT OF ENDOWMENT INVESTMENTS — POOLED FUNDS
 Administered by the Royal Trust Company, Toronto
 December 31, 1970

Amount	Bonds	Interest	Maturity	Market Value
72,000	Government of Canada	4.50 %	1983	\$ 59,040
20,000	Government of Canada	3.25	1979	15,850
30,000	British Columbia Electric	5.00	1982	23,850
8,250	British Columbia Electric	5.50	1986	6,435
25,000	Ontario Hydro	4.00	1976	21,750
8,000	Ontario Hydro	5.00	1982	6,500
11,000	Ontario Hydro	8.75	1995	11,660
14,000	Manitoba Hydro	5.50	1982	11,445
50,000	Province of Ontario	5.00	1975	46,250
5,000	Province of Ontario	6.00	1979	4,538
30,000	Province of Ontario	5.25	1983	24,411
20,000	Quebec (option to 1993)	6.00	1979	16,574
30,000	Metro Toronto	7.25	1988	26,775
35,000	Algoma Steel Corporation	7.375	1987	31,500
7,000	Shell Canada Limited	4.25	1976	5,985
27,000	Consumers Gas Company	6.50	1979	23,625
29,000	Consumers Gas Company	5.00	1978	23,708
11,000	Union Gas Company of Canada	5.25	1978	9,020
5,000	Union Gas Company of Canada	5.25	1978	4,100
10,000	C.P.R. Collateral Trust	5.00	1983	7,400
	Common Stocks			
as 5,576	Bell Telephone Co. of Canada (100 shares)			4,687
<u>452,826</u>				<u>\$385,103</u>

DIOCESE OF ALGOMA
ASSETS OF P. H. B. DAWSON ESTATE
 Held in Trust by Canada Permanent Trust Company, Toronto
 as at December 14, 1970

Amount	Bonds	Interest	Maturity	Market Value
15,000	Canada, Ext. 8% 1985	7.25 %	1975	\$ 16,125
20,000	Ontario	6.00	1979	17,800
30,000	Ontario Hydro	6.00	1980	26,400
20,000	Ontario Hydro	9.00	1994	21,400
7,000	Ontario Hydro, (Ext. 1995)	9.00	1975	7,630
14,000	Manitoba Hydro	5.50	1982	11,200
14,000	Quebec Hydro	6.00	1991	10,255
15,000	Metro Toronto	5.50	1984	11,737.50
11,000	Metro Toronto	6.00	1986	8,882.50
7,000	Metro Toronto	6.00	1987	5,617.50
30,000	Metro Toronto	7.00	1987	26,625
20,000	Bell Telephone	6.25	1978	18,100
7,000	Bell Telephone	5.75	1984	5,635
15,000	Bell Telephone	6.25	1988	12,375
30,000	Calgary Power	7.50	1988	26,700
20,000	Credit Foncier	5.75	1984	14,150
20,000	International Nickel	9.25	1990	21,400
30,000	Toronto-Dominion Bank	6.00	1987	24,300
	Common Stocks			
as 7,848	Bell Canada	150 Shares		7,032
as 3,136	Domtar Limited	150 Shares		2,250
<u>335,984</u>				<u>\$295,614.50</u>

DIOCESE OF ALGOMA

STATEMENT OF INVESTMENTS HELD BY TREASURER

Administered by the Royal Trust Company

January 31, 1971

LOCAL TRUST

Amount	Bonds	Interest	Maturity	Market Value
5,000	Government of Canada	4.50 %	1983	\$ 4,169
100	Canada Savings Bonds	8.00	1978	100
3,000	Canada, Extendible 8% 1985	7.25	1975	3,233
2,000	Canadian National Railway	5.00	1987	1,620
5,000	Ontario Hydro	8.50	1976	5,413
500	Ontario Hydro	5.50	1981	445
8,000	Ontario Hydro	3.50	1979	6,320
500	Ontario Hydro	5.00	1982	425
3,000	Ontario Hydro	5.00	1983	2,505
5,000	Ontario Hydro	9.00	1994	5,600
3,000	Ontario Hydro	8.75	1995	3,300
1,000	Province of Ontario	5.25	1984	850
1,000	Town of Little Current	7.00	1980	895
2,000	City of Sudbury	5.50	1972	1,965
15,000	Kinross Mtge. Corp.	8.375	1971	15,000
2,000	Royal Trust Mtge. Corp.	6.00	1975	1,850
10,000	Royal Trust Company GIR	6.875	1972	10,000
1,000	Royal Trust Company	6.875	1972	1,000
1,000	Royal Trust Company	7.375	1973	1,000
4,000	Royal Trust Company	8.375	1974	4,000
5,000	Royal Trust Company	8.875	1974	5,000
1,000	Algoma Steel Corporation	5.25	1978	860
5,000	International Nickel Company	9.25	1990	5,400
5,000	Bell Canada	9.125	1979	5,375
<u>88,100</u>				<u>\$86,325</u>

DIOCESE OF ALGOMA

STATEMENT OF INVESTMENTS HELD BY TREASURER

Administered by the Royal Trust Company

January 31, 1971

CEMETERY TRUST

Amount	Bonds	Interest	Maturity	Market Value
100	Government of Canada	4.50 %	1983	\$ 83
3,400	Government of Canada	4.50	1983	2,835
2,000	Government of Canada	4.50	1983	1,668
2,000	Government of Canada	3.75	1998	1,240
3,000	Government of Canada	5.00	1988	2,490
800	Government of Canada Perpetuals	3.00	1996	352
1,000	Government of Canada Perpetuals	3.00	1996	440
5,000	Canada, Ext. 8% 1985	7.25	1975	5,388
1,000	Ontario Hydro	5.25	1984	845
500	Ontario Hydro	5.00	1977	458
500	Ontario Hydro	6.00	1980	468
5,000	Ontario Hydro	8.25	1976	5,288
5,000	Ontario Hydro	5.00	1983	4,175

3,000	Ontario Hydro	6.00	1990	2,685
2,000	Ontario Hydro	8.75	1995	2,200
500	Province of Ontario	4.25	1974	466
500	Province of Ontario	5.50	1980	449
1,000	Province of Ontario	5.50	1985	863
1,000	Province of Ontario	5.25	1983	853
2,000	Town of Little Current	7.00	1980	1,790
1,000	City of North Bay	5.75	1984	788
2,600	City of Sault Ste. Marie	6.25	1976	2,373
1,000	City of Sault Ste. Marie	6.75	1975	945
8,000	City of Sudbury	5.50	1972	7,860
2,000	Tarentorus Township	5.75	1974	1,825
1,000	Tarentorus Township	5.50	1974	895
2,500	Toronto Metro	5.25	1983	2,056
500	Toronto Metro	5.50	1984	419
3,000	Toronto Metro	5.25	1985	2,430
1,000	Consumers Gas Toronto	5.75	1977	905
<u>61,900</u>				<u>\$55,532</u>

DIOCESE OF ALGOMA

STATEMENT OF INVESTMENTS HELD BY TREASURER

Administered by the Royal Trust Company

January 31, 1971

SYNOD TRUST

Amount	Bonds	Interest	Maturity	Market Value
1,000	Government of Canada	5.00 %	1973	\$ 998
7,700	Government of Canada	4.50	1983	6,420
500	Government of Canada	3.75	1998	310
12,000	Canada, Ext. 8% 1985	7.25	1975	12,930
5,000	Government of Canada	8.00	1978	5,425
3,000	Canadian National Railway	5.75	1985	2,700
2,000	Canadian National Railway	5.00	1987	1,620
15,000	Ontario Hydro	8.50	1976	16,238
10,000	Ontario Hydro	8.50	1976	10,825
4,000	Ontario Hydro	3.50	1979	3,190
10,000	Ontario Hydro	9.00	1995	11,200
2,000	Ontario Hydro	5.00	1983	1,670
3,000	Ontario Hydro	8.75	1995	3,300
500	Province of Ontario	4.25	1978	429
4,000	Tarentorus Township	5.50	1974	3,580
4,000	Toronto Metro	5.50	1984	3,360
500	Toronto Metro	5.50	1984	419
5,000	Canadian Pacific Securities	9.375	1990	5,000
5,000	Royal Trust Mtge. Corp.	9.50	1980	5,175
1,000	Royal Trust Company GIR	6.50	1972	1,000
18,000	Royal Trust Company	7.375	1971	18,000
5,000	Royal Trust Company	8.125	1974	5,000
5,500	Royal Trust Company	8.875	1974	5,500
25,000	International Nickel Company	9.25	1990	27,000
2,000	British Columbia Telephone	5.25	1983	1,590
5,000	Toronto Dominion Centre	8.00	1993	5,000
<u>155,700</u>				<u>\$157,879</u>

The Incorporated Synod of the Diocese of Algoma

SCHEDULE OF ENDOWMENTS, TRUST FUNDS AND UNEXPENDED BALANCES

Year Ended December 31, 1970

LOCAL

	Endowments and Trust Funds	Unexpended Balances
Algoma Deanery		
Anglican Young People's Association	240.00	
Brotherhood of Anglican Churchmen	350.00	
Clericus	100.00	
Bala	50.00	30.00
Beardmore		211.00
Bear Island		59.50
Beaumaris		51.00
Bracebridge — Evelyn A. Thomas Memorial	2,023.75	9.62
Broadbent Mission		47.50
Burpee Township		29.50
Desbarats		125.00
Garden River — Fred Blum Bequest	5,000.00	133.00
Gregory — Caroline Grace Norris Bequest	4,000.00	—
Heaslip		39.00
Huntsville — Altar Guild	200.00	12.00
Interest		418.04
Lake of Bays Settler — Hessie R. Palmer Bequest	467.00	
Latchford	75.00	
Massey Parsonage Proceeds	1,940.00	
Matthiasville	300.00	
Mortimer's Point — Eliza Alexander Bequest	1,257.00	
Muskoka Deanery — B.A.C.	427.00	
Nipigon Missionary Income	800.00	
Novar	350.00	415.00
Phelps — Fire Loss	5,000.00	1,110.00
— Local Balance	970.00	
Port Carling Parsonage Proceeds	7,800.00	
Port Sydney — Newholm	2,085.00	
Rosseau Endowment	6,656.00	
Sault Ste. Marie:		
Office Site Rentals	1,000.00	
St. Stephen Hall Down Payment	100.00	
St. Peter Building Fund	1,300.00	150.00
Catherine Crawford Trust	2,000.00	
Shingwauk Chapel Offerings		90.00
Sheguiandah Parsonage Proceeds	3,108.00	
South River — Grace Church, Bequest	10,000.00	
Sprucedale		157.50
Sundridge Endowment	3,372.00	19.25
Sylvan Valley		105.00
Temagami	1,000.00	41.00
Temiscaming, P.Q. — Grimmer Bequest	10,700.00	—
Torrance	1,090.00	
Trout Creek		(168.78)
Thunder Bay — St. Stephen Rectory Proceeds	831.75	
Uffington	4,760.00	75.00
Whitefish Falls — Vicarage Proceeds & Telephone Tower Site	7,717.50	
Windermere	1,850.00	112.00
	<u>\$88,920.00</u>	<u>\$3,271.13</u>

CEMETERY

		Endowments and Trust Funds	Unexpended Balances
Bracebridge	St. Thomas	33,183.50	50.00
Emsdale	St. Mark	1,432.00	—
Gravenhurst	St. James	300.00	—
Gregory	Christ Church	2,642.50	1,685.00
Hilton Beach	St. John	2,440.00	743.50
Huntsville	All Saints	4,000.00	—
Jocelyn Twp.	Holy Trinity	3,395.00	743.00
Milford Bay	St. Mark	413.00	121.00
Port Sydney	Christ Church	1,448.00	390.00
Ravenscliffe	St. John	500.00	120.00
Rosseau	Redeemer	1,156.00	9.75
Seguin Falls	St. Paul	183.00	30.00
Sault Ste. Marie	Shingwauk	1,672.50	109.50
Sprucedale	St. Paul	60.00	21.50
Stoneleigh	St. John	—	43.00
Sudbury	Epiphany	11,691.00	90.00
Ullswater	St. Thomas	1,568.90	628.00
		<u>\$66,085.40</u>	<u>\$4,784.25</u>

The Incorporated Synod of the Diocese of Algoma

SCHEDULE OF ENDOWMENTS, TRUST FUNDS AND UNEXPENDED BALANCES

Year Ended December 31, 1970

DIOCESAN SYNOD

	Endowments and Trust Funds	Unexpended Balances
Administered by United Society for the Propagation of the Gospel		
H. H. Wills, Legacy	4,919.00	
Colonel Wells, Legacy	1,629.50	
Algoma Association	396.50	
Retained Income		<u>2,725.00</u>
TOTAL FUNDS ADMINISTERED BY THE UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL	\$ 6,945.00	\$ 2,725.00
Administered by the Royal Trust Company, Toronto		
Bishophurst Endowment	12,430.00	
Episcopal Endowment	75,940.00	
Bishop Sullivan Memorial	168,120.00	
Archbishop Thorneloe Memorial Fund	176,148.00	
P. H. B. Dawson Endowment	21,004.00	
TOTAL FUNDS ADMINISTERED BY THE ROYAL TRUST COMPANY	\$453,642.00	
TOTAL DIOCESAN TRUST FUNDS	\$586,705.00	\$36,772.94

The Incorporated Synod of the Diocese of Algoma
SCHEDULE OF ENDOWMENTS, TRUST FUNDS AND UNEXPENDED BALANCES
Year Ended December 31, 1970

DIOCESAN SYNOD

	Endowments and Trust Funds	Unexpended Balances
Administered by Diocesan Treasurer		
Archbishop's Discretionary Fund -----		2,409.54
Margaret E. Attwater Estate -----	6,000.00	
Vivian Clayton Estate -----	2,500.00	
Continuing Education -----	2,000.00	
Julia Dawson Legacy -----	2,000.00	
P. H. B. Dawson Income -----		826.89
Diocesan Missioner -----		2,587.50
Diocesan Synod -----		1,500.00
Divinity Students Trust -----	10,780.00	
Divinity Students Bursary -----		2,135.00
Doolan (Rev. J. G. M.) -----		15.00
Educational Trust — Children of Clergy -----	1,025.00	213.00
General Synod -----		200.00
Gowan Gillmor Biography -----		200.00
Edna Green Memorial Fund A.M.F. -----	3,850.00	
Gurney Memorial Fund -----	17,660.00	
Loan Guarantee Fund -----		2,050.00
Interest Suspense -----		1,348.74
Investment Reserve -----		1,150.00
Lambeth Travel Fund -----		950.00
Laymens Work -----		(211.82)
John A. McPhail Estate -----		412.50
Ojibway Hymn Book -----		103.00
Parker Island Proceeds -----		18,008.50
Provincial Synod Travel Fund -----		163.84
Sale of (Indian) Land -----		475.00
Sunday School By Post -----		2,025.00
Maria Sidney-Smith Legacy -----	4,303.00	20.00
Temiscaming, P.Q., Mission Fund -----	60,000.00	(2,592.50)
Sir Piele Thompson Mission Fund -----		55.00
R. R. Woods Legacy -----	13,000.00	
Leslie Woodward Memorial -----	3,000.00	3.75
TOTAL FUNDS ADMINISTERED BY		
 DIOCESAN TREASURER -----	126,118.00	34,047.94

ALGOMA MISSION FUND

ACTUAL	ACTUAL		BUDGET	BUDGET
1969	1970		1970	1971
82,375	82,465	Apportionments — Current	94,500	103,000
3,902	4,570	— Arrears		
5,200	5,200	Diocesan ACW Grants — general	5,000	5,000
900	850	— special		
	4,000	Endowment Income — Temiscaming Mission		
8,584	8,506	General purposes	8,200	8,200
500		MSCC re Mission to Seamen		
	260	Continuing Education	100	200
	1,355	Clergy School (see offsetting payments)	1,200	1,200
2,379	1,240	Local receipts	1,150	1,150
4,200		Lillian Scott Legacy		
1,200	647	Sale of land — Indian work	800	800
	3,524	Parker Island Proceeds — Interest		
<u>2,939</u>	<u>9,575</u>	Local stipend — travel transfers	10,000	12,000
112,179	122,192			
9,676	13,427	Special appeals		
<u>4,415</u>	<u>4,308</u>	Opening balance — (deficit)		
<u>126,270</u>	<u>139,927</u>		<u>120,950</u>	<u>131,550</u>

ACTUAL	ACTUAL		BUDGET	BUDGET
1969	1970		1970	1971
35,025	30,641	Stipends grants — diocesan	31,000	36,000
	9,177	— local recoverable	10,000	12,000
2,891	2,435	Pension plans — Church	3,100	3,600
877	1,013	— C.P.P.	800	850
9,739	13,624	Travel Grants — diocesan	10,100	12,000
1,000	1,000	— Mission to Seamen	1,000	1,000
3,050	1,900	Summer students — stipend	2,625	2,625
82	328	— travel	175	175
2,015	2,165	Clergy widows grants	2,040	2,640
1,600	2,000	S.S.J.E. — Muskoka Missions	2,000	2,400
1,000	586	Clergy moving grants	1,000	1,000
808	532	Local Outlays — Warren utilities	50	100
	647	— Garden River		
900	850	ACW grants to camps, appeals	contra	
	1,355	Clergy School	1,200	
316		Christian Pavilion — Osaka		
217	600	Summer work tours		
		General Synod Apportionment for		
54,000	54,000	National & World Outreach	54,000	54,000
	410	Diocesan programs	1,800	
203		Christian Education		500
14		M i s s i o n		300
260		Social Service		300
		Continuing Education		200
76		Clinical Pastoral Training		500
90		Rural work — tourist areas		100
		Clergy school — contra		1,200
<u>7,799</u>	<u>17,912</u>	Sundry special appeals	60	60
121,962	141,175			
<u>4,308</u>	<u>(1,248)</u>	Closing balance (deficit)		
<u>126,270</u>	<u>139,927</u>		<u>120,950</u>	<u>131,550</u>

SPECIAL APPEALS

Receipts			Payments	
1969	1970		1969	1970
		Anglican World Mission		
8,775	12,452	Primates World Relief Fund -----	7,000	16,835
		Department of Missions MSCC		
200	100	Jewish Missions -----	142	158
	96	Sunday School — Lenten -----		96
		Overseas Scholarships -----		
19	31	Society Promoting Christian Knowledge --		50
	73	S u n d r y -----		73
218	276	Canadian Bible Society -----	193	301
464	399	Theological Colleges -----	464	399
<u>9,676</u>	<u>13,427</u>		<u>7,799</u>	<u>17,912</u>

**DIOCESE OF ALGOMA
ALGOMA ANGLICAN**

Receipts	1969	1970
Subscriptions — prior years -----	312.10	606.45
Subscriptions — current year -----	<u>7,275.84</u>	<u>6,931.50</u>
	7,587.94	7,537.95
Balance, January 1st -----	<u>2,401.43</u>	<u>1,742.76</u>
	<u>9,989.37</u>	<u>9,280.71</u>
Disbursements		
Editorial services -----	1,760.00	1,760.00
Circulation services — D.E.F. -----	900.00	946.08
Editorial expenses -----	248.85	229.20
Charters Publishing, Brampton -----	3,472.00	3,445.11
Addressing and Mailing Services -----	648.95	392.56
Postmaster, Brampton -----	1,216.81	1,318.37
	8,246.61	8,091.32
Balance, December 31st -----	<u>1,742.76</u>	<u>1,189.39</u>
	<u>9,989.37</u>	<u>9,280.71</u>

DIOCESAN EXPENSE FUND

ACTUAL	ACTUAL		BUDGET	BUDGET
1969	1970		1970	1971
53,697	53,973	Assessments — current -----	58,050	55,700
4,191	5,405	— arrears -----		
213	152	Sundry Income -----	50	100
		Investment Income		
12,184	12,447	Episcopal stipend -----	12,300	12,340
21,519	20,924	P.H.B. Dawson Estate -----	21,000	21,500
105	105	Julia Dawson Bequest -----		
	960	Gurney Memorial -----		960
900	900	Algoma Anglican circulation services -----	900	900
		Property Income		
600	614	Bishophurst endowment -----		
1,033	1,375	St. Stephen's Hall rental -----	900	900
900	900	Llandaff rental -----		
<u>95,342</u>	<u>97,755</u>			
<u>(2,644)</u>	<u>(4,699)</u>	Opening balance (deficit) -----		
<u>92,698</u>	<u>93,056</u>		<u>93,200</u>	<u>92,400</u>

DIOCESAN EXPENSE FUND

ACTUAL	ACTUAL		BUDGET	BUDGET
1969	1970		1970	1971
12,225	12,360	Personal Services — Archbishop	12,300	12,340
18,987	21,129	— Administrative	20,000	23,210
1,908	1,998	Pension Plans — Church	2,200	2,100
316	331	— C.P.P.	450	550
		Property Upkeep, taxes, insurance		
731	1,564	Bishophurst	3,400	4,600
5,031	3,486	Llandaff		contra
1,619	992	St. Stephen's Hall		contra
3,312	3,376	Synod Office, upkeep & rent	3,300	3,400
	36	Shingwauk Chapel		
		Automobile Allowances		
1,800	1,800	Archbishop 1200 + 800	2,000	2,000
800	900	Treasurer	1,000	1,000
		Travel Expenses		
1,563	1,840	Archbishop	1,600	2,000
404	605	Treasurer	600	600
238	260	Archdeacons & Rural Deans	400	400
2,586	1,946	Executive	2,000	2,000
	456	Committees, conferences	300	300
		Ordinations	50	50
		Extra Diocesan Travel		
300	382	In Toronto expenses		300
(992)	1,000	General Synod	1,000	1,000
300	100	Provincial Synod	300	300
300	300	Lambeth Fund	300	300
1,988	1,619	Diocesan Synod	2,000	2,000
		Synod Office Operations		
296	635	Interest & Bonding	300	500
1,102	1,242	Telephone & Telegraph	1,000	1,200
936	940	Postage, express, U.I.C.	800	800
364	491	Equipment upkeep	500	500
890	1,117	New equipment		500
535	326	Books & Periodicals	500	500
1,388	1,208	Printing & Stationery	1,200	1,200
		Professional Services		
575	430	Legal & Audit	600	750
		Diocesan Survey	1,000	500
370	430	Provincial Synod Assessment	400	470
5,707	6,000	General Synod Assessment	6,000	6,180
1,500	1,620	Employee Benefits — Group Life Insurance	1,500	1,600
2,184	9,033	Hospital — Medical	8,000	8,400
	1,365	Liability Blanket Policy	1,200	1,250
		Unforeseen	500	500
1,000	806	Contingency	1,000	1,000
1,635	1,640	Youth Camp Manitou	1,500	1,500
23,000	11,500	Thorneloe University direct	11,500	6,600
2,500	2,500	— Rebate to Church Extension	2,500	6,600
<u>97,398</u>	<u>97,763</u>			
<u>(4,700)</u>	<u>(4,707)</u>	Closing balance (deficit)		
<u>92,698</u>	<u>93,056</u>		<u>93,200</u>	<u>92,400</u>

CONTINGENCY RESERVE

Receipts	1969	1970
Christian Pavilion refund -----	316.34	
Diocesan Expense Fund -----	<u>1,000.00</u>	<u>805.54</u>
	1,316.34	
Balance, December 31st -----	(1,166.88)	(10.54)
	<u>149.46</u>	<u>795.00</u>

Disbursements

Rev. J. Springer -----		100.00
Church Bible and Prayer Book Society -----	25.00	25.00
Mrs. Iris MacKenzie-Smith -----	100.00	100.00
Special Medical Grants -----	<u>35.00</u>	<u>70.00</u>
	160.00	295.00
Balance, December 31st -----	(10.54)	<u>500.00</u>
	<u>149.46</u>	<u>795.00</u>

CLERGY MOVING FUND

Receipts	1969	1970
Algoma Mission Fund -----	1,000.00	586.32
Local contributions -----	<u>225.00</u>	<u>679.44</u>
	1,225.00	1,265.76
Balance, January 1st -----	<u>3,000.00</u>	<u>3,069.14</u>
	<u>4,225.00</u>	<u>4,334.90</u>

Disbursements

Moving costs -----	1,155.86	1,334.90
Balance, December 31st -----	<u>3,069.14</u>	<u>3,000.00</u>
	<u>4,225.00</u>	<u>4,334.90</u>

CONTINUING EDUCATION

Receipts		
Diocesan Anglican Church Women -----	100.00	100.00
Algoma Mission Fund -----	75.70	
Income on \$2,000 capital fund -----	<u>129.63</u>	<u>151.05</u>
	305.33	251.05
Balance, January 1st -----	<u>1,979.32</u>	<u>2,208.95</u>
	<u>2,284.65</u>	<u>2,460.00</u>

Disbursements

Rev. D. Woodward — Waterloo Seminar -----		160.00
Rev. Colin Clay — University Chaplains -----		50.00
Rev. W. B. King-Edwards — Seminars -----	75.70	50.00
Very Rev. F. F. Nock — Iona Registration -----		<u>15.00</u>
	75.70	275.00
Balance, December 31st -----	<u>2,208.95</u>	<u>2,185.00</u>
	<u>2,284.65</u>	<u>2,460.00</u>

FUEL OIL BUYING GROUP — DEANERY OF ALGOMA

Receipts	1969	1970
Participating parishes -----	5,103.28	5,164.64
Transfers re diocesan properties -----	<u>1,232.55</u>	<u>2,260.07</u>
	6,335.83	7,424.71
Balance, January 1st -----	(65.17)	(938.27)
	<u>6,270.66</u>	<u>6,486.44</u>
Disbursements		
Gulf Canada -----	7,208.93	5,463.12
McMaster — Sunoco -----		<u>1,060.09</u>
		6,523.21
Balance, December 31st -----	(938.27)	(36.77)
	<u>6,270.66</u>	<u>6,486.44</u>

GROUP LIFE INSURANCE PLAN

Receipts	1969	1970
Participants -----	1,292.00	1,458.50
Diocesan Expense Fund -----	<u>1,500.00</u>	<u>1,620.00</u>
	2,792.00	3,078.50
Balance, January 1st -----	780.91	810.57
	<u>3,572.91</u>	<u>3,889.07</u>
Disbursements		
Manufacturers Life Insurance -----	2,762.34	3,292.00
Balance, December 31st -----	<u>810.57</u>	<u>597.07</u>
	<u>3,572.91</u>	<u>3,889.07</u>

HOSPITAL — MEDICAL PLAN

Receipts	1969	1970
Diocesan share -----	2,183.80	9,728.02
Participants -----	<u>13,091.96</u>	<u>9,033.03</u>
	15,275.76	18,761.05
Balance, January 1st -----	(965.56)	(795.64)
	<u>14,310.20</u>	<u>17,965.41</u>
Disbursements		
Balance, December 31st -----	15,105.84	18,699.18
	(795.64)	(733.77)
	<u>14,310.20</u>	<u>17,965.41</u>

PENSION FUND

Receipts	1969	1970
Clergy pension fund assessments -----	1,432.56	1,198.55
Parochial -----	27,151.65	25,961.12
Personal -----	9,668.79	9,783.72
Diocesan — A.M.F. -----	2,890.75	2,435.00
Diocesan — D.E.F. -----	1,500.00	1,500.00
Clergy past service contributions -----	99.84	241.28
Lay retirement plan -----	<u>840.00</u>	<u>996.00</u>
	43,583.59	42,115.67
Balance, January 1st -----	<u>4,758.68</u>	<u>5,333.95</u>
	<u>48,342.27</u>	<u>47,449.62</u>

Disbursements

Pension Board — Clergy Fund — past services -----	99.84	241.28
Pension Board — Clergy Fund — current -----	42,044.48	42,392.09
Lay retirement fund -----	<u>864.00</u>	<u>996.00</u>
	43,008.32	43,629.37
Balance, December 31st -----	<u>5,333.95</u>	<u>3,820.75</u>
	<u>48,342.27</u>	<u>47,450.12</u>

THORNELOE UNIVERSITY

Summary of direct diocesan contributions to the end of 1970:

CHURCH EXTENSION FUND

1964 — outright capital grant -----	\$10,000	
1962 — 1964 working capital advances -----	<u>25,000</u>	35,000

(since repaid by annual transfers from the Diocesan Expense Fund)

DIOCESAN EXPENSE FUND

Operating grants:

1964 -----	2,825	
1965 -----	16,500	
1966 -----	25,000	
1967 -----	25,000	
1968 -----	23,000	
1969 -----	23,000	
1970 -----	<u>11,500</u>	126,825
		<u>161,825</u>

ADDRESS BY BISHOP JOHN HOWE

Secretary General to the Anglican Consultative Council

to the

ALGOMA DIOCESAN SYNOD

at its Opening Session, 1st June, 1971

Your Grace, Members of Synod:

It's both a real happiness and also a real privilege to be here and to be asked to address the Synod. As you, your Grace, have indicated, part of my role is to help any part of the Anglican Communion to feel something more of the whole family it belongs to, of every kind of race and colour around the world, and also something of the character and nature of the world that the Church lives in, as I am able to see and understand it.

One of the things that I do, almost wherever I go, is to ask those I am speaking to if I may take their greetings on to the next country and the next Church that I shall be with, and I hope that I may take the greetings of the Diocese of Algoma as I travel on from here. But it means that I can bring to **you**, first, greetings from some other parts of the Anglican Church. These are places that I have been to within the last five or six weeks; and the first is from the Church in North India, where our own Church of India, Pakistan, Burma and Ceylon existed for many years, and in January last year, I was able to be at their last General Synod, when they took the important vote as to whether or not to go into the new united Church of North India when it should be inaugurated. It was a historic moment — to be there — and, as it happened, the other Churches had all voted — everything depended on the Anglican vote, and it went through, I think 78 votes to 3, or something like this. It was my privilege afterwards to be at the Inauguration in India last November, and then just last month very graciously they invited me to the first Synod of the new united Church. And so it's from them, and from their first Moderator, who was the Anglican bishop of Amritsar, Eric Nasir, that I can bring you greetings. And from there, on to South East Asia and the meeting of the whole of the Anglican Church in that area. This is a great scattering of bits from Korea, across Hong Kong, Taiwan, Malaysia, Singapore, the Philippines, Kuching, Sabah — all that vast area. It's said that most people live in Asia and it's true. And travelling there you see the millions of the population — and the Christian Church, let alone the Anglican Church, quite small among it all: and indigenous Church — when I am there with them, I am almost entirely with Malaysian and Chinese people . . . if I can't eat with chopsticks, I starve! And this small Church, realising something of its role within this vast population and beginning to try to learn how to be less parochial and inward-looking. From them to you — greetings. From there to Burma, which is

one of the isolated places of the world now. At international church meetings, or at others mostly, Burmese seats are empty, not because they have no delegates but because to travel out of their country and back is not permitted. And to get into the country, even on a brief tourist visa for 2 or 3 days, takes a good deal of doing and good deal of talking — as I found out. But there they are — having been part of the big Church of India, Pakistan, Burma and Ceylon — now a Province on their own, with their own Archbishop, Francis Ah Mya, and having to do everything themselves with no expatriates among them, and with the isolated situation and in a country where the economy, as it seemed to me, is in a very weak condition. And their reaction to this is to say — “You know, when we’re faced with all this, it makes us realize what we ought to have been doing 10 and 15 years ago. And **now** is our opportunity really to make our Church come alive, to be indigenous;” and they even say by 1974 they plan to be financially self-supporting; humanly it’s impossible, but they think they’re going to do it. And so, from that heart-warming Church in Burma, I am able to bring to you here in Sault Ste. Marie their greetings.

And the last two, since then, the Church in Ireland, where the Church is a great deal involved in trying to bring about reconciliation in what is virtually a tribal war in the north of Ireland, engaged in this and — as with the leaders of other Churches working with them — with remarkably little success; a Church that has a tradition for an old-style conservatism but which nevertheless is now moving out of that into the realities of the present requirements of their country and of the Church — from them in Ireland, greetings. And last week I was with my own Church in Scotland at their annual General Council. When I asked if I could carry their greetings on and said I was coming this week to Canada and to Algoma, there was, I may say, a considerable and thunderous applause: so from Scotland to you, greetings.

Now to turn from greetings to the Anglican Communion at large, and particularly to the first meeting of the Anglican Consultative Council.

About the Anglican Communion — as we know, it is there in all the continents of the globe. Each of the 22 Provinces is autonomous — each with its own Primate and all the rest. There is a certain amount of common history that holds the whole lot together but this can’t be **over** built upon — there’s not all that common history between Cuba and Canterbury or maybe between Algoma and Iran but this is all within the Anglican Communion. There is certainly a lot of affection around the Anglican Communion that helps to hold it together, but one of the vital things is consultation. There is no central constitution, but the Anglican Churches around the world consult with one another before making their own decisions. For a long time, the main vehicle for doing this has been the Lambeth Conference — for which Canada

really has the credit for getting the thing going. But once in ten years — now — is of little use. The world, and therefore the Church, if it's alive with it, is moving and changing much faster than that. And so it came about from the last Lambeth Conference this recommendation that there should be an Anglican Consultative Council which wouldn't be just bishops or **all** the bishops, but each of the member Churches of the Anglican Communion around the world, have (for the bigger Churches, as for Canada) three members, for the smaller, two; pretty much of an equality because this is one part of the Body of Christ speaking with another. And so this Council, made up of bishops, and clergy, and lay people appointed by their own Churches, has come into being. The thing was referred to every Church in the Anglican Communion — Do you want this new Council? And by the prescribed date it was necessary to have the required majority, 14 should have said "yes": in fact, but that date at my office 17 had said "yes", and in a typical Anglican manner, the rest replied late. They also said "yes". So there it is, a much smaller body than a Lambeth Conference, and with a rather different spread. At this first meeting, just about half the membership was not of European extraction at all. Now this is a thing that I have said a number of times, and it is sticking my neck out so far no one has decapitated me: that for there to be a meeting of a central council or a world-wide Church that has not got a built-in European domination has not happened since before the Council of Nicaea in the fourth century A.D. So it is rather different from a good deal we were used to; and the cultures, the races, the nations, met on a level footing — an equal footing. This made for a wonderfully open meeting with people expressing their minds and listening to one another and with a great frankness and with a wonderful feeling of family. The President of the Council is, of course, the Archbishop of Canterbury; the Chairman, who is elected, is Sir Louis Mbanefo, a Nigerian High Court Judge; the Vice-Chairman is Mrs. Harold Kelleran from the U.S.A. who is Professor of Pastoral Theology in Virginia Seminary. So things have a rather different look from some we have been used to in the Anglican Communion and maybe elsewhere. And this Council meets every other year — it's not once in ten years but can deal with on-going things — it can ask things from the Provinces and Dioceses and get the replies without all that delay, and it can respond to requests from other Churches where sometimes they have said "If we work towards unity in such and such a way, how would the Anglican Communion respond?" and we've said we will tell you in eight years' time after the next Lambeth Conference — and this is not good.

It has no built-in power, in the sense that it can't compel anybody to do anything. This is no disadvantage in the Anglican Communion — as you will probably be aware, if you tell anyone in the Anglican Communion to do anything, that is a certain way of ensuring that nothing whatever will happen. But, if you consult with them and gradually the guide-lines are worked out, this is the way we under-

stand one another and work together. And the authority of any Council, I believe, is not something that it possesses, but something that is given to it by the larger community for which it works. If the work which it does is such that it is respected and is accorded authority, it has authority. Otherwise, not. And so it depends largely on the work this Council does for our Anglican Church, and for the whole of what is happening with the Church in the world — it's according to this that it has any power or authority.

Then I want to say about the world that the Anglican Church lives in — or any other Church for that matter. Because at a Council like this, the people come from their own situations. Sometimes it is said, "Why does the Church want to spend so much of its time talking about social justice, or something like this, which is regarded in some parts of the world as rather a remote kind of thing. But at such a Council, there are people who come from the situations of social injustice, who come from the situations of poverty, and try to live out their Christian lives among neighbours in poverty. So it's all part of the real situation in which the Church lives and not a world outside or over there.

If I could illustrate one or two points about this background. Say in Trinidad: In Trinidad last year in February, to many people's surprise, there were disturbances, protests, riot, and for some weeks there was martial law — now known as the February revolution. One of the things that was odd about it was that it was undoubtedly partly provoked by the Black Power people. Government in Trinidad is black already. So one has to look deeper, and one finds there what one finds again and again in other parts of the world that what is stirring people is an exasperation, a frustration with being caught up in a world economic system where, whatever happens, the poor seem to continue to be the poor, the rich seem inevitably to get richer. It was explained to me in another of the West Indian Islands where they said, "We have got one of the biggest bauxite deposits in the world; for us to develop this, we haven't got the capital, as yet we haven't got the know-how, so we've got to go to North America or we've got to go to Europe, and that is what we have done and now the thing is in operation; but because this is the only way to do it, the fruit of it now is that of all the profits only 15% stays with us: once again, we've got the thin end of the purse." It's not easy to shape things otherwise within the world financial economic structure as it is; but when you're on the rough end of the stick, the frustration builds up.

And then the imbalance of things:

There's a statistic that you probably know as well as I, that one-fifth of the world's population (and it's us) controls and uses four-fifths of the world's resources — and four-fifth of the world's population

makes do on the other fifth. In this job where I'm travelling in all the continents, this becomes a thing that one sees in terms of people, and it ceases to be a statistic.

Another thing:

In South Africa, the African National Congress which is now outlawed, but which was an organization aiming to increase the rights of black people in their own country of South Africa. They made their first advances to the Government for more say in their own affairs and control of their own lives, for rather more say — or at any rate **some** say — in the running of their own country. They made their first approach to Government in 1903, and since then every imaginable door has been closed in their faces. Again, imagine for yourselves the frustration that **you** would be in in that situation.

Another factor in the world picture, as I travel about there is one country that increasingly seems to me significant — not perhaps immediately now, but in its whole potential . . . one above all others — and that is the People's Republic of China — Red China. This is going to play a very big part in the future of the world in which the Church is going to live and work in the years ahead. And I would just add that the average age of the world, in case you've forgotten, is coming to be round about 25 — in the country where our first meeting of the Anglican Consultative Council took place, the average age was 16. This is the world that we are talking about and that our Anglican Church lives and operates in.

It's said to you, no doubt, and to me, not infrequently, that with the world as it is, whether you are talking about the developed West, or whatever you are talking about — that the Church has ceased to be relevant. Well, what are the factors and some of the big issues and influences in the world as it is?

One is separation and division — separation between people, nations, tribes, cultures — some places, even which street you live in whether you talk to other people or whether you don't, and what has the Gospel and the Church got to say about that? Well surely, I think, our Lord's Coming — his practice, shall we say, of praying to his Father and then drawing people in regardless of race or nationality or class or whatever, to pray to our Father with Him. This is relevant.

Another of the things in the world is the vast number of the poor and under-privileged . . . well, flip through the pages of your Gospels and see how much of the time our Lord is talking about the poor and under-privileged and doing things about them and saying, "I have given you an example". Again, it's relevant enough. Or, if it's a matter of social injustice: you can go way back to about the first

of the prophets — it's in the Book of Amos, and from there on, the Bible is, among other things, dominantly about social justice. Or you can go to the world's need for love, forgiveness, reconciliation, and you are just talking about the Cross. So if people say to me that the Church is not relevant, then I disagree very strongly. Although, when I've said that, I find I want to qualify it a bit and say, well at any rate the Gospel is relevant; and part of what we are engaged in at the moment, and no doubt part of what your Synod is all about, is bringing these two things together, so that you can put the Gospel alongside what you do, the Gospel alongside the way you live, the Gospel alongside what your Church does week by week, the Gospel alongside the history of your country, and say "Do they match?" And it's as these are brought together that, for example, among the young people, the realisation of the need and the desire to care for other people, which at the moment they find great difficulty in relating to the established Church — that these and other things so will be brought together, and this is the over-arching operation that we are engaged in. But the Gospel for which the Church stands is intensely relevant — to every condition and situation and problem and suffering that exists in the world today.

Well, that's a lot of preamble and background before I've got to the Anglican Consultative Council, but we will deal with that perhaps more shortly, I hope.

The report of it is out and available. It's been given the title THE TIME IS NOW. And that you can buy. If you're a member of the General Synod you should already have received one for nothing.

The Council met in Kenya — not in one of the traditional Anglican sites in London or Lambeth or Toronto or Minneapolis; but to show that the Anglican Church was aware that it belongs to the whole world equally and is there to serve the whole world equally. We had the Press there in considerable strength. There has been some suggestion in one quarter — not this way — that the voting has not been wholly straightforwardly presented and so on in the Report. Well, when you have 22 representatives of the world's Press sitting there all the time, my experience is that they do not keep what happens to themselves. It was all public enough.

So — the Agenda, based around the themes of Unity; Renewal — renewal in Church and Society, renewal within our own structures; and Mission. One of the things that to me was of interest in advance was to wonder where this Council would look for a lead. There was a time of course when automatically the Anglican Communion looked to the Church of England for a lead. This, I think, came to an end, and it is clear it came to an end, about the time of the Toronto Congress in 1963. And because the whole thing is growing up, it is no longer a

matter of a Head Office and Branch Offices, although there are occasions when it is still necessary to explain this in simple terms to the Church of England . . . and coming, as I do, from the Church in Scotland which, when it's in the mood, looks on the Church of England as one of the younger Churches . . . anyway, it seemed to me at Limuru that where they looked for a lead in a number of things was to the World Council of Churches — not just to the chaps sitting in offices in Geneva— although they do a difficult job pretty well, in my opinion, and they're easy targets to shy things at — but more to the great international conferences that the World Council from time to time gets together on things like Race, Poverty, Faith and Order, Justice, where you have people from all the races and nations of the world, and where experts who may not be Christians at all are called in because they are expert economists and so on — and it's these conferences, like the one at Beirut, Montreux, Zgorsk, others in Geneva — that a lot of attention is being paid to. But it is important to add here that there are individual people in the Church of England who have great influence throughout the Anglican world by virtue of their outstanding ability and quality — pre-eminent among them the Archbishop of Canterbury. There are also conferences which are done in total collaboration with the Roman Catholic Church through what is known as SODEPAX, which is the World Council and the Roman Church working together in the field of society, development and peace.

In the field of Unity: the Council paid a good deal of attention to Churches being in full communion with one another, and it has asked that all the Anglican Churches should study what it said about this in the Report, and think about it, and send in any thoughts that they have for the next meeting of the Council. By full communion generally is meant where there is full recognition of one another's ministries and interchange and of sacraments and a basic agreement in the great doctrines of the Faith. In fact, this is the relationship which holds the Anglican Communion together: we have no central constitution, no Vatican: we are in full communion with other Churches and with new united Churches.

The Council urged the Anglican Churches to seek full communion as soon as possible with the Church of North India and with the Church of Pakistan — both inaugurated in November, 1970. Also that they should review their relationship with the Church of South India. Since the ACC meeting I have been at two Provincial meetings — in South East Asia and in Ireland — where a resolution to seek full communion with the C.N.I., the Church of Pakistan, and the C.S.I., was passed without dissentient voice or vote.

There are points in the Report about what can be encompassed by full communion; there is also the suggestion — the recommendation — that where the majority of the Anglican Churches are in full communion with a new united Church, that Church should be invited to have its member on the Anglican Consultative Council — not 2 or 3, as the Anglican Churches proper, but to have a member there of equal status.

Now another of the questions, as you will know from Ralph Dean, one which in this job is frequently asked, is — is the Anglican Communion disappearing? As bits of it go into united Churches here and there. My reply is that as far as I am concerned every denomination is temporary, whether it's the Anglican or the Lutheran or the Roman or whichever. And if we believe in the unity of the Church and in the ecumenical movement, then they've got to disappear. But that is not the key word. The thing is that through the union of parts of our Communion with other Churches, so we can be drawn into a bigger Church and family than the Anglican Communion could ever be on its own. And this isn't a matter of the Anglican Church beginning to lose an empire and so by the back-door building up a commonwealth — but rather of its growing out of itself into something bigger, more universal, more catholic, than it can be in itself. This is where I see, at my guess, the line of development of the Anglican Communion and its growth into something bigger and richer.

There were discussions of various union schemes that are at present in progress in New Zealand, the COCU scheme in USA, the Church of England/Methodist Scheme, where the Council worded a strong recommendation to the Church of England to go ahead with this as soon as it can, and there was only one vote recorded against. There was some discussion about relations with the Roman Catholic Church and delight that conversations with them, dialogue with them, is increasing and multiplying across the world. One point that helps with this is found, and this is my experience, that in countries where the bishops of the two Churches meet together, this helps enormously. I know we're in a time when for bishops to do anything on their own is highly suspicious and needs watching! But it does happen that where, because the Romans think very much in terms of hierarchies, and at this stage of the development where the Roman bishops and the Anglican bishops are meeting together, then this immediately has a lifting and an opening effect on discussions and meeting and development together at all levels. And that this can happen in surprising places was illustrated in February when the bishops of the Roman Catholic Church and the Anglican Church in, of all places, Latin America, met together in Bogota in conference — 12 from each side. Their members must outnumber ours by about 1,000 to 1. But the meeting could and did take place.

So what I would say the Council was saying about Unity in this Section is that the ecumenical movement really matters. It was also perfectly clear, as many others are, that the time for an orderly arriving at unions between Churches is limited. There is coming a point, and in some places it has already arrived, where people will say — "well, with this kind of separation and disagreement and absence of reconciliation, I have no time for this whole thing" — and tend to drift away from the Church — or, there is also the younger and upcoming reaction which tends to say — "well, we can't be bothered with denominations, anyway". These developments, to my mind, lead to crumble and muddle which is an unsatisfactory situation. And I believe it's of vital importance that the opportunities for reaching unity by discussion, negotiation, agreement are taken while we have time. And one of the things the Council was saying is that throughout the Anglican Communion (and maybe elsewhere, but we can only speak for the Anglican Communion) there has been a certain amount of loss of push and pressure and sense of urgency about the ecumenical movement and working towards union with other Churches, and it was saying to the Anglican Communion "Revive your momentum".

About Church and Society: this produced some of the best debates in the whole Council and some of the best on the subjects of Race that I have ever heard: calm, open, frank — at times, deeply moving.

I'm not going into all the matter of the World Council grants; that can take a long time in itself; but I would indicate that in this Report, the resolution about the World Council grants is not in the Section on violence at all. And there has been — not so much this side of the Atlantic, but the other — a good deal of confusion about what the World Council has done and what people have said. The attempt has been to make the grants with all the assurance possible that they are not going to be used for violent purposes — only a small fragment of them could be. There is a problem of violence, and this is being studied, and the Council has called upon the Anglican Church to do all it can to join in the study. Because of the kind of tensions I was mentioning earlier on, and the frustrations, violence now is not so often — or very often — between nations but within nations; and it's there that it has to be thought out what the Church's role is, what freedom of conscience is, what pastorally the Church has to do in these situations, how it can alleviate. **That** is the sort of thing it is saying about violence.

About the World Council grants, I would like to give you a brief account of what one of the African speakers said. He said even if all the money that could be misused **were** misused — and why should it be? — it still only amounts to, what is it, \$18,000. or something, and he said "Put this against the armed might of South Africa, and it's chicken feed — it may buy a few webbing belts — but we are not interested in this money for violence — it's not significant. But the

grants (he said) these to us are like the Incarnation (at which one sat up). (He said) The Son of God came into the world among suffering people and came right alongside them in the problems where they were, in the situations where they were, in face of evils that they were trying to resist, and shared it with them as a partner. **This** is what the World Council grants mean to us. No longer are people sitting in the grandstand with their hearts in the right place — they're coming alongside us where we are, to help us as our fellow-members in the Body of Christ".

So much for referring to what was a very busy section on Church and Society which had a lot to say about Development and so on too.

About Order and Organisation and renewal of that within the Anglican Communion, there is discussion of the size of dioceses, when should they be divided, what size should a Province be, and a discussion which rapidly revealed that within the Anglican Communion, nobody knows what the word "Province" means. But that need not confuse things too much.

There was discussion, too, about whether women should be priests. This came because the Lambeth Conference said before any Province or Diocese goes ahead and ordains women to the priesthood, we ask them to seek the advice of the Anglican Consultative Council: and the Diocese of Hong Kong did. So there is was, bang on the agenda. There is an impression that there are only two things we talked about at Limuru, at this Council — one was violence — because so often with the Press the things that catch attention, the things that have a market are violence and sex. And so what we said about violence was made head-line news without reference to the phrase in the Report — "but not for military purposes" — and the other thing was women priests because this was the nearest they could get to sex. And it was a debate in which it was plain that opinion is a good deal divided, but no longer can it be said that those against are in the overwhelming majority. There is a lot of variety within the Anglican Communion — there are parts of the Anglican Communion where it is just beginning to dawn that women can be laywomen — if they're not laywomen, heaven knows what they are! But there are places where that is still a matter of discussion and where things that belong to laity are still segregated for, on grounds of some theology which is very obscure. But when it comes to the matter of ordaining women to the priesthood, here there is obviously a much more certain debate, because, for example, our Lord might well have appointed women apostles and did not. There is a contrary argument which came up — He didn't abolish slavery but laid down the principles which brought this about in the fullness of time, and people would say He laid down the principles about ministry and the sexes which is now in the fullness of time reaching its expression — others would

take arguments the other way. Don't guess what side I'm on — I'm just trying to report objectively. But anyway, the result was a muddled vote in that the Council recommended that all the Anglican Churches, which had been asked in 1968 to study this question and report and none of them had by 1971, be asked to get on with this so the reports are in by 1973 for the next A.C.C. So there can be a real discussion with them. Meanwhile, in reply to Hong Kong's particular question, they said to Hong Kong "our advice to you is go ahead if bishop and Synod think it right"; so there may be certain contradiction there. The vote was 24 in favour to 22 against. This is a fair representation I think of the state of the game at the moment. There is a feeling that this is a matter on which decision cannot be postponed much longer.

There was discussion of lay ministry and wider ministry, part-time ministry, and the thinking that the full-time professional paid ministry is not necessarily the norm for the priesthood, of whatever sex, in the Church; and your thoughts - the opinions of all the Churches are asked for on this for 1973.

There was discussion of marriage and revision of Church rules in relation to marriage of the divorced people which you have done a good deal of thinking about in Canada, and again your experience — and all the Anglican experience on this — is asked for by 1973. Also your experience of polygamy, if you have any of that, will be gratefully received.

The last Section on Mission is one that really needs to be read, and it's difficult to talk about because it's fairly closely reasoned. One of the things that Lambeth '68 asked for was "a reappraisal of Anglican policy, methods, and areas of responsibility in the whole field of mission" — a big (as we say in Scotland) remit — big terms of reference. The attempt of this part of the Report is to some extent to meet that demand for reappraisal of policy and of methods; and it tries, too, to face some of the current problems as to whether the Church's job is to go out and serve the world or whether the Church's job is to go out and get people into the Church; and it doesn't give a glib answer on either side, but finds itself thinking in biblical perspective, and I think has something to say. Also it fastens on what again stems from these parts from the Toronto Conference — the

conception of Mutual Responsibility and Interdependence in the Body of Christ. Not just as something to do with grants and bits of money from one part of the Church to the other, but as a — pretty well a God-given phrase giving a wonderful concept of what the whole Church's work and mission and life is about in the present time. Mutual Responsibility and Interdependence in the Body of Christ: and it tries to make way for that to permeate through all our thinking.

So there we are. As you can guess (and I've talked too long) — as you can guess, it was a busy conference and it talked about a lot of things. It was not a conference of radicals and crackpots. Normally, if a Church is asked to send just 2 or 3 representatives, if the phrase may be allowed — what they send is representative worthies, and this was the sort of person who was there at Limuru. It was international, inter-racial, inter-cultural — it was not sheltered from the situations and conditions and pressures that exist in the world. The world is a stormy place — and at times this Council was, so to speak, out in the rain. This was real. It was not a predominantly academic gathering. We had our academic and learned people there in the consultants, but it was people with great commitment to their Churches and great experience of the Church. This was the sort of gathering it was. My own assessment would be that what motivated it was a feel for the necessity of reform — not every crazy wild reform, but of real reform, and not just talking about reform. Another thing that was certainly there was a weariness with indecision. As a result, it tackled some of its problems pretty much head-on, and perhaps got a bit roughly handled itself in the process. But this was much better than it being just another talking meeting, which it was not. And there was coming out again and again this realisation that what the Church has got to be doing is comparing its activities, its thinking, its theology, with the New Testament, and with the great doctrines that stem therefrom, of love and forgiveness and reconciliation and the Body of Christ and the Trinity — and trying to bring these into alignment. One person who was there, who is not a member of the Anglican Communion but with vast experience of the world Church, said to me afterwards that he felt he had been at a conference where the Anglican Communion was beginning to move and move in a new direction. I would say that is probably rather over-stating it, but I think it is worth considering that at this first Anglican Consultative Council, it did give voice to a stirring and purposesiveness which exists now in the Anglican Communion, and which for some while has been seeking outlets.

REAL ESTATE - Sold

- 1961 — FORT WILLIAM \$13,000.
To Mayotte Construction Ltd. - Lots 164 - 174 inclusive, Plan 628
- RICHARDS LANDING \$ 5,500.
To Andrew Gibson Yool & Marjorie Winifred Yool — Rectory —
Mortgage for \$3,500. transferred to Russell Campbell
- TARENTORUS \$14,000.
To Shane Investments Ltd. - Part Lot 4, Con. 4, Twp. of Tarentorus
Sault Ste. Marie -----
(\$4,000. cash — \$10,000. mortgage, 7% interest, due
August 26, 1962)
- 1962 — PORT ARTHUR \$ 5,700.
To Headway Builders Ltd., the Margaret B. Jackes property,
Lots 9, 17, 25, 26, 29, 45, 46, 47, 106, 113, 114, 143, 144 and
the north ½ of lot 41, Plan No. 502 -----
- 1963 — MURILLO \$ 940.
To Bill Morrow Co. Ltd., the Church Hall -----
- SAULT STE. MARIE \$10,500.
To Mervyn McBain and wife Judith, Gurney Memorial House,
16 Forest Avenue -----
(cash \$2,000. — Mortgage \$8,500.)
- BURKS FALLS \$ 4,750.
To Thomas Boyd Higginson and Norman Emmiline Higginson,
Rectory -----
- 1964 — PORT ARTHUR \$ 8,800.
To Albert and Lebea Smigel, St. Michael and All Angels Rectory,
36 Rupert St. -----
- 1965 — FORT WILLIAM \$ 400.
To Alexander John Dean and Lily Aldis Dean, lot 19 and 20 in
Block 18, Twp. of Neebing, District of Thunder Bay (Stanley Park)
- MURILLO \$ 4,000.
To Mr. and Mrs. D. H. McNally, Rectory -----
- NORTH COBALT \$ 1,200.
To Margaret Sullivan, Irene Carter and Iris Davidson, Lots 86 & 88

REAL ESTATE — Sold — Continued

1966 — DUNCHURCH	\$ 500.
To Robert Stickland, St. Andrew's Church ----- (Proceeds applied to Church and Parsonage Loan Fund)	
SAULT STE. MARIE	\$10,000.
To Sault Ste. Marie Board of Education 4,998 acres of Shingauk Property -----	
SAULT STE. MARIE	\$ 3,300.
To John and Mary Lou Segin, Lot 88 in Smale subdivision -----	
1967 — SUDBURY	\$ 8,000.
To Van Kraay Construction Ltd. McNaughton St. lots, Sudbury --- (Re Church of the Epiphany) (Mortgage \$5,000.)	
SAULT STE. MARIE	\$ 8,000.
To Eero and Helja Marttinen, Church of the Epiphany, Sault Ste. Marie (Mortgage \$4,000.) -----	
NEW LISKEARD	\$14,000.
To Gladys Rose Wilkinson, Parcel 6712, old rectory -----	
NIPIGON	
To James and Marjorie Yarocky, Lots 41 and 42 -----	\$ 2,300.
To Frank and Irene Kramski, Lots 39 and 40 -----	\$ 2,326.
To Oliver Nevala, Lots 43 and 44 -----	\$ 2,730.
MURILLO	\$ 1,100.
To Earl and Nellie Miller, Lot No. 7 (Old School House) -----	
FORT WILLIAM	\$ 7,100.
To Gateway Developments Co. Ltd., Lots 77, 78, 79, 90 and 91, Plan F82 -----	
ESPANOLA	\$ 2,500.
To Edwin and Mary Anne Vendoramin, Lot 1 (Part of Lot 177) ---	
To Harold and Myrna Rawn, Lot 2 (Part of Lot 177) ---	\$ 2,500.
To Guy Barry Sullivan, Lot 3 (Part of Lot 177) -----	\$ 2,500.
CAMP PARKER	\$18,000.
To Dr. Wm. D. Monger -----	
1968 — SAULT STE. MARIE	\$16,500.
To Geoffrey and Ethel Grew, All Saints' Rectory at 57 Laurentian Drive -----	
NORTH BAY	\$16,000.
To Bay Villa Homes Limited, West Ferris Lots No. 86, 87, 88, 89 and 90 -----	

REAL ESTATE — Sold — Continued

SEGUIN FALLS	\$ 200.
To John and Mary Hosking, Lot 23, Parcel 622 -----	
PORT ARTHUR	\$19,500.
To Ronald William and Monique Cecille Norland, St. Stephen's Rectory at 672 Grenville Ave. -----	
(Mortgage \$3,500.)	
Mortgage on 672 Grenville Ave. sold to C.A.C. Realty Limited	\$ 3,500.
DORION	\$ 500.
To Robert Atkinson the Atkinson Estate property -----	
THORNLOE	\$ 50.
To Roman Catholic Separate School Board of Thornloe, Hilliard and Harley No. 3 Union, Parcel No. 5977 -----	
1969 — MANITOWANING	\$ 750.
To Ronald N. MacDougall and Stella Edna MacDougall, Parish Hall, Lot 5 west-half -----	
SUDBURY	\$17,500.
To Futuristic Developments Ltd., Lots 3, 4, 5 and 6 on Kenwood Avenue -----	
SAULT STE. MARIE	\$ 8,200.
To Erkki Kukkamaki, Askew House (bequest to Holy Trinity Parish) Park Lot 5, Twp. of St. Mary's, Municipality of Tarentorus (Mtg. \$6,200.) -----	
LATCHFORD	\$ 200.
To George L. and Jill E. Lefebvre, Lot 77 -----	
PORT CARLING	\$ 8,000.
To Ray M. and Joan F. Woodward, Rectory, Lot 22 -----	
WHITEFISH FALLS	\$ 7,500.
To John and Phyllis May Forbes, Vicarage -----	
1970 — SAULT STE. MARIE	\$16,000.
To Patricia Valerie Monteith and Gary Forbes Monteith, All Saints' Rectory, Lot 60, Forest Heights subdivision (144 Princess Crescent) -----	
(London Life Mtg. \$12,042.24, cash \$3,957.76)	
WHITEFISH FALLS	\$ 3,940.
To Bell Canada, Lot 3, formerly Location 23 TP, Plan 45S, Whitefish Falls -----	
MATHIASVILLE	\$ 300.
To Mrs. Ruth A. Jackson, Church building and land -----	

REAL ESTATE - Purchased

1961 — NIPIGON \$ 3,000.
From R.C.M.P., Lots 45 and 46, Plan 836 -----

VAL CARON \$ 6,000.
From Louis Michel, Part of West ½ Lot 5, 2.24 acres for church site

1962 — SAULT STE. MARIE \$19,000.
From John Monette and wife for Lot 25, Markretta "D"
subdivision, St. Matthew's Rectory -----
(cash \$3,000, mortgage \$16,000.)

FORT WILLIAM \$ 3,500.
From City of Fort William, Lots 77, 78, 79 and 90 and 91, Plan
782, Fort & Westminster Streets -----

PORT ARTHUR \$13,000.
From Antonina Niedbala and wife, portion of Lot No. 2 on the
north side of Pearl St. (next door to St. John's Church) -----

OLIVER \$ 1,000.
From Public School Board of Section one of the Twp. of Oliver
for Part of Lot No. 7, Con. 1 -----

SUDBURY \$ 7,000.
From Clifford Alexander Fielding and his wife Lily, E½ of the S½
of Lot 70 and the E. halves of Lots 71 and 72 on the west
side of Nelson St., rectory site for the Church of the Epiphany ---
(known as McNaughton St. Lots)

NORTH BAY \$ 1,800.
West Ferris Lots 85, 86, 87, 88, 89 and 90 from Township of
West Ferris -----

1963 — POINT AU BARIL
from Crown ½ acre of land — cabin erected for summer student

REAL ESTATE — Purchased — Continued

1964 — ROSSLYN \$ 500.
From Mrs. Florence M. Derbyshire, Lot No. 17, for rectory site ---

1965 — PORT ARTHUR \$14,900.
From Wm. A. Pauli and Elizabeth Jane Pauli, 627 Grenville
Ave., St. Stephen's rectory -----

PORT ARTHUR \$19,491.
From Headway Development Ltd., 235 Maple St.,
St. Michael and All Angels Rectory -----

1967 — PORT ARTHUR \$27,300.
From George L. Quick and Rebecca Quick, 131 Blanchard Street,
Rectory for St. John's Church -----

ESPANOLA \$ 350.
From Brown Forest Industries Ltd., Lot 588, St. George's Rectory

1968 — SAULT STE. MARIE \$16,900.
From Robert and Rose Marie Grether, All Saints' Rectory at
144 Princess Crescent -----

SUDBURY (Val Caron) \$ 1,000.
From Sudbury Investments Ltd., part of Lot 7, 4th Con., Twp. of
Blezard (Val Caron) -----

1969 — FORT WILLIAM \$36,278.
From Sakiyama Ontario Limited, Lot 5, Plan M-120, for St. Paul's
Rectory at 704 Century Court -----

REAL ESTATE - Agreements

- 1961 — DORSET \$ 1.
 Deed to Elsie Avery Burk to correct error in description -----
- FOX POINT \$ 2.
 Quit Claim Deed to F. A. Clare Emberson and Anne Caroline
 Emberson to straighten boundary lines -----
- 1962 — HUNTSVILLE CEMETERY \$ 8.
 granted permission to Ontario Hydro-Electric to place anchor
 on property -----
- EMSDALE CEMETERY \$ 10.
 granted permission for Easement to Trans-Canada Pipe Lines
 Ltd., Lot 14, Con. 10 -----
- 1963 — MASSEY
 granted permission to Bell Telephone Co. to bury a cable on
 church property -----
- SAULT STE. MARIE \$ 1.
 Deed to Donald Edwin Montgomery for Part lot 69, Plan 5437,
 a strip of land 4' wide adjoining lot 70, and extending south-
 ward from The Drive for approximately 65' -----
- 1964 — ROSEBROOK VALLEY \$ 1.
 Land reconveyed to A. S. Parker as no longer used for
 church premises -----
- ILFRACOMBE
 Easement rights accorded to the Ontario Hydro-Electric on South
 part of lot 25, Con. 14, Township of Stisted -----

REAL ESTATE — Agreements — Continued

1965 — CHAPLEAU \$ 2.
Two deeds from Chapleau High School Board for strip of land
alongside church property -----

TWP. OF WATT \$ 1.
Deed from Township of Watt for former road allowance in front
of St. Thomas', Ullswater -----

1966 — GREGORY
Agree to Compensation and Possession. Re lot 18, Con. 9,
Medora Twp., 8' by 10' by 3' being sufficient land to widen
right - of - way -----

BEATRICE
Quit Claim Deed to Bruce S. Evans, Toronto, re Lot 6, Con. B.,
Twp. of Stephenson -----

RAVENSCLIFFE \$ 100.
Right of Way given to Ontario Hydro and Bell Telephone across
property (Proceeds to St. John's Cemetery Fund) -----

1968 — BALA BAY \$ 1.
Quit Claim Deed to Geo. Wm. Whiting for Lots 45 and 46
in Bala Bay -----

FALKENBURG \$ 46.
granted permission to enter to Hydro-Electric of Ontario, 20'
right-of-way, erect pole and anchor, trim ash tree on Lot 2, Con. 9

FORT WILLIAM \$ 1.
St. Paul's, Thunder Bay, purchased laneway rear of Lot 28 -----

1970 — SYLVAN VALLEY \$ 100.
Deed to Dept. of Highways re strip of land for road-widening
purposes on SW ¼ of Section 23, Twp. of MacDonald -----

REAL ESTATE - Expropriations

- 1962 — STONELEIGH CEMETERY
by Dept. of Highways, a small triangular part of the Stoneleigh Cemetery in order to relocate Highway No. 118 -----
- 1964 — SAULT STE. MARIE \$ 372.
by City of Sault Ste. Marie, a strip of land along Old Garden River Road (Holy Trinity) -----
- Deed given by Twp. of Tarentorus re land previously leased (Holy Trinity) ----- \$ 1.
- Quit Claim deed received from Board of Education, City of Sault Ste. Marie re above property. (Holy Trinity) -- \$ 1.
- 1966 — BEATRICE \$ 325.
by Dept. of Highways, a strip of land in front of St. Mary's Church to widen road -----
- LITTLE CURRENT CEMETERY \$ 350.
by Dept. of Highways, a strip of land (0.145 acres) for purpose of widening Highway 540 -----
- 1967 — SUDBURY \$ 100.
by City of Sudbury, 27.5 square feet to widen road on Church of the Epiphany property -----
- TWP. OF BURPEE \$ 25.
by Dept. of Highways, a strip of land 17' wide by 165' for purpose of widening road (Manitoulin Island) -----

REAL ESTATE - Leases

1963 — TOPHET \$1. per year
Dept. of Citizenship and Immigration to Diocese rental of land
on Mountbatten Indian Reserve for Church purposes -----

1967 — ESPANOLA
Withdrawal of lease on Lot 588 with Brown Forest Industries
prior to purchasing of same -----

1968 — MISSANABIE
Re Rev'd John Sanders Memorial, Lease No. L78535.
\$10. for 10 years — Marathon Realty (C.P.R.)

1969 — WHITEFISH FALLS
Re Whitefish Falls School to Manitou Productions Ltd. for one year
at \$200. per month.

1970 — SAULT STE. MARIE
Re St. Luke's old Deanery at 619 Wellington St. East to Y.M.C.A.
of Sault Ste. Marie for youth work ----- \$50. per month

WHITE RIVER \$80. per month
— Re All Saints' Rectory to Ethel M. Wilson for one year ---

SAULT STE. MARIE
To Lambert, Pringle & Martin Limited and Sar-Gin Developments
(Sault) Limited for Part of Lot 5 South Wellington and part of
Lot 6 South Wellington, Part of Lot 5 and 6 North Albert.
To be reviewed in 15 years. Terms \$6,000. per year.

REAL ESTATE - Received

1959 — TARENTORUS

Bequest from Thomas Askew to Holy Trinity, Sault Ste. Marie,
Park Lot 5, Twp. of St. Mary's -----

1961 — SAULT STE. MARIE

Part of Park Lot 1 containing 13.74 acres for the erection of St.
Matthew's Church from Her Majesty, The Queen
(Shingwauk Property) ----- \$ 1.

1963 — SUNDRIDGE

Deed from Margaret Edgar Gilchrist, Mary S. Edgar, Annie Edgar
and Betty Edgar MacTavish to Synod for lot next to St. Paul's
Church ----- \$ 1.

1965 — DORION

Certificate of Ownership re the Estate of Mr. T. Atkinson ----

1966 — PORT SANDFIELD

Property next to Church from J. C. Anderson, Executor of the
last Will and Testament of Gwendoline Anderson, deceased

1967 — SAULT STE. MARIE

Grant from Her Majesty, The Queen, West ½ of Park Lot 1, for
St. Luke's Rectory (Shingwauk Property). -----

1969 — MARATHON

Certificate of Ownership to Diocese from American Can of
Canada Limited, Lot 247, re rectory ----- \$ 1.

REAL ESTATE - Miscellaneous

1964 — ORRVILLE

Cottage constructed for summer student. Loan from Church and Parsonage Loan Fund \$3,500.

1965 — SAULT STE. MARIE

Discharge of Mortgage on Gurney Memorial House —
Mervyn and Judith McBain.

1970 — AZILDA

Consolidation of parcels 12981 and 13216, Twp. of Rayside,
District of Sudbury.

SAULT STE. MARIE

Land Restrictions re Lot 5 and 6, south side of Wellington St. East
north of Albert St. E., lifted from trust provisions or requirements

TEMISKAMING CAMP

Re Camp Frere, Transfer of Freehold Land, Parcel 7754 to
Kiwanis Club of New Liskeard.

Certificate of Ownership from Kiwanis Club of New Liskeard,
Parcel 9204. (Above two transactions to correct error in
ownership papers).

1962 — COOPER FALLS CEMETERY

To Diocese of Toronto title as parish is within their boundaries

1966 — TORRANCE CEMETERY

Transfer of cemetery to the Corporation of the United Townships
of Medora and Wood.

CAR COMMITTEE

Terms of Reference — Synod 1967

44) Moved by Dr. D. H. Gould, seconded by Mr. E. H. Smith, that in order to replace the present Cars for Clergy Scheme in a way that does not penalize participants in the present Scheme,

a) the incoming Executive Committee shall appoint a sub-committee to investigate alternatives to the Cars for Clergy Scheme, including

- i) a car rental system
- ii) a monthly travel allowance to clergy of 15c per mile on the total mileage covered by their cars, less 25% for personal use.

b) the sub-committee shall report to the Executive Committee at its autumn 1967 meeting with proposals for immediate action.

CARRIED

CHURCH UNITY

Terms of Reference — Synod 1967

"That a Diocesan Committee on Church Unity be established, composed of an equal number of Clerical and Lay members, appointed by the Executive Committee, with the functions of:

- a) LIAISON — Acting as Liaison between this Diocese and the General Synod Committee on Church Unity and the various Anglican-United Commissions now being established.
- b) STRUCTURE STUDY — Making a preliminary study, in consultation with an appropriate United Church body, of diocesan, parochial and other structures which might be established in our own diocesan area at the time of the Union.
- c) EDUCATION — Providing guidance and speakers for discussions on the parochial, deanery and diocesan levels with equivalent United Church groups."

CHURCH EXTENSION

Original Terms of Reference Were:

These terms were passed by the Executive Committee at a meeting in Sault Ste. Marie on Wednesday, the 16th January, 1957.

- 1) The fund shall be named "The Archbishop Wright Church Extension Fund."
- 2) That the Archbishop Wright Church Extension Fund be maintained in a separate bank account.

- 3) The Church Extension Fund Committee, appointed by the Archbishop, shall administer the fund in the capacity of an advisory board to the elected Executive Committee of the Diocese.
- 4) That all applications for assistance from the Extension Fund be made direct to the Synod Office in triplicate on a form especially designed for this purpose and each request be referred to the sub-committee of the Deanery concerned.
- 5) The fund to be used for the following purposes:
 - (a) For the purchase of Church sites, parsonages and the building of new churches.
 - (b) Contributions to the Cars for Clergy Scheme if required.
 - (c) To provide assistance when considered necessary to Theological Students.
 - (d) To assist in securing the services of an Architect for construction work in the Diocese.
 - (e) It is expected that application for assistance from this Fund shall be received from the parishes or missions to which financing through other channels is unavailable.

ADVISORY FINANCE COMMITTEE

Terms of Reference — Synod 1965

53) Moved by Mr. L. W. Luke, seconded by Archdeacon Thompson, that the Executive Committee of the Diocese (or His Grace, the Archbishop) appoint a finance sub-committee made up of five members, preferably laymen, one of whom should be the Treasurer of the Diocese. This committee is:

- (1) to act in an advisory capacity in preparing the Annual Budget.
- (2) to deal with and consider submissions from the parishes with regard to assessments and other financial problems.
- (3) to consider and recommend to the Executive Committee all financial appeals of a special nature, including offerings and collections
- (4) to be charged with keeping under review the possibility of improving the annual parish return forms of the Diocese.

We would humbly suggest that not more than two of the above committee be members of the Executive Committee. **CARRIED**

PROPERTY COMMITTEE

Terms of Reference — Synod 1967

1. To set up a property committee to review and recommend action to the Executive Committee of Synod.
2. The committee to be selected from the vicinity of the Synod Office to facilitate business.
3. The committee to be composed of five people, of whom three shall be a quorum.
4. The committee to be empowered to give permission between meetings of the Executive Committee or Synod on matters not involving parish expenditure or borrowing and only with the concurrence of the Rural Dean and/or the Archdeacon.

SURVEY OF DIOCESAN STRUCTURES

Terms of Reference — Synod 1967

68) The Bishop appoint a small committee, to be called the "Survey Committee", to examine the present diocesan structures and administration, and authorize this committee, if they deem it necessary and desirable, to hire an outside firm to make a survey of the Diocese.

CARRIED

Synod 1969

The Diocesan Survey Committee continue its study of the life and structures of the diocese, and make recommendations for their renewal, to be presented before or at the 1971 Synod, and that the Survey Committee be assisted in its important task, and made more representative, by adding to its present membership at least three more members, by co-option, from the following categories within the diocese:

- a) the women of the diocese
- b) priests below the rank of archdeacon
- c) lay men below the age of 35
- d) deanery groups which have already been studying renewal of the Church — such as the Temiskaming Deanery group whose 1967 report led to the formation of the Survey Committee; the Algoma Deanery Strategy Committee (1967-68); and the Algoma Deanery Renewal Committee (1969).

- Notes -

MEMBERSHIP LIST

Members of the Alpine Club, 1904-1917 and generally mentioned before 1904.

NAME	RESIDENCE	DATE
ALBERT WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904
ALFRED WILSON	REYNOLDS STATION	1904

DELEGATES

ALFRED WILSON, Chairman
ALFRED WILSON, Secretary
ALFRED WILSON, Treasurer
ALFRED WILSON, Librarian
ALFRED WILSON, Correspondence



But several years ago, then O. J. and
I. J. kept their names from the

In Memoriam

Former members of the Algoma Synod departed this life
1969-1971 and gratefully remembered before God.

CLERGY	SERVED IN ALGOMA
Harry Frederick Charles Cocks	(1920-1929)
Arthur Crisp	(1952-1970)
Lee Irving Greene	(1928-1935)
George Franklin Leigh	(1954-1963)
Eric St. Lucien P. Montizambert	(1914-1926)
Alfred Leslie Rose	(1928-1937)
Aubert Werden Reynolds Stump	(1928-1960)

LAY DELEGATES

Arthur M. Church (St. Paul's, Sundridge)
John E. Hatten (St. Saviour's, Desbarats)
Frank H. Somerton (All Saints', White River)
Robert E. Tracy (Christ Church, Englehart)



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

NOTICES OF MOTION FOR 1973 SYNOD

- A. Motion 8, page 19, 1971 Synod Journal, calling for the formation of a Long Range Planning Committee and a Program Committee and the abolition of the present Diocesan Boards for Christian Education, Missions and Social Service.
Gould/Landon
- B. Motion 42(a), page 28, re Youth
Corston/Gibbs
- C. Motion 55(b), page 32, re Blanket Insurance Coverage
Wadley/Conliffe
- D. Motion 62, page 33, re Executive Committee
Crawford/Gibbs
- E. Re Clergy Tenure
Griffiths/Elliott
- "That a special Diocesan Committee be constituted to set up guidelines for the establishment of maximum lengths of tenure of clergy in any one parish; that this Committee recommend appropriate methods for the payment of stipends on a continuing basis and for the payment of relocation expenses. The intent of this Committee should be to ensure maximum utilization of the talents, skills and levels of motivation of the clergy in the Diocese of Algoma."
- F. Re: Diocesan Boards
Porter/Stanley
- "That Canons numbered 21, 25 and 29 be deleted; thereby removing the Boards of Christian Education, the Council of Social Service, and the Board of Missions from the Diocesan administrative structure; to be replaced by task committees formed at the initiative of the Bishop, or the Executive or at the request of any Anglican person qualified to be a Synod delegate (subject to the agreement of a majority of the executive). The member or members of such temporary committees may be any desired person deemed able to accomplish the specific task to the glory of God and welfare of Humanity."

OTHER SUGGESTIONS ALSO RECEIVED:

1. That the Executive Committee meet immediately following Synod.
2. That we have larger ballot boxes!
3. To conserve time of Synod: That all presentations to be dealt with on the floor of Synod are to be in writing and distributed to the delegates before the first day of Synod and to be accepted as printed and not read into the records.

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