

DIOCESE OF ALGOMA

From the Archbishop

April 1, 2019

Dear Synod delegate,

***“Almighty and ever living God,
Give wisdom and understanding to the members of the Synod of this Diocese.
Teach us in all things to seek first your honour and glory.
May we perceive what is right,
Have courage to pursue it,
And grace to accomplish it,
Through Jesus Christ our Lord. Amen”***

(A Prayer Book for Australia)

I am looking forward to welcoming you to the 49th Synod of the Diocese of Algoma, which begins with a celebration of the Eucharist on Wednesday 8th May, 2019 at 7pm – and will conclude on Saturday 11th May at noon. The purpose of this letter is to offer a brief introduction and orientation for what will take place over the three days of our time together. Some of you reading these words will be seasoned Synod delegates, while others will be experiencing their first one. Know that each of you will be warmly welcomed and that the Synod office staff and myself are happy to answer any questions you might have about this gathering. There are no silly questions in churchland!

In preparing for Synod I have been reading some of the early Synod journals and I came across an entry by Archbishop George Thorneloe as he made preparations for Algoma's very first Synod in 1906. *“We are very busy getting ready for our Synod. As you know we are now entirely a self governing Diocese, and a part of the machinery of a self governing diocese is the Synod composed of all the licensed clergy and certain elected laymen. This new body should, and will in time, be a great help to me, sharing with me the cares and responsibilities of diocesan management. At the start, however, it will be added to my burdens because it will demand much careful and painstaking attention to get it into proper running order. We are just now framing a Constitution and Canons to be presented for adoption at the first meeting.”* (Abp. George Thorneloe)

The first Constitution of the Diocese of Algoma was drafted in Archbishop Thorneloe's own hand. We continue to be the beneficiaries of the work of that Synod 113 years ago, with an excellent Constitution and up to date Canons in place. That first Synod was historic for another reason. Shortly before the opening worship service, Archdeacon Gowan Gilmour presented the Bishop with a Pastoral Staff. It was made of silver and ebony and the silver cross bore the emblems of the four evangelists. It is the Pastoral Staff that I often take with me on parish visits as it is a beautiful reminder of the apostolic succession and the long line of bishops in Algoma and their faithful ministry for many years.

You might be interested to know that a motion was brought forward in the 19th Synod of the Diocese of Algoma to allow for women to be delegates of Synod. That motion was defeated because it meant a change to the Canons of the Diocese. Women were finally allowed to attend Synod as voting members in 1965.

The Theme of Synod – “Heaven and Earth Have Been Gathered”

“With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.” (Ephesians 1: 8(b) – 10)

These verses, Paul's opening words to the Christians in Ephesus, are a hymn of praise to God, the Father of our Lord Jesus Christ who continues to live and work in the lives of believers through the power of the Holy Spirit. It is a song of generosity and forgiveness. It invites us to be caught up into God's extravagant grace. We have tasted God's forgiveness and redemption. So we can join Paul's song: “Blessed be the God and Father of our Lord Jesus Christ!”

The hymn we sing with Paul also extols what God accomplishes in Christ: nothing less than the gathering of heaven and earth. This is the extravagant grace we are invited to know together. This is the promise for the world scripture and liturgy urge us to claim in our lives today. The gathering of heaven and earth: It is celebrated each time we share story and prayer, bread and wine at the Table of the Lord's Supper, the risen Christ himself standing in our midst. The gathering of heaven and earth: It is lived each time we feed the hungers of the world, and foster healing and reconciliation among its peoples. The gathering of heaven and earth: It is the reality we can know and reflect around the tables of this 49th Synod of Algoma.

The actual meaning of the word, “Synod” is ‘journeying together’ coming from two Greek words (syn hodos) that mean ‘with someone’ and ‘road’ and has long been used as a way for church members to gather together to make important decisions about their lives in community, and to discern carefully what the Spirit is saying to the church. The word ‘together’ is key here as each member of the Synod is valued and their views respected.

The hallmarks of life in the gathered heaven and earth are acceptance, redemption, forgiveness, wisdom, grace and love. These are ours for the taking as we live in Christ. My prayer for our meeting as Synod is that these hallmarks will be visible in the way we speak and listen and act towards one another.

Heaven and earth have been gathered!

“Seeds in a Bundle” – something for you to do in your congregations prior to Synod.

You will remember that in my Charge to Synod in 2017 I spoke about the way the Indigenous peoples who lived nomadic lives only carried what was most valuable to them as they moved from place to place. They carried these in a ‘sacred bundle’. I invited the diocese to carry the seeds of *Discipleship, Stewardship, and Reconciliation* in our bundle over the next two years, and I asked Synod to name its own seed. You came back with *Community Building*. I’m wondering how we as a diocese, as congregations and individuals have nurtured and grown those seeds over the last two years? I would like us to tell each other about this in a very simple way. In the coming weeks I ask you to think about the ways in which your congregations have grown the seeds of Discipleship, Stewardship, Reconciliation or Community Building and bring the results with you to Synod. They will all be placed on the steps of the Cathedral during the Offertory Hymn in the opening liturgy, and then carried over to the meeting room in the hotel.

You might have grown just one seed or you might have grown four. Please share what you’ve done in your context. We can’t wait to hear!

On brightly coloured 8 X 11 paper please complete the following.

Our congregation is St. Anne’s on the St. Mary’s River in Sault Ste. Marie

In the past two years we grew the seed of DISCIPLESHIP

We met in small groups throughout the year and explored the Gospels side by side. If we are going to talk about being disciples we wanted to feel more comfortable in using the Scriptures. It’s been really cool to see where the Gospels tell similar stories and how they vary. We have learned so much and feel much more comfortable about sharing the good news. And that’s the Gospel truth!

Photographs

We will be creating an online photo directory for all diocesan clergy and lay incumbents (active and retired). Dr. Colin Germond will be in the Synod office from 2pm until 5pm on May 8th to take the photographs. Clergy are asked to wear a clerical collar for the photograph.

Opening worship – Wednesday 8th May at 7pm

God willing, and with the people consenting the Rev. Dr. Patti Brace will be ordained to the order of presbyters at the opening service of Synod, at St. Luke’s Cathedral. Rev. Patti is the honorary deacon assistant at Christ Church Lively and St. John the Divine in Copper Cliff, and will soon be serving as the Interim Incumbent at St. Mary’s in Nipigon. The Primate will be the preacher and ordaining bishop. The liturgical colour will be white and all clergy and lay readers are invited to vest.

The opening liturgy will be a time of celebration as several Canons are installed into St. Luke's Cathedral in gratitude for the dedicated and generous way in which each of them has contributed to and enriched diocesan life. The clergy canon is the Rev'd Rosalie Goos (Algoma deanery) and the lay canons are Mr. Hugh Mackenzie and Mrs. Betty Whetham (Muskoka deanery), Mr. Stephen Mallinger (Algoma deanery), the Hon. Justice Mr. John Wright (Thunder Bay/North Shore deanery). Please join me in congratulating them as they receive this honorific title.

Prayer

In the weeks leading up to Synod I would ask you to pray for the other delegates, lay and clergy, who will be attending the gathering. A special litany is being prepared for inclusion in the prayers of the people in your Sunday/daily worship time, as well as a 'sending forth' liturgy for delegates on Sunday May 5th. This liturgy is to be led by someone other than the incumbent of the parish as he/she is a synod delegate.

Prayer is a necessary and vital part of all of our discussions and decisions as we continuously seek to discern God's will at Synod. Your prayers for inspiration and guidance are greatly welcomed. Dr. Carol Knox, a diocesan lay reader from Thunder Bay/North Shore deanery, will be organizing and leading the prayer vigil during Synod.

When are you needed?

Thurs., May 9th: 9 a.m. – 5 p.m. and 7 p.m. – 9 p.m.

Fri., May 10th: 9 a.m. – 5 p.m. and Sat., May 11th: 9 a.m. – 12 p.m.

Vigil time slots are arranged in one-hour intervals for these days but you are welcome to be in the library for as little time or as much time as you would like. Feel free to do some prayer journaling, sketching, knitting a prayer shawl, etc... Please encourage members of your congregations to hold similar prayer vigils in your home parishes.

If you are interested in joining the prayer vigil in the library at The Water Tower Inn, please contact Carol Knox at carolknox3@gmail.com or 807.476.0715.

Synod worship

Prayer and worship will be an integral part of Synod 2019, serving as an important reminder that while Synod is a business meeting our best work is done when surrounded by prayer. Dean Jim McShane will be taking the lead on the opening worship service and the Rev. Dr. Jay Koyle will be preparing worship booklets for the daily offices that we will be praying together. We hope that you will be able to take what you experience at Synod back to your congregations. He would like to invite anyone who has musical instruments to bring them along to Synod. Archbishop Fred Hiltz, Primate of Canada will be preaching at the opening service, and Bishop Michael Oulton of the Diocese of Ontario will be preaching at the closing service on Saturday morning.

Synod planning

A great deal of planning and preparation goes into the smooth running of any synod including such practicalities as arrangements with the hotel to organizing worship leaders and speakers for plenary sessions. I am grateful for the work of those involved in planning synod including the Synod office staff and the Cathedral, for whom this has already been a very busy year. A memorandum prepared by the Diocesan Treasurer Jane Mesich, was sent out in January 2019 with information about accommodations, registration, the convening circular, the orientation session, and special arrangements. If you have not already booked your accommodation at the Water Tower Inn you are urged to do so as soon as possible. Remember that it is up to the parish to cover all the costs for their Synod delegates.

As an elected Synod delegate you are asked to prepare yourself fully for Synod by reading the Convening Circular and by attending your spring Deanery Council meeting where some orientation for Synod will be provided. This will include how to craft a resolution, a presentation on the proposed changes to the Canons and Constitution as well as a preliminary look at the Diocesan budget. Jane Mesich, the Diocesan Treasurer will be at most of the Deanery Council meetings to present the budget and to answer questions relating to it. Deanery Council members are asked to ensure that first time members to Synod are up to speed on the Diocesan Strategic Plan of 2009-2015 and the ongoing work of the Strategic Plan Reference Group as our work at this Synod is a continuation of these major pieces of work.

You are also asked to attend your parish council or board meeting ahead of Synod so that you can keep them apprised of what will be taking place at Synod and bring any questions from the parish to synod. Your responsibility as a Synod delegate includes reporting back to your parish on your Synod experience as well as on any decisions that are made. Your role as a Synod delegate is to be a link between the parish, the deanery and the diocese.

Keynote speaker and guests from the Diocese of Ontario and Trinity College

We will be welcoming a number of guests to Synod this year. Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, will be joining us for the entire time and will be preaching at the opening service and offering the keynote addresses throughout Synod. As you know, the Primate is retiring this July and before then hopes to visit every diocese in the Canadian church. He will be speaking to us about, "The Heartbeat of the Church" (<https://www.anglican.ca/heartbeat/>) which is his call to the Anglican Church of Canada to prepare for General Synod 2019, to join together in dialogue, prayer and reflection through Conversation Circles. He asks that each circle create a prayer expressing their "heartbeat for the church." The prayers will be sent in and shared at GS 2019.

The Primate will lead a plenary session on "Preparing for General Synod 2019" and cover such topics as the election of a new Primate, the proposed change to the marriage canon, the self-determining Indigenous church, and responsible investment. We will be saying farewell to the Primate at Synod and making a presentation to him and his wife Lynne.

This Synod, for the first time, we will be welcoming guests from the Diocese of Ontario. Bishop Michael Oulton and I decided that it's important for us to grow friendships across diocesan boundaries. In November, the General Synod delegates from Algoma and myself had the pleasure of attending the Diocese of Ontario's Synod in Kingston, and found it to be a very rich time. We learned a great deal about their canons and constitution and although we were unable to vote on any motions, we listened well and had much to talk about in our small groups. I know that you will extend a warm Algoma welcome to the Ontario delegates as they share in this time with us.

I am also delighted that the Rev. Dr. Chris Brittain, Dean of Theology at Trinity College in Toronto, will be with us to lead two of the breakout groups on Thursday 9th May. Prof. Brittain is an ordained priest in the Anglican tradition with parish ministry experience, having served in three dioceses of the Anglican Church of Canada, in the Episcopal Church of Scotland, and the Diocese of Europe. He is particularly interested in church outreach work with marginalised peoples, and in Christian Education. Prof. Brittain researches relations within the global Anglican Communion, Interfaith Partnerships, and Theological Responses to Disaster and Terrorism. In addition he works on Political Theology and on the writings of the early Frankfurt School on religion and theology. He is currently developing a theological study of the concept of power, entitled *Power and Powerlessness*. (from the Trinity College website)

I've asked Prof. Brittain to speak about themes relating to his latest book: *The Anglican Communion at a Crossroads: The Crisis of a Global Church* (with Andrew McKinnon, Penn State University Press, May 2018)

Youth at Synod

It is always a treat to have young people with us at Synod. If you are one of the youth delegates reading this letter I extend a personal "Welcome!" to you. Thank you for allowing your name to stand for election and for giving up other activities to be present with us. The Rev. Dr. Patti Brace and Mrs. Susan Montague Koyle will be your "synod guides" as you navigate the waters of synod motions, choosing breakout groups, and even preparing one for the delegates on homelessness. Algoma is very fortunate to have so many youth involved in Synod – may it be a memorable time for each of you. If you are a frequent attendee at Synod could I ask you please to make any youth feel as comfortable as possible.

Breakout sessions

On Thursday 9th May in the afternoon there will be several small group sessions for you to attend, on varying topics of interest as well as practical subjects relating to insurance and safe church. It is suggested that you try to attend different sessions from the other delegate/s and parish clergy.

1. Human Trafficking – (1 session only) led by the Rev. Pam Rayment, Mrs. Nancy Armstrong and Mrs. Susan Robineau.
2. "The Anglican Communion at a Crossroads" – (2 Sessions) - the Rev. Dr. Chris Brittain.

3. Unstoppable Churches: Hospitable Communities –(1 session) The Rev. Dr. Bill Steadman
4. Unstoppable Churches: Worship & Music Forming a Gospel Shaped People – (1 session) The Rev. Dr. Jay Koyle
5. Insurance and Safe Church – (1 session) Ecclesiastical Insurance and Mrs. Jane Mesich
6. Homelessness in Algoma – (1 session) The Rev. Dr. Patti Brace and Youth delegates.
7. Meet the General Synod delegates – Primate and delegates from Algoma and Ontario Dioceses (1 Session)

The Blanket Exercise

All Synod delegates are invited to participate in the Kairos Blanket Exercise on Thursday 9th May at St. Mary's College in Sault Ste. Marie. It will begin at 7pm and will be facilitated by the Rev. Beth Hewson and Ms. Erma Howe. St. Mary's is a short walk or drive from the Water Tower Inn.

What is the KAIROS Blanket Exercise?

The KAIROS Blanket Exercise™ program is a unique, interactive and participatory history lesson developed in collaboration with Indigenous Elders, knowledge keepers and educators.

Developed in response to the Report of the Royal Commission on Aboriginal Peoples in 1996 –which recommended education about Canadian-Indigenous history as one of the key steps to reconciliation — the KAIROS Blanket Exercise (KBE) covers more than 500 years in a 90-minute experiential workshop that aims to foster understanding about our shared history as Indigenous and non-Indigenous peoples. Since its creation, the Exercise has been updated several times to include new information such as the 2015 Truth and Reconciliation final report.

During the KBE, participants walk on blankets representing the land and into the role of First Nations, Inuit and Métis peoples by reading scrolls and carrying cards which ultimately determine their outcome as they literally 'walk' through situations that include pre-contact, treaty-making, colonization and resistance. Participants are guided through the experience by trained facilitators (who read the script and assume the roles of European explorers and settlers) and Indigenous Elders or knowledge keepers. The Exercise concludes with a debriefing, conducted as a 'talking circle', during which participants discuss the learning experience, process their feelings, ask questions, share insights and deepen their understanding.

Since its creation in 1997, tens of thousands of KAIROS Blanket Exercises have been conducted in Canada and around the world, including in the United States, Guatemala, and Australia. By engaging participants on both emotional and intellectual levels, the KBE is able to both educate and create understanding between Indigenous and non-Indigenous peoples ... in Canada and throughout the world! (Taken from the Kairos Blanket Exercise Website)

Elections at Synod

The following elections will take place at Synod this year:

Bishophurst Maintenance Committee

PWRDF Diocesan Representative

Diocesan Court

Youth delegate for the Executive Committee

Time for Fellowship

And then there's time for fellowship and to get to know your fellow delegates. Join us for the reception following the opening service where we will congratulate the newly installed Canons of St. Luke's Cathedral and the new presbyter, The Rev. Dr. Patti Brace. On Thursday evening, following the Blanket Exercise, the youth delegates will be hosting a reception in the Governor General Suite at The Water Tower Inn....and on Friday evening you are all welcome to come to Bishophurst (134 Simpson Street) at 7:30pm for a reception hosted by the Algoma Deanery ACW.

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in the Diocese of Algoma's Synod in May for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ the Lord. Amen

Looking forward to seeing you all in May. Safe travels!

A handwritten signature in cursive script that reads "+ Anne: Algoma".

The Most Reverend Anne Germond
Archbishop of Algoma



**Heaven and earth
have been gathered.**

PRAYER VIGILS DURING SYNOD

During Synod there will be two prayer vigils to hold our delegates and deliberations in prayer. One prayer vigil will be on-site in the Prayer Room which will be set up in The Library Room at The Water Tower Inn.

A second prayer vigil will be held off-site throughout the diocese.

On-site delegates and synod volunteers are invited to sign up for half-hour spots on the sheet just outside the Prayer Room.

The Archdeacons have signed up their deaneries for two specific half-day periods to pray for safe travel for delegates and for the synod proceedings. Synod delegates are asked to encourage people in their parishes to pray at these times.

The Prayer Room will be available throughout synod for prayer and quiet reflection.

Should you wish more information or if you are available to volunteer at the on-site prayer vigil, please contact Carol Knox at carolknox3@gmail.com or 807-476-0715.

Please join us at 8:30 a.m. on May 9th at The Water Tower Inn for the blessing of the Prayer Vigil candle and commissioning of volunteers.





**Heaven and earth
have been gathered.**

**Incorporated Synod of the
Diocese of Algoma
Anglican Church of Canada
Forty-Ninth Session of Synod
May 9 – 11, 2019**



CONVENING CIRCULAR

INTRODUCTION

This Convening Circular conveys, in accordance with Article 4 of the Constitution, the call from the Bishop of Algoma with the concurrence of the Executive Committee, to assemble a meeting of the Synod in Sault Ste. Marie on Thursday, May 9, 2019, commencing at 9:00 a.m. until Saturday, May 11, 2019, at 12:00 p.m.

As noted in the January 17, 2019 memorandum, this Circular is issued in accordance with Section C, Article 4 and is available to you one month before the meeting of Synod. While the order of business to be discussed may vary, the business mentioned in the Circular shall have precedence over all other business.

This document has two main purposes. Mostly, it is used by members of Synod who will read through these pages to find the details of the meeting and to find information used to conduct the business of Synod. This information consists of the formal Notices of Motion, lists of members and officers of the Diocese, committee reports, the diocesan financial statements, and supporting information.

This Convening Circular is also the publication of record for the Diocese of Algoma. It has a function similar to that of a report to the shareholders of a corporation. In this respect, the Circular could be called a Bi-annual report of the Diocese of Algoma.

The meeting arrangements for Synod, the time, place, registration, costs, and hotel facilities are outlined in detail in the Diocesan Treasurer's Memorandum of January 17, 2019. It is intended that all advance material shall constitute the delegate's copies of the 2019 Algoma Synod Journal. The post-Synod material will, therefore, only consist of the copies of those reports distributed at Synod and the actual Synod Minutes and Proceedings. These exhibits can then be added to complete the 2019 Algoma Synod Journal.

Page Numbers:

The pages of the Circular are numbered consecutively from Number 1, commencing with this Introduction, followed by the Table of Contents. Sufficient blank pages have been reserved to allow for the inclusion of the Bishop's Charge, as well as the aforementioned material to complete the Synod Journal, following the conclusion of Synod. Any unused page numbers will be recorded in the new Table of Contents at that time. The Reports Section commences at Page 101 with the 2018 Financial Statements, followed by the other Committee Reports.

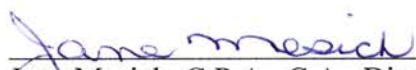

Jane Mesich, C.P.A., C.A., Diocesan Treasurer

TABLE OF CONTENTS

2019 SYNOD CONVENING CIRCULAR

Anglican Foundation of Canada.....	245-247
Anglican Fund for Healing and Reconciliation	248-249
Bliss Gillmor	256-261
Camps, Reports of	
Camp Gitchigomee.....	252-253
Camp Manitou Bay of Islands	254
Camp Temiskaming	255
Cara Community Corporation	262-277
Committees, Commissions, Task Forces, Etc., Reports of	
Addictions Committee	149-168
Administration and Finance Committee	169-170
Budget Estimates: 2020-2021	171-178
Anglican Church Women	179-180
Archives	181-182
Bishophurst Maintenance Committee	183
Congregational Development Officer	184-193
Constitution and Canons Committee	194-197
Diocesan Court	198
Executive Committee	145-148
Layreaders, Warden of	199
Matrimonial Commission	200
Muskoka Ministry Transition Team	201-204
Pastoral Care during Times of Medical Assistance in Death	205-227
Postulancy Commission	228
Primate's World Relief and Development Fund	229
Property Transactions	230-231
Youth Ministry Committee	232
Contents, Table of.....	3-4
Courtesies	17
Deanery Positions (Congregational Vitality/Health).....	233-244
Diocesan Flow Chart Structure	9
Financial Statements, Reports, Schedules, etc.	
Un-Audited Financial Statements, December 31, 2018 and Review Engagement Report	101-111
Archbishop Wright Building Fund, Loans Receivable	112
Church Workers' Transportation Fund.....	113-114
Consolidated Investment Fund, Statements and Portfolio Performance	115-119
Dawson Estate, Assets of.....	120-121
Trusts, Synod: Schedule of Endowment, Trust Fund	

and Unexpended Balances	123-126
Trusts, Local: Schedule of Endowment, Trust Fund	
and Unexpended Balances	127-132
In Memoriam	5-7
Introduction	1
Members of the Diocesan Executive Committee	8
Members of Synod, Ex-Officio	10
Members of Synod, Listing.....	11-16
Notice of Motions	20-24
Mission to Seafarers, Report.....	251
Ontario Provincial Synod 2018	250
Sessional Committees	18-19
Statistics – 2017, Selected Diocesan	133-144
Thorneloe University, Report.....	288-289
William McMurray Corporation	278-287
BLANK PAGES (to be utilized as required).....	25-100



In Memoriam

We remember these faithful servants of God who have departed this life 2017-2019

Amer, The Reverend Kenneth, retired from the Diocese of Ottawa; provided ministry in the Diocese of Algoma for 13 years in Haileybury, New Liskeard, Englehart, Temiskaming, Temagami, and in the combined Parish of Northern Lights when it was newly configured.

Balfour, Margaret (Peg), granddaughter of Archbishop George Thorneloe, and daughter of Archdeacon C. W. Balfour, Peggy devoted many years of her life to service in the Anglican Church of Canada and to teaching; founded a nursery school for autistic and disabled children in Sault Ste. Marie; first president of the Canadian branch of The Compassionate Friends which assists bereaved families; published numerous books of poetry and fiction.

Barnes, Donna Jean, longtime treasurer and faithful member of St. John the Evangelist, Biscotasing.

Clark, The Reverend Donald Waltfred, retired Toronto cleric; served as Honourary Associate Priest at All Saints', Huntsville for 2 decades and won the hearts of many as a seasonal celebrant, mentor, and friend for over 30 years at St. Paul's, Grassmere.

Clark, The Reverend Morley Allen, retired Algoma cleric; served in Anglican ministry for over 40 years; provided ministry in Marathon and Powassan before retirement.

Conliffe, The Venerable Mark Shankland, retired Algoma cleric; ordained priest in February 1961 in the Diocese of Algoma; provided ministry at St. John's (Thunder Bay), Parish of West Thunder Bay, St. Michael and All Angels (Thunder Bay) where he was Incumbent for 33 years; Archdeacon of Thunder Bay (1987-2001); received honorary degree of Doctorate of Sacred Theology (honoris causa) at Thorneloe University in recognition of his support of theological education, his advocacy on behalf of refugees, and his devotion to the work of world relief; 10 summers between 1960-1970 as Director of Camp Gitchigomee; was Padre and achieved the rank of Commander at HMCS Griffon from 1967-1990 and Senior Protestant Naval Reserve Chaplain in Canada.

Edwards Joyce, long-time member of Christ Church, North Bay; was among the first in Algoma to attend Cursillo and worked diligently to make this leadership and renewal tool more widely available; member of the Emmaus Road School of Spiritual Direction and functioned as a Spiritual Director for many years.

Goodhall, Robert, long-time People's Warden at Church of the Redeemer, Rosseau and also served as Lay Delegate to Synod from the Parish of St. Stephen.

Haddon, Jean Winnifred, widow of the Venerable Ernest Roy Haddon (Archdeacon of Thunder Bay 1971-1986) who provided ministry in the Diocese of Algoma from 1953 to 1990 at St. Thomas and St. Paul's (Thunder Bay).

Ineson, Frederick Gordon, predeceased by his immediate family, the church became his family; faithful commitment to service is evident by his many years as a Synod Delegate, Lay Reader, warden, and Advisory Board member; acted as chauffeur for the Mactier folks who wanted to attend church in Bala but were unable to drive. His strength and kindness were a blessing to Bala and Mactier and they were honoured to be his family.

Johnston, The Reverend Canon Margaret Lumira, Priest Associate at the Parish of Trinity-St. Alban's (Bala) and then of the Parish of Trinity-All Saints' (Bala); provided ministry from 1993-2018; installed as a Canon of St. Luke's Cathedral on May 3, 2017 by Bishop Anne Germond; treasured leader and spiritual mother to her family at Trinity-All Saints', Bala; ministry extended from the Diocese to the Wahta First Nation, the Convent, the Legion, the Cranberry Festival and every part of community life.

Kerr, Roy Wesley, many years of service to the Church as a Synod Delegate, warden, Council member and sidesperson; active in the Gravenhurst Seniors' Club, Masonic Lodge, Optimist Club, and the Royal Canadian Legion.

Lucas, The Reverend Margaret, retired Algoma cleric; Honourary Assistant at St. Michael and All Angels (Thunder Bay); provided ministry in Temagami, St. John's (New Liskeard), St. Thomas and St. Stephen the Martyr (Thunder Bay).

Mayers, Arlene, part-time clerk in the Diocesan Synod Office for 12 years, retiring in 2001; dedicated office volunteer at Holy Trinity Anglican Church (Sault Ste. Marie) for many years.

McMillan, The Reverend Canon Caldwell (Cal), retired Algoma cleric; provided ministry in the Diocese from 1995-2000; served as Incumbent of St. Alban the Martyr (Capreol) and St. Mark's (Garson); Regional Dean for Sudbury-Manitoulin for 3 years; Honourary Canon of St. Luke's Cathedral in May 1999.

Oosterbaan, Ann, wife of Din Oosterbaan, former Diocesan Treasurer and current Provincial Synod Treasurer.

Reinhardt, The Reverend Theodore (Ted), ordained in 1967 he provided ministry in the Anglican Dioceses of Montreal, Saskatchewan, Quebec, Ottawa, Fredericton and Algoma; Honourary Assistant Emeritus at St. Saviour's, Blind River.

Romberg, Robert (Bob), active member of the Anglican church in Muskoka Deanery and served as Lay Steward for the Deanery on Diocesan Executive from 2015 to 2017.

Stadnyk, The Venerable William (aka "Father Bill"), ordained as a presbyter on May 1, 1958 at St. John the Divine, North Bay by Archbishop Wright; provided ministry at Church of the Holy Spirit (Manitouwadge), St. Peter the Apostle (Elliot Lake), Holy Trinity (Sault Ste. Marie), and St. James (Goulais); was a Chaplain at the Sault Ste. Marie Jail (1986) and at the Northern Treatment Centre (1990-1994); served as the Rural Dean of Algoma (1975-1981/1983-1986); appointed as an Honourary Canon of St. Luke's Cathedral in 1983 and Archdeacon of Algoma from 1986 to 1996. Upon his retirement he was granted the title of Archdeacon Emeritus; a strong advocate and supporter of Camp Manitou where many have hiked Mount Stadnyk.

Sutherland, Jean, wife of the Reverend Canon George Sutherland who provided ministry at St. Paul's (Wawa) and All Saints' (Huntsville); heavily involved in parish life and in the community of Huntsville; life member of the Anglican Church Women; founding member of the All Saints' Players.

Tipping, Joan, wife of the Reverend Canon Murray Tipping (predeceased); together they were instrumental in the founding of Christ Church, North Bay in 1957; proud godmother of Canadian Astronaut Roberta Bondar.

Wadley, William Martin, former Diocesan Treasurer (1962-1975) for the Diocese of Algoma and President of St. Luke's Cathedral, Brotherhood of Anglican Churchmen; left in 1975 to accept a similar position with the Anglican Diocese of Niagara.

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

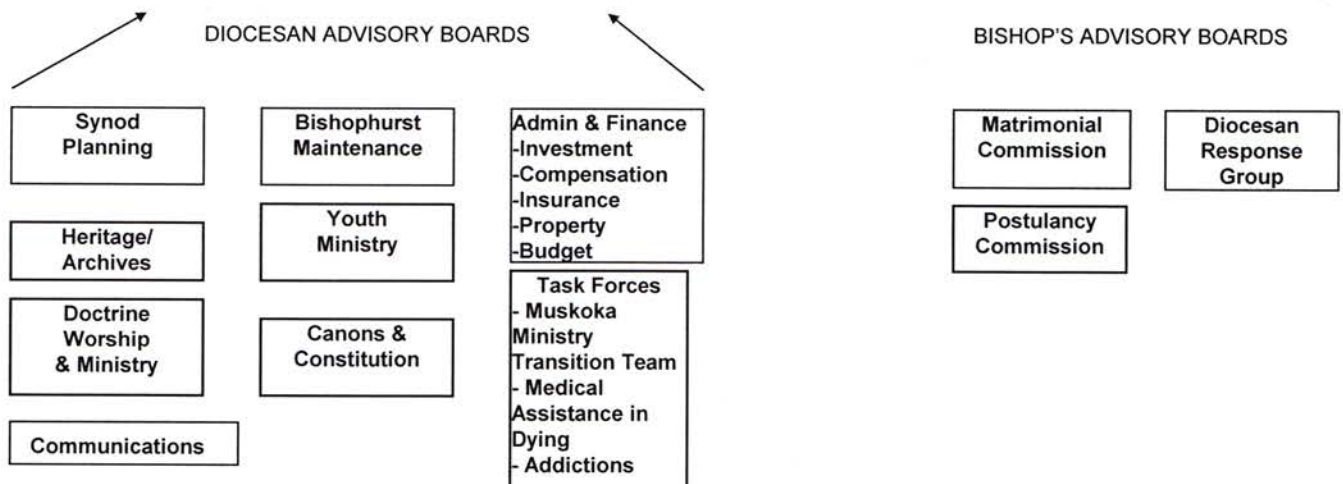
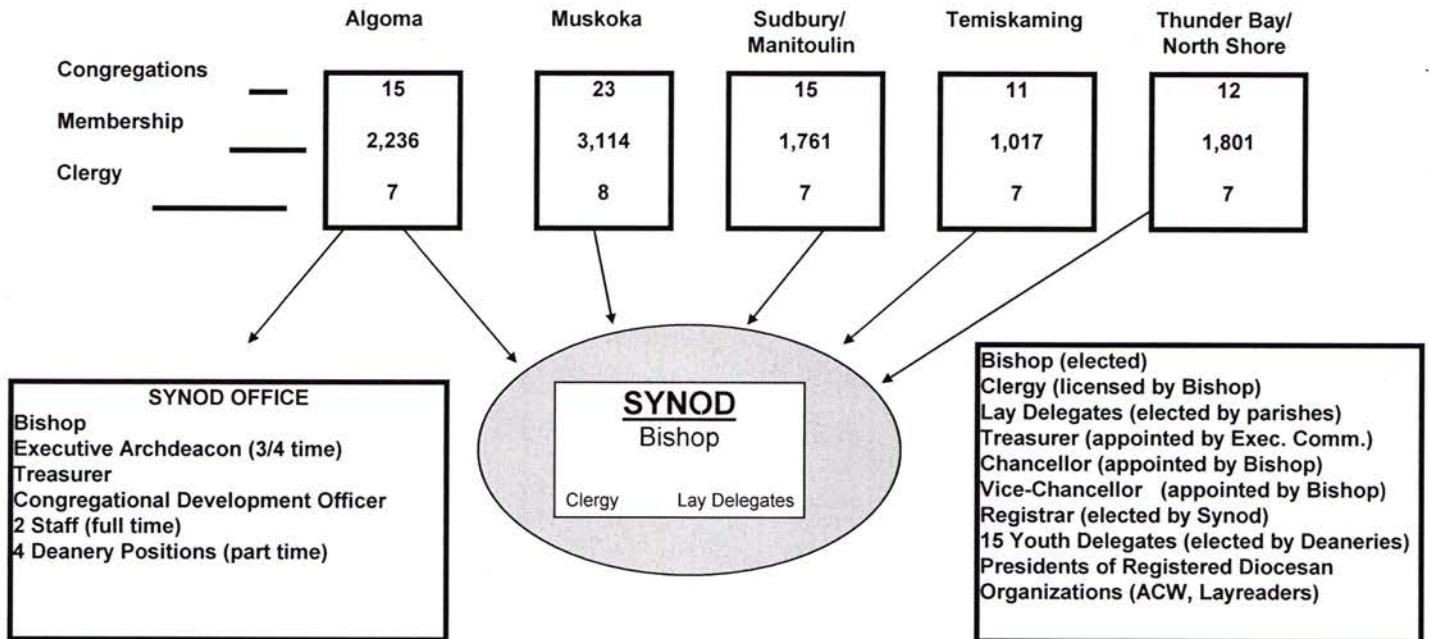


THE EXECUTIVE COMMITTEE OF THE DIOCESE OF ALGOMA
(May 10, 2019)

TO FOLLOW

ALGOMA DIOCESAN STRUCTURE

Total Reported Membership	9,929 (2017)
Total Average Sunday Attendance	2,691
Total Organized Congregations	82
Total Number of Deaneries	5



**49th SESSION
MEMBERS OF 2019 SYNOD**

EX-OFFICIO

The Archbishop:	The Most Reverend Anne Germond
The Chancellor:	Mr. Garth O'Neill
The Registrar:	Vacant
The Dean:	The Very Reverend James McShane
The Executive Archdeacon:	The Venerable Harry Huskins
The Treasurer:	Mrs. Jane Mesich
ACW President:	Mrs. Barb Garvin
Warden of Lay Readers:	Ms. Alison Weir
Lay Steward Algoma:	Mrs. Fran Glover
Lay Steward Muskoka:	Ms. Susan Pincoe
Lay Steward Sudbury/Manitoulin:	Ms. Chantal Rozon
Lay Steward Temiskaming:	Ms. Carrie Birtch
Lay Steward Thunder Bay:	Mrs. Kathleen Aitken

CLERGY AND LAY DELEGATES (listed in the following order)

Deanery of Algoma

Deanery of Muskoka

Deanery of Sudbury-Manitoulin

Deanery of Temiskaming

Deanery of Thunder Bay-North Shore

Youth Delegates

2019
SYNOD DELEGATES

ALGOMA DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Blind River St. Saviour Hon. Assist.	Roberta Wilson-Garrett Robert Elkin	Yvonne Plante	Connie Horton
Thessalon Redeemer Hon. Assist. Em.	 Muriel Hornby	Shelby Kline	Lynda Singleton
Garden River St. John	Lana Grawbarger	Lorretta Wagner	Karen Grawbarger
Goulais River St. James	Jay Koyle	Doug Faggetter	Kelly Voelker
Sault Ste. Marie: Christ Church	Richard Reed	Sam Henderson	James MacGlashan
St. Peter		Marilyn Schmidt	Emily Noble
Holy Trinity	Claire Miller	Din Oosterbaan Donna Komhyr	Tom Bier
St. Luke Assist. Curate Hon. Assist.	James McShane Christian Pichette Hugh Hamilton	Caroldene Clarke Richard Webb	John Muirhead
Emmaus	Pamela Rayment	Judy Pratt Phyllis Walls Mary McDonald	Bernie Heintzman
St. Joseph- St. George Hon. Assist.	Susan Koyle Rosalie Goos	Gloria Riddell Janet Arnold	Pat Brown
Wawa, St. Paul White River, All Saints		Beverly Boyd	

MUSKOKA DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Bala, Trinity-All Saints	Heather Manuel	Glad Bryce	Ruth Hoshkiw
Bracebridge St. Thomas Priest Assoc. Em.	Kellina Baetz Barbara Graham	Catherine Thompson David Patterson	Kathleen Jay
Lake of Bays Deacon Assoc.	Margaret Morrison	Michael Green	
Good Shepherd/ Almaguin Hon. Assist.	Glen Taylor	Sharon Boyuk Larry Jeffery	Dalene Smeets Jack Nugent
Gravenhurst St. James Hon. Assist. Deacon Assoc.	Tom James Jim Schell	Diane Matz Lois Bainbridge	Kim Hawn Cathy Hawn
Huntsville All Saints	Dawn Henderson	Hugh Mackenzie Dana Lutton Peter Kear	Grant Nickalls
Grassmere St Paul's		Jacquie Howell	
Muskoka Lakes	Gail Marie Henderson	Helen MacNaughton Barb Gibbs	
Parry Sound Trinity	Nelson Small	Janet Borneman Betty Whetham	Brenda Small
Port Sydney Christ Church			
St. Stephen	Peter Simmons		
Windermere Christ Church		Jinny Flye	Vaughan Quinton

SUDBURY-MANITOULIN DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Capreol, St. Alban		Mara Waern	Sean Peters
Coniston, All Saints	Genny Rollins	Cathy First	Bill Rivers
Copper Cliff St. John Deacon Associate	Glen Miller Patti Brace	Linda Goodale	Lesley Flowers
Espanola, St. George	Beverly van der Jagt	Ruth Schouten	Don Porter
Elliot Lake St. Peter the Apostle Hon. Asst.	Henk Willems Beth Topps Willems	Barb Ingram	Geraldine Robinson
Western Manitoulin All Saints, Gore Bay Kagawong/Silverwater	Doug Prebble	Joyce Foster	Lynda Flanagan
Little Current Holy Trinity		Yvonne Sellen	Ursula Paxton
Lively Christ Church		David White	Ruth Anne Linck
Great Spirit Island		Lynda Peever	Gloria Taliotis
French River St. Thomas		Russell van der Jagt	
McGregor Bay St. Christopher		Zoe McDougall	Gail Robinson
Sudbury: Ascension Hon. Assist. Hon. Assist. Hon. Assoc.	Aidan Armstrong Rhonda Hirst Jeffery Hooper Stephen Andrews	Clare Andrews Kathryn Greenidge	Pat Cunningham Lori Cameron
Epiphany Hon. Assist. Em.	Sarah Armstrong Michael Hankinson	Christine Osmond Lee Osmond	Ruth Corston Gilles Tessier
Thorneloe			

TEMISKAMING DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Temagami, St. Simon	Derek Neal		
Northern Lights	Sherry de Jonge	Katherine Scott	Anne Wilson
Trillium Anglican Parish	Joan Morris	Linda O'Neill Stephen Lister	Marcia Grawbarger
Sturgeon Falls St. Mary Magdalene	Marie Loewen	Linda Lamarche	Young Yun (Yuna) Koag
Temiscaming Holy Trinity		Theresa Crawford	
North Bay: Christ Church Hon. Assist.	Joan Locke Linda White	Laughlin (Red) Trowsdale Colin Dennis	Sandra Manktelow Janice Edmundson
St. Brice	Peter Armstrong	Colin Campbell Andrea Campbell	Art Page
St. John Hon. Assist.	Beth Hewson Grant Churcher	Dawn Clarke Peggy Morrison	Judy Gerus Robert Wapals

THUNDER BAY-NORTH SHORE DEANERY

<u>Parish</u>	<u>Incumbent</u>	<u>Lay Delegate</u>	<u>Alternate</u>
Marathon, Trinity			
Nipigon, St. Mary	Diane Hilpert-McIlroy	Shirlene Mowat Emma Hart	
Schreiber, St. John		Sharon Roen	Jamie Robinson Gail Johnson
West Thunder Bay Hon. Assist.	Gordon Holroyd Paul Carr	Karl Ratz Kristen McFarlane	Jeremy Devries
Thunder Bay: St. George Pastoral Worker	Deborah Everest	Janet Creighton	Ingrid Koropeski
Gathering Table	George Porter	Dale Sparkes Sharon Corston	Michelle Proudfoot Rose Jardine
St. Michael & All Angels	Charlene Scriver	Irene Wyrozub Barbara Brayshaw- Fontaine	Elaine Wright Eleanor Watts
St. Paul Deacon Assoc.	Deborah Kraft Anne Carr	Daniel Klein Carol Knox Laurie Sandham	Adrienne Davis Marty Sauer Deborah Victor
St. Stephen Deacon Assoc. Hon. Assist.	Ed Swayze Barb Fugelsang Eric Paterson	Diane Swayze	
St. Thomas	Jonathan Blanchard	Garry Barker Deanna Blanchard Bonnie Shipston	Megan Torfe

YOUTH DELEGATES TO SYNOD

	<u>Delegate</u>	<u>Alternate</u>
<u>Algoma Deanery</u>	Quinn Clement	
<u>Muskoka Deanery</u>		
<u>Sudbury-Manitoulin Deanery</u>		
<u>Temiskaming Deanery</u>		
<u>Thunder Bay-North Shore Deanery</u>	Alicia Sandham Jordan Saxberg Abby Woods	

**The 49th Session of the Synod of the Diocese of Algoma
May 2019**

COURTESIES OF THE FLOOR

COURTESIES OF THE HOUSE

TO FOLLOW

SYNOD 2019 COMMITTEE MEMBERS

	2015	2017	2019
Synod Planning	Bishop, Chair Secretary-Treasurer Ex Archdeacon Admin. Assistant Chairs of: Agenda Arrangements Resolutions Worship	Bishop, Chair Secretary-Treasurer Ex Archdeacon Admin. Assistant Chairs of: Agenda Arrangements Resolutions Worship	Archbishop, Chair Secretary-Treasurer Ex Archdeacon Admin. Assistant Chairs of: Agenda Arrangements Resolutions Worship
Agenda	Jim Schell, Chair Anne Germond Carrie Birtch Bob Derrenbacker Harry Huskins Bob Romberg Sharon Corston	Roberta Wilson-Garrett, Chair Dene Clarke Gilles Tessier Karl Ratz Harry Huskins Charlene Scriver	Joan Locke, Chair Chantal Rozon Harry Huskins Karl Ratz Susan Pincoe Claire Miller
Resolutions	Deborah Kraft, Chair Dale Sparkes Tim Perry Glen Miller Dene Clarke Janet Pike Marilyn Goodhall	Dale Sparkes, Chair Jim Schell Colin Denis Marie Loewen Bob Derrenbacker	Deborah Kraft, Chair Aidan Armstrong Kate Scott Garry Barker Beverly Boyd Glad Bryce
Arrangements	Marilyn Schmidt, Chair Eva Black Jane Mesich Liz Hamel	Marilyn Schmidt, Chair Jane Mesich Liz Hamel	Marilyn Schmidt, Chair Jane Mesich Liz Hamel
Credentials	Fran Glover, Chair Pat Brown Ed Lea Heather Manuel	Betty Whetham, Chair Mary McDonald Linda White	Betty Whetham, Chair Linda White Carolene Clarke
Worship	Jim McShane, Chair Jay Koyle (others as coopted)	Jim McShane, Chair Jay Koyle (others as coopted)	Jay Koyle, Chair Jim McShane (others as coopted)

Bishop's Charge	Marie Loewen, Chair Patrick McManus Phil Gunyon Marcia Grawbarger Doug Prebble Jayne Coy	Glen Miller, Chair Debbie DeBakker David Hardie Carrie Birtch Jesslyn Emms Patti Brace	Kelly Baetz, Chair Pam Rayment Colin Dennis Emma Hart Bev van der Jagt
Elections	Alison Weir, Chair Don Mcleod Kathleen Aitken	Pat Brown, Chair Bob Romberg Tom Linck	Jim McShane, Chair Andrea Campbell Kathleen Aitken
Vote of Thanks	Peter Smyth, Chair Chris Harper Jennifer Ames Kayla Reszitnyk Moreen Torpy	Joan Locke, Chair Jonathan Blanchard Logan Rayment Glad Bryce Mary Buie	Heather Manuel, Chair Peter Armstrong Susan Montague Koyle Laurie Sandham Quinn Clement
Orientation	Harry Huskins (Youth) Lynne Preston Jeffery Hooper	Harry Huskins	Harry Huskins

Lay Secretary

Mary McDonald

Clerical Secretary

Diane Hilpert-McIlroy

NOTICE OF MOTION FROM THE EXECUTIVE COMMITTEE OF THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA

Diocesan Matrimonial Commission

Background

The first Canadian Church Canon on Marriage was enacted by the Provincial Synod of Canada in 1880. This was revised over the years to reflect changing social norms and the consideration of the opinion of those in our Church. The great controversy in the Church in this early period was over whether a man could marry his dead wife's sister. This was resolved by the passage of *the Deceased Wife's Sister's Marriage Act* in England in 1907, but not allowed in the Church generally until many years later.

In 1967 the Canadian Church's Canon on Marriage was amended to allow for remarriage after divorce. This had been an issue of great contention within the Church for the previous fifty years and has been repeatedly debated at the General Synod sessions since 1904.

Those who were opposed to remarriage after divorce voiced concern that, if this was allowed, it might be too freely available and that individual parish priests might not exercise sufficient control over who might be remarried. To both recognize this concern on their part, and to address it in part, a compromise was struck and one of the amendments to the Canon in 1967 provided for the establishment of diocesan Matrimonial Commissions.

When a couple, one or both of whom had been previously married and divorced, approached a priest to conduct a marriage service for them, and if the parish priest wished to do this, the new provisions in the Canon required that "*the Incumbent shall investigate the application as thoroughly as possible and forward it together with a report thereon to the Ecclesiastical Matrimonial Commission*" which would grant or deny permission for the marriage to take place.

The Canon, however, did not require, but allowed for, the establishment of such a Matrimonial Commission, though almost all Canadian dioceses put one into place at once. In cases where this was not done, or later discontinued, the Canon also provides that the diocesan Bishop "*may delegate the authority to the Incumbent.*"

Over the years, as the intensity of the conflict over divorce and remarriage in the Church has lessened, almost all Canadian dioceses have discontinued the use of a Matrimonial Commission and the diocesan Bishops have authorized the priest working with the couple to decide whether or not the marriage should take place in the same way that they do with couples who have not been divorced or couples who have been living together for long periods of time.

Whether or not to discontinue the use of a Matrimonial Commission in Algoma, in light of what has been happening in the rest of the Canadian Church, has been debated a number of times in our diocesan Synods and the Executive Committee feels that it is time for our Synod to consider the matter again.

Therefore, the Motion that follows is being moved so that our Synod can consider this, but without the Executive Committee taking a position either for or against discontinuation.

For the purpose of furthering debate on the matter, it is moved, on behalf of the Executive Committee, that the Diocese of Algoma discontinue the use of the Matrimonial Commission.

Moved by: Hugh Mackenzie

Seconded by: Dale Sparkes

NOTICE OF A CANONICAL MOTION TO SYNOD 2019 ENDORSED BY THE EXECUTIVE COMMITTEE

1. Removal of the position of Registrar

Moved, that this Synod 2019 remove the position of Registrar and if approved, that Canon A-4: Registrar be deleted and Article 1 of the Constitution: Composition of Synod c) remove the word 'Registrar.'

Moved by: Garth O'Neill

Seconded by: Betty Whetham

Background

Historically, the Registrar has been elected by the Synod and the elected person must be a lawyer of at least 5 years good standing within the Bar of the Province of Ontario.

In years past, the diocesan Registrar would be responsible for maintaining records at the Synod Office, such as property transactions, clergy listings, and a record of all church consecrations. Those responsibilities are now capably handled by staff in the Synod Office.

It has become increasingly difficult to find an Algoma lawyer who is willing to take on this position, and to be able to leave their law practice to attend meetings, such as the Executive Committee.

The appointed position of a lawyer to the office of Chancellor is still significant and important for the effective operations of the Diocese.

NOTICE OF CANONICAL MOTIONS TO SYNOD 2019

ENDORSED BY THE CONSTITUTION AND CANONS COMMITTEE

1. Amendment to Canon I-3: Churchwardens

Moved that Canon I-3: Churchwardens be amended to include a new subsection under the selection of churchwardens

1(f) A churchwarden may not serve in this office in more than one parish or congregation at a time.

Moved by: The Ven. Deborah Kraft

Seconded by: Kathleen Aitken

Background

A Churchwarden serving in two different parishes or congregations at the same time might have a conflict situation arise in which they might be perceived as favouring one parish or congregation over the other and not fairly represent the interests of the other parish or congregation. If the churchwarden were to step back from the situation, then both parishes or congregations would lose the insights and wisdom of that churchwarden.

2. Amendment to the definition of incumbent in the Constitution

Moved that the present definition of incumbent (a cleric or lay person licensed by the bishop to a parish, assisted parish, or congregation) be amended to:

A cleric or lay person licensed or appointed as such by the bishop to a parish, assisted parish, or congregation

Moved by: The Ven. Dr. Harry Huskins

Seconded by: Betty Whetham

Background

The additional wording will avoid potential confusion as the Bishop issues licenses or appointments to more than incumbents to carry out the bishop's ministry in parishes or congregations.

3. Amendment to Canon F-1: Deanery Officials

Moved that Canon F-1: Deanery Officials Section 3 (b) be amended to add:

In the case where a clergy person has been elected to replace a Regional Dean who vacated the office (Canon F-1: Section 9), the partial term served will not count toward the three consecutive regular synods.

Moved by: Garth O'Neill

Seconded by: The Ven. Deborah Kraft

Background

This amendment is important to articulate so that replacement Regional Deans are treated in the same way as replacement Deanery Lay Stewards.

4. Amendment to Canon J-1: Vestries

Moved that Canon J-1: Vestries, 4. B) (iii) be amended to substitute the word financial reviewer for the word auditors.

Here is the proposed change to the section.

Business:

4 b) At the annual meeting the parishioners shall:

(iii) appoint and elect churchwardens, ~~auditors~~, financial reviewers, and other officers for the ensuing year.

Moved by: Betty Whetham

Seconded by: Garth O'Neill

Background

Auditors is a term reserved for professional audits done by accounting firms. Parishes elect a person with a financial/accounting background to review the books and to determine that the financial report is fair, reasonable, and in order.

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FOR FUTURE USE

THE INCORPORATED SYNOD
OF THE DIOCESE OF ALGOMA
FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

	Page
Review Engagement Report	1
Statement of Financial Position	2
Statement of Revenue and Expenses and Changes in Fund Balances	3
Statement of Cash Flows	4
Notes to Financial Statements	5 - 10

LAURA J. SZCZEPANIAK

CHARTERED ACCOUNTANT

631 QUEEN STREET EAST
SAULT STE. MARIE, ON P6A 2A6
E-MAIL szczepaniak@on.aibn.com

TELEPHONE (705) 759-0197
TOLL FREE (877) 361-0011
FAX (705) 759-8603

INDEPENDENT PRACTITIONER'S REVIEW ENGAGEMENT REPORT

To The Incorporated Synod of the Diocese of Algoma:

I have reviewed the accompanying financial statements of The Incorporated Synod of the Diocese of Algoma that comprise the statement of financial position as at December 31, 2018 and the statements of revenue and expenses and changes in fund balances and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Practitioner's Responsibility

My responsibility is to express a conclusion on the accompanying financial statements based on my review. I conducted my review in accordance with Canadian generally accepted standards for review engagements, which require me to comply with relevant ethical requirements.

A review of financial statements in accordance with Canadian generally accepted standards for review engagements is a limited assurance engagement. The practitioner performs procedures, primarily consisting of making inquiries of management and others within the entity, as appropriate, and applying analytical procedures and evaluates the evidence obtained.

The procedures performed in a review are substantially less in extent than, and vary in nature from, those performed in an audit conducted in accordance with Canadian generally accepted auditing standards. Accordingly, I do not express an audit opinion on the financial statements.

Conclusion

Based on my review, nothing has come to my attention that causes me to believe that the financial statements do not present fairly, in all material respects, the financial position of The Incorporated Synod of the Diocese of Algoma as at December 31, 2018, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Sault Ste. Marie, Ontario
March 20, 2019


Chartered Professional Accountant
Licensed Public Accountant

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF FINANCIAL POSITION
DECEMBER 31, 2018
(Unaudited)

	General Fund	Restricted Funds	2018	2017
CURRENT ASSETS				
Cash and term deposits - note 3	\$ -	\$ 241,256	\$ 241,256	\$ 611,150
Marketable securities - note 4	-	9,223,130	9,223,130	9,326,395
Receivables - note 5	164,244	-	164,244	202,150
Accrued interest receivable	-	16,215	16,215	12,900
Loans receivable - note 6	4,632	421,194	425,826	604,148
Mortgage receivable	-	-	-	2,331
	<u>168,876</u>	<u>9,901,795</u>	<u>10,070,671</u>	<u>10,759,074</u>
LONG-TERM ASSETS				
Real estate	<u>28,052</u>	<u>20,746</u>	<u>48,798</u>	<u>47,667</u>
	<u>\$ 196,928</u>	<u>\$ 9,922,541</u>	<u>\$ 10,119,469</u>	<u>\$ 10,806,741</u>
CURRENT LIABILITIES				
Bank indebtedness - note 7	\$ 29,279	\$ -	\$ 29,279	\$ 46,288
Accounts payable and accrued liabilities	135,665	-	135,665	94,789
Payable to (receivable from) other funds	(22,902)	22,902	-	-
	<u>142,042</u>	<u>22,902</u>	<u>164,944</u>	<u>141,077</u>
FUND BALANCES				
General Fund				
Unrestricted	1,916	-	1,916	79,192
Clergy moving fund	24,918	-	24,918	24,918
Real estate	28,052	-	28,052	28,052
Restricted Funds - note 2 & 9	-	9,899,639	9,899,639	10,533,502
	<u>54,886</u>	<u>9,899,639</u>	<u>9,954,525</u>	<u>10,665,664</u>
	<u>\$ 196,928</u>	<u>\$ 9,922,541</u>	<u>\$ 10,119,469</u>	<u>\$ 10,806,741</u>

Contingent liabilities - note 8

On behalf of the Executive Committee

Steve Germond Member

Henry Hudson Member

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF REVENUE AND EXPENSES AND CHANGES IN FUND BALANCES
YEAR ENDED DECEMBER 31, 2018
(Unaudited)

	General Fund	Restricted Funds	2018	2017
REVENUE				
Anglican Church Women	\$ 3,000	\$ -	\$ 3,000	\$ 3,000
Apportionment	1,098,333	-	1,098,333	1,153,163
Donations for Algoma Anglican	11,543	-	11,543	11,032
Interest on endowment investments	55,591	-	55,591	33,157
Miscellaneous	23,109	-	23,109	23,827
Restricted funds - note 9	-	592,349	592,349	1,117,115
	<u>1,191,576</u>	<u>592,349</u>	<u>1,783,925</u>	<u>2,341,294</u>
EXPENSES				
Algoma Anglican	23,258	-	23,258	25,969
Diocesan programs and other	76,220	-	76,220	62,174
General Synod apportionment	290,004	-	290,004	300,000
Interest and bank charges	1,762	-	1,762	1,815
Legal	10,536	-	10,536	3,784
Missions to Seafarers	9,538	-	9,538	9,396
Deanery positions	47,599	-	47,599	17,354
Printing, stationery and office	54,076	-	54,076	47,254
Property maintenance	36,415	-	36,415	54,802
Salaries, wages and benefits	607,439	-	607,439	614,840
Stipends, grants and pensions - note 10	136,396	-	136,396	102,656
Synod and consecration costs	12,000	-	12,000	36,756
Theological education assistance	16,300	-	16,300	16,050
Travel	57,309	-	57,309	47,146
Restricted funds - note 9	-	1,116,212	1,116,212	401,363
	<u>1,378,852</u>	<u>1,116,212</u>	<u>2,495,064</u>	<u>1,741,359</u>
EXCESS (DEFICIENCY) OF REVENUE OVER EXPENSES	(187,276)	(523,863)	(711,139)	599,935
TRANSFER FROM RESTRICTED FUNDS	110,000	(110,000)	-	-
FUND BALANCES, beginning of year	<u>132,162</u>	<u>10,533,502</u>	<u>10,665,664</u>	<u>10,065,729</u>
FUND BALANCES, end of year	<u>\$ 54,886</u>	<u>\$ 9,899,639</u>	<u>\$ 9,954,525</u>	<u>\$ 10,665,664</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
STATEMENT OF CASH FLOWS
YEAR ENDED DECEMBER 31, 2018
(Unaudited)

	General Fund	Restricted Funds	2018	2017
CASH PROVIDED BY (USED FOR)				
OPERATING ACTIVITIES				
Excess (Deficiency) of revenue over expenses	\$ (187,276)	\$ (523,863)	\$ (711,139)	\$ 599,935
Item not affecting working capital				
Loss (Gain) on marketable securities	-	370,745	370,745	(437,263)
Changes in non-cash working capital				
Receivables	37,906	-	37,906	(78,043)
Accrued interest receivable	-	(3,315)	(3,315)	(1,745)
Accounts payable and accrued liabilities	40,876	-	40,876	(9,673)
Payable to (receivable from) other funds	8,147	(8,147)	-	-
	<u>(100,347)</u>	<u>(164,580)</u>	<u>(264,927)</u>	<u>73,211</u>
INVESTING ACTIVITIES				
Increase in marketable securities	-	(267,480)	(267,480)	(262,814)
Loans receivable	7,356	170,966	178,322	(168,804)
Additions to real estate	-	(1,131)	(1,131)	(1,126)
Decrease in mortgage receivable	-	2,331	2,331	466
Transfer from restricted funds	110,000	(110,000)	-	-
	<u>117,356</u>	<u>(205,314)</u>	<u>(87,958)</u>	<u>(432,278)</u>
INCREASE (DECREASE) IN CASH	17,009	(369,894)	(352,885)	(359,067)
CASH, beginning of year	<u>(46,288)</u>	<u>611,150</u>	<u>564,862</u>	<u>923,929</u>
CASH (BANK INDEBTEDNESS), end of year	<u>\$ (29,279)</u>	<u>\$ 241,256</u>	<u>\$ 211,977</u>	<u>\$ 564,862</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

1. PURPOSE OF THE ORGANIZATION

The Incorporated Synod of the Diocese of Algoma ("The Diocese") is incorporated without share capital under a special Act of the Ontario Provincial Legislature. The Diocese is a not-for-profit organization and is exempt from income taxes.

2. SIGNIFICANT ACCOUNTING POLICIES

The Diocese has prepared these financial statements in accordance with Canadian Accounting Standards for Not-for-Profit Organizations.

General Fund – Real Estate

Real estate consisting of Bishophurst is reflected at nominal value. No provision has been made for depreciation on buildings since the estimated value is in excess of the carrying amount.

All other real estate, except for real estate held for future development, registered in the name of the Diocese, comprising parish churches, halls, residences, and cemeteries located within the Diocese, are reflected on the financial statements of the individual parishes and boards.

Cash and Term Deposits

Cash and term deposits consists of bank balances, short-term deposits and investments in money market instruments.

Capital Assets

Capital asset expenditures for office and computer equipment with a cost of less than \$10,000 are treated as expenditures in the period incurred.

Financial Instruments

The Diocese considers any contract creating a financial asset, liability or equity instrument as a financial instrument, except in certain limited circumstances. The Diocese accounts for the following as financial instruments:

- Cash and term deposits
- Marketable securities
- Receivables
- Loans receivable
- Mortgage receivable
- Bank indebtedness
- Accounts payable and accrued liabilities

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

2. SIGNIFICANT ACCOUNTING POLICIES (continued)

Financial Instruments (continued)

A financial asset or liability is recognized when the Diocese becomes party to contractual provisions of the instrument.

The Diocese initially measures its financial assets and financial liabilities at fair value, except for certain non-arm's length transactions.

Financial assets or liabilities obtained in related party transactions are measured in accordance with the accounting policy for related party transactions except for those transactions that are with a person or entity whose sole relationship with the entity is in the capacity of management, in which case they are accounted for in accordance with financial instruments.

The Diocese subsequently measures all of its financial assets and financial liabilities at amortized cost, except for investments in equity instruments that are quoted in an active market, which are measured at fair value. Changes in fair value are recognized in the statement of revenue and expenses.

Financial assets measured at amortized cost include cash and term deposits, receivables, loans receivable and mortgage receivable.

Financial liabilities measured at amortized cost include bank indebtedness, accounts payable and accrued liabilities.

Financial assets measured at fair value include marketable securities. The fair value of investments in publicly traded companies has been determined using the closing price at year end.

The Diocese removes financial liabilities, or a portion of, when the obligation is discharged, cancelled or expires.

Financial assets measured at cost are tested for impairment when there are indicators of impairment. Previously recognized impairment losses are reversed to the extent of the improvement provided the asset is not carried at an amount, at the date of reversal, greater than the amount that would have been the carrying amount had no impairment loss been recognized previously. The amounts of any write-downs or reversals are recognized in the statement of revenue and expenses.

Revenue Recognition

Revenue from donations and fundraising activities is recognized when received. All other revenue is recognized on an accrual basis.

Foreign Currency Transactions

The Diocese translates all of its foreign currency transactions using the temporal method. Monetary assets and liabilities are translated at the exchange rate in effect at the statement of financial position date. Other assets and liabilities are translated at the exchange rate in effect at the transaction date. Exchange gains and losses are included in the statement of revenue and expenses.

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

2. SIGNIFICANT ACCOUNTING POLICIES (continued)

Restricted Fund Balances

The Archbishop Wright Building Fund (AWBF) is an internally restricted fund to facilitate capital loans and property expenses.

The Church Workers' Transportation Fund (CWTF) is an internally restricted fund to facilitate car loans and theological education.

Special purpose funds for Local Parish and Diocesan purposes are restricted funds to support ministry and mission throughout the diocese and within local parishes.

Use of Estimates

The preparation of financial statements in accordance with Canadian accounting standards for not-for-profit organizations requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities, the disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from management's best estimates. Significant areas requiring the use of estimates relate to the determination of the allowance for doubtful accounts.

3. CASH AND TERM DEPOSITS

The Diocese holds cash balances in its restricted funds as follows: Local Parish and Diocesan purposes - \$223,401, Archbishop Wright Building Fund (AWBF) - \$12,208 and Church Workers' Transportation Fund (CWTF) - \$5,647.

4. MARKETABLE SECURITIES

Marketable securities comprise investments in publicly traded companies. Dividends, interest and fees charged by the custodian and capital gains from the sale of marketable securities are allocated among the funds on a proportionate basis. Marketable securities held in the restricted funds are as follows:

	2018	2017
Local Parish and Diocesan Purpose funds	\$7,134,092	\$7,176,135
Archbishop Wright Building fund (AWBF)	1,880,148	1,935,249
Church Workers' Transportation fund (CWTF)	<u>208,890</u>	<u>215,011</u>
	<u>\$9,223,130</u>	<u>\$9,326,395</u>

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

5. RECEIVABLES

	2018	2017
Accounts receivable	\$165,435	\$191,432
Harmonized sales tax receivable	<u>13,309</u>	<u>25,218</u>
	178,744	216,650
Allowance for doubtful accounts	<u>14,500</u>	<u>14,500</u>
	<u>\$164,244</u>	<u>\$202,150</u>

6. LOANS RECEIVABLE

Loans receivable are held in the general and restricted funds as follows:

	2018	2017
General fund	\$ 4,632	\$ 11,988
Church Workers' Transportation fund (CWTF)	17,096	13,919
Archbishop Wright Building fund (AWBF)	<u>404,098</u>	<u>578,241</u>
	<u>\$425,826</u>	<u>\$604,148</u>

7. BANK INDEBTEDNESS

The Diocese has a credit facility with the CIBC in the amount of \$250,000, secured by a general security agreement. Interest is calculated at prime + 1.5%. As at December 31, 2018, \$ 34,414 of the facility was utilized.

8. CONTINGENT LIABILITIES

The Diocese has guaranteed a mortgage held by a not for profit corporation to a maximum of \$74,368. In addition, the Diocese has guaranteed bank operating lines of credit for two parishes to a maximum of \$37,000 in total.

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

9. RESTRICTED FUNDS

	Local Parish Purposes	Diocesan Purposes	AWBF Purposes	CWTF Purposes	2018 Total	2017 Total
<u>Revenue</u>						
Capital gains (losses)	\$ (4,342)	\$ (3,932)	\$ (2,339)	\$ (260)	\$ (10,873)	\$ (23,079)
Interest						
Investments	155,012	114,836	65,279	7,275	342,402	300,642
Loans	-	-	24,147	738	24,885	24,617
Contributions	521,396	-	-	-	521,396	375,672
Fair market value adjustment on investments	(153,613)	(103,777)	(102,020)	(11,335)	(370,745)	437,263
Donations and other	-	85,284	-	-	85,284	2,000
	<u>518,453</u>	<u>92,411</u>	<u>(14,933)</u>	<u>(3,582)</u>	<u>592,349</u>	<u>1,117,115</u>
<u>Expenses</u>						
Administrative services	35,681	26,693	17,212	1,816	81,402	76,155
Disbursements for designated purposes	<u>963,034</u>	<u>68,696</u>	<u>3,080</u>	<u>-</u>	<u>1,034,810</u>	<u>325,208</u>
	<u>998,715</u>	<u>95,389</u>	<u>20,292</u>	<u>1,816</u>	<u>1,116,212</u>	<u>401,363</u>
Excess (deficiency) of revenue over expenses	(480,262)	(2,978)	(35,225)	(5,398)	(523,863)	715,752
Balance, January 1	4,540,830	3,171,588	2,541,586	279,498	10,533,502	9,817,750
Transfer to general fund	-	(110,000)	-	-	(110,000)	-
Balance, December 31	<u>\$4,060,568</u>	<u>\$3,058,610</u>	<u>\$2,506,361</u>	<u>\$ 274,100</u>	<u>\$9,899,639</u>	<u>\$10,533,502</u>

The Diocese has received numerous bequests over the years since incorporation which are recorded as assets of the above funds. The use of the bequests is either internally or externally restricted. These financial statements do not provide this classification as there are many funds where the restriction is not known.

10. STIPENDS, GRANTS AND PENSIONS

Stipends, grants and pensions include \$43,744 (2017 - \$12,950) in respect of the Diocesan grants to assisted parishes. Total stipends, salaries and grants paid through the central payroll facility of the Diocese amounted to \$2,984,858 (2017 - \$2,969,827).

11. PENSION PLAN

The Diocese participates in a defined contribution plan for its employees administered by The Anglican Church of Canada. The employees contribute 5.3% of salary and the Diocese contributes 11.9% (2017 - 11.9%). The pension expense for the year amounted to \$71,633 (2017 - \$68,746). The Diocese contributes an additional 1.3% of salary to fund a pension administration fee. The pension administrative fee for the year amounted to \$7,826 (2017 - \$7,510).

THE INCORPORATED SYNOD OF THE DIOCESE OF ALGOMA
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 2018
(Unaudited)

12. FINANCIAL INSTRUMENTS

Transactions in financial instruments may result in the Diocese assuming or transferring to another party one or more of the financial risks described below. The required disclosures provide information that assists users of financial statements in assessing the extent of risk related to financial instruments.

Market Risk

The Diocese's financial instruments expose it to market risk, in particular, other price risk which results from investing activities. Other price risk is the risk that the fair value or future cash flows of a financial instrument will fluctuate because of changes in market prices (other than those arising from interest rate risk or currency risk), whether those changes are caused by factors specific to the individual financial instrument or its issuer, or factors affecting all similar financial instruments traded in the market. The Diocese is exposed to other price risk through its investments quoted in an active market.

Credit Risk

The Diocese is subject to credit risk through receivables. Credit risk is the risk that one party to a transaction will fail to discharge an obligation and cause the other party to incur a financial loss. Management has provided for any expected financial loss on the December 31, 2018 receivables, loans receivable or mortgage receivable balances.

Liquidity Risk

Liquidity risk is the risk that the Diocese may encounter difficulty in meeting its obligations associated with its financial liabilities as they become due. It is management's opinion that the Diocese is not exposed to significant liquidity risks arising from its financial instruments.

ARCHBISHOP WRIGHT BUILDING FUND

STATEMENT OF LOANS RECEIVABLE as at DECEMBER 31ST

<u>PARISH</u>	<u>2017</u>	<u>2018</u>
Heyden, St. Mark	\$ 72,090	\$ -
Sault Ste. Marie, Holy Trinity	21,520	17,297
Bala, Trinity St. Alban	38,005	34,125
Huntsville, All Saints	249,410	219,410
Sudbury, Ascension	7,522	1,073
Sudbury, Epiphany	26,337	7,830
North Bay, Christ Church	62,191	60,109
Thunder Bay, St. Thomas	32,767	-
Thunder Bay, Gathering Table	67,649	64,254
Nipigon Parish Council	<u>750</u>	<u>-</u>
TOTALS	<u>\$ 578,241</u>	<u>\$ 404,098</u>

CHURCH WORKERS' TRANSPORTATION FUND REPORT

As of December 31, 2018, total car loans outstanding amounted to \$ 17,096 represented by 2 individual borrowers. During the past few years, the following loans were granted and processed.

<u>Year</u>	<u>Number of Loans Made</u>	<u>Total Amount</u>	<u>Year</u>	<u>Number of Loans Made</u>	<u>Total Amount</u>
2009	2	\$ 16,400	2014	1	\$ 1,468
2010	1	1,000	2015	1	11,300
2011	5	49,225	2016	2	20,500
2012	2	17,500	2017	0	-
2013	0	-	2018	1	15,000

STATEMENT OF CHURCH WORKERS' TRANSPORTATION CAPITAL - as at December 31st

	<u>2015</u>	<u>2016</u>	<u>2017</u>	<u>2018</u>
Balance at beginning of year	\$ 245,736	\$ 254,343	\$ 264,700	\$ 279,498
Interest earned:				
Loans	817	1,046	1,069	738
Deposit accounts	6,630	5,689	6,514	7,275
Fair market adjustment on held for trading investments	2,945	4,913	9,545	(11,335)
Capital gains	-	418	-	-
Less: Capital losses	(92)	-	(527)	(260)
Levy for administrative services	<u>(1,693)</u>	<u>(1,709)</u>	<u>(1,803)</u>	<u>(1,816)</u>
	<u>\$ 254,343</u>	<u>\$ 264,700</u>	<u>\$ 279,498</u>	<u>\$ 274,100</u>

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

Loans	\$ 17,096
Cash on deposit	5,647
Due from other funds	42,467
Deposits held in consolidated investment fund	<u>208,890</u>
	<u>\$ 274,100</u>

SOURCE OF CHURCH WORKERS' TRANSPORTATION FUND CAPITAL TO DECEMBER 31, 2014

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

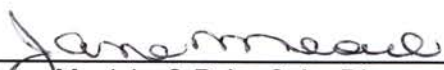
REPAYMENT FROM GENERAL FUND FOR PERSONNEL RESPONSE FUND 177,607

TRANSFER FROM ABP WRIGHT BUILDING FUND

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

INTEREST EARNED

Bank deposits/T-bills since 1968	\$ 153,199	
Car loans since 1981	<u>207,598</u>	
		360,797
Capital gains		16,192
Recovery of bad debt		2,743
Fair market adjustment on held for trading investment		18,629
Less:		
Capital losses		(9,011)
Levy for administrative services		(31,505)
Loans forgiven		(19,857)
Transfer to general fund for theological education		(127,607)
Personnel response fund (legal)		<u>(280,870)</u>
		<u>\$ 274,100</u>


Jane Mesich, C.P.A., C.A., Diocesan Treasurer

STATEMENT OF INVESTMENTS
as at December 31, 2018

CONSOLIDATED INVESTMENT FUND

Assets Held at RBC Wealth Management

Portfolio A

Amount (Book Value)	Bonds/Debs.	Interest	Maturity	Market Value
\$ 46,000	CIBC	2.35%	06/24/19	\$ 46,064
508,000	Financement Quebec	2.45%	12/01/19	511,223
508,000	Province of Alberta	1.25%	06/01/20	502,898
43,000	CDP Financial	4.60%	07/15/20	45,455
45,000	407 International Inc	4.30%	05/26/21	46,706
508,000	Province of Manitoba	1.55%	09/05/21	501,680
43,000	Hydro One	3.20%	01/13/22	44,045
37,000	Wells Fargo Financial	3.46%	01/24/23	38,120
533,000	Province of Ontario	1.95%	01/27/23	528,596
562,000	Canada Housing Trust	2.25%	09/15/23	567,305
41,000	Toronto Dominion	3.23%	07/24/24	42,105
48,000	BCIMC Realty Corp	2.84%	06/03/25	47,504
48,000	Hydro One	2.77%	02/24/26	47,196
53,000	407 International Inc	2.43%	05/04/27	50,496
48,000	Aimco Realty Investros LP	3.04%	06/01/28	47,139
170,000	RBC Private Cdn Corp		15,230 units	164,685
417,000	Bluebay Global Monthly Income Bond Fund		41,195 units	397,153
504,460	PHN High Yield Bond Fund		45,771 units	502,363
<u>\$ 4,162,460</u>				<u>\$ 4,130,733</u>

Amount (Book Value)	Stocks	Shares	Market Value
Energy			
\$ 27,877	Cdn Natural Res	820	\$ 27,011
12,301	CES Energy Solutions	2,435	7,670
23,259	Encana	1,540	12,135
12,191	Enterplus Corp	1,125	11,948
13,706	Nuvista Energy Limited	2,280	9,302
16,625	Suncor	340	12,964
Banks & Trust			
45,851	Bank of Nova Scotia	760	51,718
20,534	Brookfield Asset Mgmt	365	19,097
12,928	Intact Financial	180	17,854
24,630	Manulife Financial Corp	1,350	26,150
54,728	Royal Bank	585	54,662
23,645	Toronto Dominion Bank	730	49,538
Materials			
12,726	Agnico Eagle Mines	245	13,500
22,004	CCL Industries Inc	480	24,029
12,222	First Quantum Mineral	960	10,598
19,612	Gold Corp Inc	915	12,234
9,820	Methanex Corp	180	11,819
22,900	Nutrien Ltd	352	22,570
11,283	West Fraser Timber	215	14,499

STATEMENT OF INVESTMENTS
as at December 31, 2018

CONSOLIDATED INVESTMENT FUND

Assets Held at RBC Wealth Management

Portfolio A

Industrials

28,092	Cdn Pacific Railway	148	35,852
26,866	SNC-Lavalin Group	500	22,960
15,757	Stantec	450	13,460
23,014	Waste Connections	330	33,438

Consumer Discretionary

10,240	Dollarama	258	8,377
6,492	Gildan Activewear	350	14,504
9,252	Sleep Country Canada	400	7,988

Information Technology

14,897	CGI Group	398	33,233
11,461	Mitel Networks	13	11,360
14,297	Kinaxis Inc	175	11,533
15,915	Open Text Corp	680	30,260

Consumer Staples

6,300	Alimentation Couche-tard	355	24,108
10,325	Jamieson Wellness	420	8,959
13,596	Loblaw Cos Ltd	250	15,277

Utilities

20,724	Pembina Pipeline	545	22,078
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Investment Companies and Funds

10,926	Boyd Group Income Fund	90	10,166
267,000	RBC Investment Savings	26,700 units	267,000
863,321	RBC Private EAFE Equity Pool	88,867 units	1,148,631
364,293	RBC Private US Growth Equity Pool Fund	4,133 units	910,183
698,785	RBC Private Canadian Growth and Income Equity Pool Fund	38,395 units	764,122
290,825	RBC Private US Small Cap Equity Pool Fund	2,906 units	342,060
337,340	RBC Private US Large Cap Equity Pool Fund	32,531 units	741,126
	Equity Pool Fund		

<u>\$ 3,458,560</u>		<u>\$ 4,885,973</u>
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Cash and Treasury Bills

\$ 31,055	Cash	\$ 31,055
111,848	Cash - US	151,722
32,692	Cash - Working Capital	<u>32,692</u>

<u>\$ 175,595</u>		<u>\$ 215,469</u>
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<u>\$ 7,796,615</u>	PORTFOLIO A - Held at RBC Wealth Management	<u>\$ 9,232,175</u>
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STATEMENT OF INVESTMENTS
as at December 31, 2018

CONSOLIDATED INVESTMENT FUND

Assets Held at RBC Wealth Management

Portfolio B

\$	52,236	PH&N Total Return Bond	4,434 units	\$	49,105
	26,000	RBC Private Cdn Corporate Bond Pool	2,281 units		24,674
	8,041	RBC Private EAFE Equity Pool	722 units		9,339
	17,250	RBC Private Cdn Growth and Income Equity Pool	825 units		16,434
	12,785	RBC Private US Large Cap	803 units		18,186
	17,250	RBC Private Cdn Dividend Pool	436 units		18,570
	13,850	RBC High Yield Bond Fund	1,295 units		13,095
	17,500	Bluebay Global Monthly Income Bond Fund	1,688 units		16,278
<hr/>				<hr/>	
\$	164,912			\$	165,681
<hr/>					
\$	3,688	Cash		\$	3,688
	2,430	Cash - US			3,296
<hr/>				<hr/>	
\$	6,118			\$	6,984
<hr/>					
\$	171,030	PORTFOLIO B - Held at RBC Wealth Management		\$	172,665
<hr/>				<hr/>	

RATE OF RETURN BY ASSET CLASS - TIME WEIGHTED **PORTFOLIO A**

In this summary, the performance is calculated gross of expenses and applicable taxes but net of any commissions, using a time weighted rate of return method. For a definition of "Time Weighted Rate of Return" and further information about your rate of return, please refer to "Additional Disclosures" at the end of this statement. For the past quarter, the average interest rate paid on Canadian and U.S. cash balances was 1.539% and 2.187% respectively.

	THIS QUARTER	YEAR-TO- DATE	1 YEAR	3 YEAR	5 YEAR	10 YEAR	SINCE APR 30, 1999
Your total portfolio	-4.9%	-0.3%	-0.3%	4.5%	5.3%	6.5%	5.2%
Cash & Cash Equivalents	2.9	5.8	5.8	0.9	2.8	2.0	
Fixed Income							
Canadian	1.1	1.7	1.7	2.2	2.4	3.2	
Global	-0.8	-1.7	-1.7	4.4	-	-	
Equities							
Canadian	-10.9	-10.0	-10.0	4.2	2.5	7.1	
US	-9.9	7.6	7.6	9.3	13.5	12.8	
International	-8.3	-6.7	-6.7	4.6	5.8	6.3	

GENERAL MARKET PERFORMANCE

These five market indices provide you with a general overview of performance for select capital markets. For an explanation of each index, please refer to page 32.

118

	THIS QUARTER	YEAR-TO- DATE	1 YEAR	3 YEAR	5 YEAR	10 YEAR
Fixed Income						
Canadian - FTSE TMX Canada Universe Bond	1.8	1.4	1.4	1.9	3.5	4.2
Equities						
Canadian - S&P/TSX Capped Composite Index	-10.1	-8.9	-8.9	6.4	4.1	7.9
US - S&P 500 Index	-8.6	3.9	3.9	8.8	14.1	14.4
International - MSCI EAFE Net Index	-7.6	-6.0	-6.0	2.3	5.7	7.4
Global - MSCI World Index	-8.5	-0.5	-0.5	5.7	9.9	10.8

RATE OF RETURN BY ASSET CLASS - TIME WEIGHTED **PORTFOLIO B**

In this summary, the performance is calculated gross of expenses and applicable taxes but net of any commissions, using a time weighted rate of return method. For a definition of "Time Weighted Rate of Return" and further information about your rate of return, please refer to "Additional Disclosures" at the end of this statement. For the past quarter, the average interest rate paid on Canadian and U.S. cash balances was 1.539% and 2.187% respectively.

	THIS QUARTER	YEAR-TO- DATE	1 YEAR	3 YEAR	5 YEAR	SINCE JAN 31, 2015
Your total portfolio	-3.0%	-1.4%	-1.4%	4.3%	-	3.2%
Cash & Cash Equivalents	2.9	5.4	5.4	-0.5	-	
Fixed Income						
Canadian	0.5	0.6	0.6	2.9	-	
Global	-0.8	-1.7	-1.7	4.4	-	
Equities						
Canadian	-8.3	-7.5	-7.5	6.4	-	
US	-8.7	3.5	3.5	7.7	-	
International	-8.3	-6.7	-6.7	4.6	-	

GENERAL MARKET PERFORMANCE

These five market indices provide you with a general overview of performance for select capital markets. For an explanation of each index, please refer to page 22.

611

	THIS QUARTER	YEAR-TO- DATE	1 YEAR	3 YEAR	5 YEAR
Fixed Income					
Canadian - FTSE TMX Canada Universe Bond	1.8	1.4	1.4	1.9	3.5
Equities					
Canadian - S&P/TSX Capped Composite Index	-10.1	-8.9	-8.9	6.4	4.1
US - S&P 500 Index	-8.6	3.9	3.9	8.8	14.1
International - MSCI EAFE Net Index	-7.6	-6.0	-6.0	2.3	5.7
Global - MSCI World Index	-8.5	-0.5	-0.5	5.7	9.9

ASSETS OF P. H. B. DAWSON

Held In Trust for Diocese of Algoma

BY TD Canada Trust Company, Toronto

December 31, 2018

<u>Amount</u>	<u>Bonds/Debs</u>	<u>Par Value</u>	<u>Rate of Interest</u>	<u>Maturity</u>	<u>Market Value</u>
\$ 294,816	TD Private Cdn Corporate Bond	26,575	Units		<u>287,446</u>
<u>\$ 294,816</u>	TOTAL BONDS				<u>\$ 287,446</u>
	Stocks				
	Investment Companies and Funds				
\$ 13,990	EPOCH International Equity	1,678	Units		\$ 15,911
21,697	TD Private Cdn Diversified Yield	1,330	Units		23,725
22,724	EPOCH Private US Blue Chip Equity Fund	2,123	Units		45,228
	Pipelines				
1,564	Enbridge	80			3,393
1,903	TransCanda Pipelines	50			2,438
	Utilities				
1,884	Canadian Utilities Ltd CL A	60			1,879
884	Emera Inc	40			1,748
653	Fortis Inc	30			1,365
888	Telus	50			2,263
	Communications and Media				
1,095	Rogers Communications	30			2,099
1,166	Shaw Communications	60			1,483
899	Thomson Reuters Corp	36			2,373
	Oil and Gas				
902	Suncor Energy Inc	30			1,144
	Real Estate				
752	Riocan Reit	30			714
	Conglomerates				
963	Power Corp	40			981
	Transport & Environmental Services				
1,433	Canadian National Railway	40			4,044
	Financial Services				
2,432	Bank of Montreal	40			3,568
2,057	Bank of Nova Scotia	50			3,403
1,243	CIBC	20			2,034
820	Manulife Financial	50			969
2,242	Royal Bank of Canada	50			4,672
1,492	Sun Life Financial	50			<u>2,265</u>
<u>\$ 83,683</u>	TOTAL EQUITIES	120			<u>\$ 127,699</u>

	Cash & Equivalents	
<u>\$ 2,703</u>	Capital Cash	<u>\$ 2,703</u>
<u>\$ 2,703</u>	TOTAL CASH & EQUIVALENTS	<u>\$ 2,703</u>
<u>\$ 381,202</u>	TOTAL PORTFOLIO	<u>\$ 417,848</u>

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES

As at December 31, 2018

SYNOD TRUSTS

123

NAME	PURPOSE/INCOME TO	CAPITAL BALANCE	UNEXPENDED INCOME BALANCE	TOTAL
ALGOMA INDIGENOUS FUND	Indigenous Work - Bishop's Discretion	78,506	-	78,506
ARCHBISHOP THORNELOE MEMORIAL FUND	Income to Operations	245,158	-	245,158
ARCHBISHOP WRIGHT CAMBERSHIP FUND	Scholarships for campers to diocesan camps	8,982	558	9,540
AVERILL BEQUEST, MARGARET FRANCES	Undesignated	40,220	22,496	62,716
BALFOUR BEQUEST C.W. "A"	Income to Operations	9,111	-	9,111
BALFOUR BEQUEST C.W. "B"	Any Diocesan Need - Bishop's Discretion	5,356	7,054	12,410
BENNER ESTATE, JAMES KING	Women Full-Time Mission Work	10,110	6,546	16,656
BISHOPHURST CHAPEL	Redesign Heritage Centre to a Chapel	7,302	3,759	11,061
BISHOPHURST ENDOWMENT	Income to Operations Re: Bishophurst	25,089	10,000	35,089
BISHOP SULLIVAN MEMORIAL FUND	Income to Operations Re: Episcopal Stipend	219,802	-	219,802
BRIDEAUX MEMORIAL FUND, THE R & S	St. Matthew's, Sault Ste. Marie & Bishop's Discretion	21,856	4,310	26,166
BROWN, ROBERT	Bishop's Discretion	26,398	4,027	30,425
BULL, ARTHUR A. (ESTATE)	Bishop's Discretion	25,829	15,445	41,274
CLERGY MOVING EXPENSES	Clergy moving	5,828	41,604	47,432
CLERGY RETIREMENT ASSISTANCE FUND	Retirement Grants	29,293	36,718	66,011
CLINCH, ESTATE OF H. B.	Bishop's Discretion/Assist Student Ministry Education	757	29,791	30,548
CONTINUING EDUCATION	Continuing Education	11,570	7,138	18,708
CURACY TRAINING FUND	Curacy Training	23,281	19,996	43,277
DAWSON BEQUEST, PHB	Clergy School and Conferences	24,835	13	24,848
DAWSON JULIA ESTATE	Bishophurst Maintenance	2,499	-	2,499
DEWITT ENDOWMENT	Bishop's discretion	24,870	9,702	34,572
DIOCESAN COURT	Appropriation from Operations	3,779	12,172	15,951
DIOCESAN SYNOD	Appropriation from Operations	-	12,229	12,229
DIVINITY STUDENT FUND	Divinity Student	33,856	9,871	43,727
EDGAR, MARY SUZANNE	Children's Camping Suggested	2,264	-	2,264
EDGAR BEQUEST, MISS ANNIE	Bishop's Discretion	21,115	8,670	29,785
EDUCATION TRUST FOR CHILDREN OF CLERGY	Education for clergy's children	1,208	505	1,713
ELLIOT, THOMAS	Undesignated	33,276	22,358	55,634
EPISCOPAL ENDOWMENT	Income to Operations Re: Episcopal Stipend	107,747	-	107,747
GARBUTT, HARRY AND DERWYN FUND	Assist Emsdale Parishes	12,455	228	12,683
GENERAL PURPOSE	Undesignated Bequests	180,619	93,112	273,731
GENERAL SYNOD TRAVEL	Appropriation from Operations	8	4,789	4,797
GOOS MEMORIAL FUND	Ministry Support	875	176	1,051
GREEN MEMORIAL, EDA	Income to Operations	4,901	-	4,901
GURNEY MEMORIAL	Income to Operations	23,479	-	23,479
HANKINSON BURSARY	Bursary for summer students or student interns	3,633	811	4,444
HERITAGE CENTRE COMMITTEE	Heritage Centre	147	5,445	5,592

SCHEDULE OF ENDOWMENT, TRUST FUND AND UNEXPENDED BALANCES
As at December 31, 2018
SYNOD TRUSTS

NAME	PURPOSE/INCOME TO	UNEXPENDED		
		CAPITAL BALANCE	INCOME BALANCE	TOTAL
HESLOP TRUST, ELLIOT	Undesignated	5,372	4,159	9,531
HIGGINS, BEQUEST, BELGRAVE F.	Income to Operations	1,028	-	1,028
HOMANN BURSARY FUND	Textbook Bursaries	2,288	1,456	3,744
HOMANN LEGACY, PETER J.	Indigenous Work	70,913	94,944	165,857
HOOEY, LAWRENCE & TILLEY SCHOLAR FUND	Education Clergy/Laity, Bishop's Discretion	6,333	5,540	11,873
IRONS FUND, FREDERICK G.	Assist Emsdale Parishes	12,625	231	12,856
JOY MEMORIAL BURSARY FUND, FRANCIS W.	Assist Male Divinity Student	25,286	2,849	28,135
LAMBETH TRAVEL	Appropriation from Operations	4,819	5,090	9,909
LAYREADER'S FUND, DIOCESAN	Layreaders	767	12,453	13,220
LUCAS ESTATE, OLIVE MAUD	Undesignated	5,829	2,500	8,329
McCAUSLAND, ESTATE OF JOHN GEORGE	Algoma Mission Work	5,344	5,219	10,563
MCDERMOTT ESTATE	Religious and Charitable activities	6,349	7,009	13,358
McPHAIL ESTATE, JOHN A.	Sundry at Bishop's Discretion	450	32,313	32,763
MINISTRY 2000	Stewardship Fund	20,405	17,248	37,653
MOORE BEQUEST, MRS. SADIE	Unrestricted	16,425	14,718	31,143
MORROW, EDITH & HARRY	Theological Education	107,700	14,368	122,068
MUTUAL MINISTRY	Mutual Ministry Conference	73	1,976	2,049
A. HENDERSON MEMORIAL	New Initiatives	795	2,882	3,677
NOCK CANTERBURY FUND	Courses taken in the U.K.	5,940	3,456	9,396
PALMER, ERNEST BLANSHARD BEQUEST	Unrestricted	30,682	29,185	59,867
PROVINCIAL SYNOD TRAVEL	Appropriation from Operations	332	72	404
RICHARDS BEQUEST, BENJAMIN	Unrestricted/Bishop's Discretion	1,389	5,938	7,327
SIMMONS, CHARLES L. ESTATE	Undesignated	60	2,202	2,262
SUPERIOR NORTH TASK FORCE	Appropriation from Operations	593	233	826
SUPPLEMENTARY EMPLOYMENT BENEFIT	Appropriation from Operations	17,623	3,202	20,825
SYDNEY-SMITH, MARIA LEGACY	Income distributed by Bishop annually	5,341	71	5,412
U.S.P.G.	Bishop's Discretion, Five Purposes	7,802	438	8,240
WEIGHT, MAURICE	Undesignated	7,842	2,436	10,278
WILLIAMS, SAMUEL	Undesignated	1,051	326	1,377
WOODWARD MEMORIAL, LESLIE	Nursing Scholarship	3,857	1,775	5,632
YEOMANS, SIDNEY & ISOBEL	Divinity Student Trust	11,044	4,416	15,460
YOUNG, ESTATE OF CHARLES ANDREW	Unrestricted	117,065	61,264	178,329
YOUTH MINISTRY	Youth Ministry Work	-	1,955	1,955
		1,779,436	731,447	2,510,883
ADD: Fair Market Adjustment				547,727
				<u>\$ 3,058,610</u>

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 2018

LOCAL TRUSTS

PARISH	Capital Balance	Unexpended Income Balance	Total
ALGOMA CHURCH SOCIETY	9,684	3,824	13,508
ACW	14,993	331	15,324
ALGOMA DEANERY - General Account	2,292	1,254	3,546
ALGOMA CURSILLO	58	2,608	2,666
BALA - Trinity Church - Endowment	2,408	44	2,452
BRACEBRIDGE - Evelyn A. Thomas Memorial Fund	2,098	40	2,138
BRUCE MINES - Sale of Church	30,503	8,345	38,848
CHARLTON - St. Faith's	2,230	778	3,008
CHARLTON - Sale of Church	4,894	1,424	6,318
CONISTON - All Saints - Rectory Sale Account	7,459	161	7,620
COPPER CLIFF - St. John's - Rectory Sale Account	161,363	13,563	174,926
EMSDALE - Sale of Kearney Church	1,617	1,137	2,754
ENGLEHART - Rectory/Church Sale Account	89,833	4,443	94,276
ESPANOLA - St. George's - Rectory Sale Account	84,843	1,552	86,395
GARDEN RIVER - St. John's - Blum Endowment	5,352	107	5,459
GARSON - Good Shepherd	13,952	2,500	16,452
GARSON - CHURCH SALE	138,125	13,929	152,054
GORE BAY - Rectory Sale Account	82,959	11,741	94,700
GRAVENHURST - Gadsby Legacy	9,768	2,448	12,216
GRAVENHURST - Jack Lemon	24,612	3,894	28,506
GREGORY - Christ Church - Norris Bequest	4,541	87	4,628
HAWK JUNCTION - Sale of Church	4,569	624	5,193
HEYDEN - Sale of Church	10,988	5	10,993
LAKE OF BAYS - Rectory Sale Account	830	169	999
LITTLE CURRENT - Holy Trinity - Wilkin Mem. Fund	1,169	771	1,940
LITTLE CURRENT - Holy Trinity - Rectory Sale Account	54,992	915	55,907
LIVELY - Christ Church	1,791	1,815	3,606
MANITOWANING - St Paul	19,978	779	20,757
MARATHON - Sale Rectory	4,586	400	4,986
MASSEY - St. James - Rectory/Church Sale Account	15,002	2,336	17,338
MUSKOKA - PARRY SOUND - B.A.C.	427	606	1,033
MUSKOKA ENDOWMENT	79,700	2,619	82,319

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 2018

LOCAL TRUSTS

PARISH	Capital Balance	Unexpended Income Balance	Total
MUSKOKA - Incorporated Synod of the Diocese of Algoma	79,700	2,619	82,319
NEWHOLM - Holy Trinity	-	167	167
NEW LISKEARD - Rectory/Church Sale Account	25,405	-	25,405
NEW LISKEARD - GIC	25,611	395	26,006
NIPIGON - Endowment	841	725	1,566
NORTH BAY - St. Brice's Grant Memoriam	-	133	133
NORTH BAY - St. Brice's Grant Vision People	-	25	25
NORTH BAY - St. Brice's Murphy Food Bank	1,310	618	1,928
NORTH BAY - St. Brice's Murphy Memoriam	6,136	2,066	8,202
NORTH BAY - St. John's Cemetery	60,359	1,188	61,547
ORRVILLE - St Thomas - Landon Bequest	258,309	11,063	269,372
LAKE OF BAYS - PALMER HESSIE R.	554	1,520	2,074
PARRY SOUND, Trinity - Rectory Sale Account	52,025	956	52,981
PORT SYDNEY - Christ Church - Endowment	3,710	74	3,784
PORT SYDNEY - Christ Church - Memorial Endowment Fund	14,524	746	15,270
PORT SYDNEY - Christ Church - Rectory Sale Account	123,558	2,407	125,965
POWASSAN - St Mary - Rectory Sale Account	161,837	2,840	164,677
REDBRIDGE - Sale of land	793	11,511	12,304
ROCKSBOROUGH - St. Peter's Church	620	583	1,203
ROSSEAU - Church of the Redeemer Endowment	-	14	14
SAULT STE. MARIE - Holy Trinity - Landon Bequest	257,322	4,115	261,437
SAULT STE. MARIE - Incorporated Synod of the Diocese of Algoma	42,522	16,318	58,840
SAULT STE. MARIE - St. Luke's Cathedral - Rose	3,448	1,094	4,542
SAULT STE. MARIE - St. Luke's Deanery	11,344	-	11,344
SAULT STE. MARIE - McClure	60,320	3,641	63,961
SAULT STE. MARIE - St Luke's Cathedral - Ministry	11,332	529	11,861
SAULT STE. MARIE - St Luke's Cathedral - Edith Morrow Music	24,271	1,283	25,554
SAULT STE. MARIE - Emmaus - Rectory Sale Acct	26,635	3,355	29,990
SAULT STE. MARIE - St. Peter's - Crawford Estate	2,196	1,520	3,716
SHEGUIANDAH - St. Andrew's - Sim's Memorial	179	942	1,121
SHEGUIANDAH - St. Peter's Endowment	641	569	1,210
SILVERWATER - Sale of Church	30,591	3,887	34,478

SCHEDULE OF ENDOWMENT, TRUST FUND, AND UNEXPENDED BALANCES

As at December 31, 2018

LOCAL TRUSTS

PARISH	Capital	Unexpended	Total
	Balance	Income Balance	
ST. JOSEPH - Sale of Emmanuel Church	17,266	2,265	19,531
STURGEON FALLS - St. Mary's Magdalene Rectory Account	11,329	9,852	21,181
SUDBURY - Church of the Epiphany - Rectory	37,862	10,184	48,046
SUDBURY - Resurrection - Rectory	50,206	28,692	78,898
SUDBURY - St James - Sale of Church	74,497	5,405	79,902
SUNDRIDGE - St. Paul - Endowment	8,760	2,909	11,669
SUNDRIDGE - St. Paul - Seaborn Bequest	5,213	1,670	6,883
SUNDRIDGE - St. Paul - Rectory/Church Sale Account	4,879	109	4,988
TEMISKAMING, QUE. - Holy Trinity - Endowment Fund	2,034	1,112	3,146
TEMISKAMING, QUE. - Holy Trinity - Mission Sustenation	64,028	8,831	72,859
TEMISKAMING, QUE. - Holy Trinity - Sale of Rectory	619	725	1,344
THESSALON - Church of the Redeemer - Rectory Sale Account	52,034	13,821	65,855
THUNDER BAY - St. Paul - Sale of Rectory	170,026	1,644	171,670
THUNDER BAY - St. Stephen - Rectory Sale Account	-	1,681	1,681
THUNDER BAY - Gathering Table -St John - Rectory Sale Account	264,291	11,042	275,333
THUNDER BAY - Gathering Table -St Luke - Church Sale Account	33,676	1,240	34,916
THUNDER BAY - St Thomas	123,201	2,875	126,076
BALA/TORRANCE - Endowment	1,297	513	1,810
UFFINGTON - St Paul's Endowment	4,981	-	4,981
VANKOUGHNET - Elliot Endowment	505	-	505
VANKOUGHNET - Cemetery	1,026	705	1,731
WAWA - St. Paul	55,305	9,385	64,690
WHITE RIVER - All Saints - Rectory Sale Account	193	1,266	1,459
WHITEFISH FALLS - St. Augustine's	10,144	510	10,654
	<u>3,167,081</u>	<u>278,588</u>	<u>3,445,669</u>
Add: Fair Market adjustment			<u>614,899</u>
			<u>4,060,568</u>

SELECTED STATISTICS - 2017 DIOCESE OF ALGOMA												
DEANERY	Total number on parish rolls	Communicants During Easter	Average total attendance at Sunday Service	Number of Envelope Subscribers	of Electronic offering donors	of other identifiable givers	Baptisms	Confirmation	Received from other communions	Marriages	Funerals	Open & Regular Offerings
Algoma	2,236	619	441	294	128	137	14	10	0	14	46	\$758,881
Muskoka	3,114	1401	788	765	144	656	23	3	0	16	64	\$1,037,949
Sudbury- Manitoulin	1,761	959	522	428	99	397	25	11	3	10	46	\$784,791
Temiskaming	1,017	719	353	328	97	339	12	5	3	8	23	\$690,655
Thunder Bay-North Shore	1,801	1,913	587	513	279	322	38	22	5	14	58	\$1,094,689
TOTALS	9,929	5,611	2,691	2,328	747	1,851	112	51	11	62	237	\$4,366,965

SELECTED STATISTICS - 2017													
DIOCESE OF ALGOMA													
		Total number on parish rolls	Communicants During Easter	Average total attendance at Sunday Service	Number of Envelope Subscribers	Number of Electronic offering donors	Number of other identifiable givers	Baptisms	Confirmation	Received from other communions	Marriages	Funerals	Open & Regular Offerings
1050	St. Saviour, Blind River	125	23	18	19	15	6				4	1	34,874
1051	Church of the Redeemer, Thessalon	103	51	24	21	4	6	4			2	2	30,342
1160	St. James, Goulais River	66	28	28									36,507
1190	Christ Church, Sault Ste Marie	308	82	82				3	5		2	2	106,526
1191	St. Peter, Sault Ste Marie	90	14	14									37,734
1220	Holy Trinity, Sault Ste Marie	159	72	46	40	15	22					4	112,525
1251	St Mark, Heyden	19		12									11,620
1252	St John, Garden River	458	33	9	7			5			1	3	12,651
1280	St. Luke's Cathedral, Sault Ste Marie	432	40	82	94	38	28				4	25	165,364
1310	Emmaus, Sault Ste Marie	301	145	87	69	46	52	1	5			2	160,440
1340	St. Joseph & St. George, Echo Bay	107	115	24	30	10	23	1			1	6	34,303
1400	St. Paul, Wawa	22	9	8	14							1	8,534
1402	All Saints, White River	46	7	7									7,462
TOTALS		2,236	619	441	294	128	137	14	10	0	14	46	758,881

SELECTED STATISTICS - 2017						Number	Number						
DIOCESE OF ALGOMA		Total		Average	Number	of	of						
		number	Communicants	total	of	Electronic	other			Received			Open &
	MUSKOKA	on	During	attendance	Envelope	offering	identifiable			from other			Regular
	DEANERY	parish roll	Easter	at Sunday Service	Subscribers	donors	givers	Baptisms	Confirmation	communions	Marriages	Funerals	Offerings
2030	Trinity-All Saints, Bala	131	49	33	24	7	19	2			1	2	45,881
2060	St. Thomas, Bracebridge	250	135	79	129	32	75	3			3	6	181,497
2360	St. Stephen, Vankoughnet	9		15	9								1,239
2361	St. Peter's Chapel, Rocksborough	6		4	3	3							840
2120	Good Shepherd Parish, Emsdale	185	39	39	27		19						41,329
2150	St James, Gravenhurst	136	58	48	40	35	20	4	3		1	2	89,768
2151	Holy Manger, Barkway	7		6	6								1,690
2180	All Saints, Huntsville	456	166	89	86	55	65	3			3	23	197,606
	North Muskoka Pioneer												
2181	St. Paul's, Grassmere (summer)	42	0	18			36					1	4,982
2182	Christ Church.,Ilfracombe	22		30									10,364
2184	St. John, Ravenscliffe	107	16	16									7,714
2185	St. Mary's, Aspdin	12		13			8						2,158
2210	Lake of Bays Parish	125	98	80	70	12	25	3			2	5	59,309
2240	St. Mark, Milford Bay	49	26	14			0	4				1	14,674
2241	St. James, Port Carling	68	27	16	13		17				1	1	17,660
2332	Christ Church, Gregory	31	0	27	24		19	2			2	1	23,564
2270	Trinity, Parry Sound	224	136	42	67		39	2			1	2	86,723
2300	Christ Church, Port Sydney	19	16	16									42,212
2302	St. George, Falkenburg	50	16	16									14,176
	Parish of St. Stephen												
2331	Redeemer, Rosseau	231	204	31	46		45				2	13	91,122
2333	St. Thomas, Ullswater	74	77	15	24		6					3	15,543
2334	Christ Ch., Windermere	418	169	32	122		213						36,580
2335	St. Thomas, Orrville	101	63	9	26		7						9,806
2440	Almaguin Parish:	185	106	39	27		19						
2443	St. George's, Magnetawan(summer)	30		13	10								4,769
2444	Grace Church, South River	112		26	12		10					4	31,362
2445	St. John, Eagle Lake	34		22			14						5,381
	Totals	3,114	1401	788	765	144	656	23	3	0	16	64	1,037,949

SELECTED STATISTICS - 2017													
DIOCESE OF ALGOMA		Total		Average	Number	of	of						
		number	Communicants	total	of	Electronic	other			Received			Open &
	SUDBURY-MANITOULIN	on	During	attendance	Envelope	offering	identifiable			from other			Regular
	DEANERY	parish roll	Easter	at Sunday Service	Subscribers	donors	givers	Baptisms	Confirmation	communions	Marriages	Funerals	Offerings
3030	St. Albans, Capreol	92	177	34	39	5	12	3	3			1	56,328
3060	St. John, Copper Cliff	159	85	24	42	6	89	3					52,240
3090	St. George, Espanola	83	21	21									26,902
3121	St. John, Kagawong	42		21	23		3	1				1	29,157
3123	All Saints, Gore Bay	106		22	24			1				3	24,568
3130	Elliot Lake, St. Peter's	64	45	40	44		58			3		9	54,040
3150	Holy Trinity, Little Current	48	17	17									44,758
3180	Christ Church, Lively	196	66	27	36	5						1	72,914
3211	St. Paul's, Manitowaning	26	13	20	20	2	6						19,174
3212	St. Francis of Assissi, Mindemoya	104	45	28	26	5	14					1	45,518
3300	Ascension, Sudbury	350	154	93	75	51	169	5				5	131,002
3330	Epiphany, Sudbury	245	281	80	99	25	46	2	8		7	18	193,178
3393	All Saints, Coniston	94	55	27				10			3	7	24,972
3420	St Christopher, McGregor bay	152		68									6,506
3430	St Thomas, French River												3,534
TOTALS		1,761	959	522	428	99	397	25	11	3	10	46	784,791

SELECTED STATISTICS - 2017													
DIOCESE OF ALGOMA													
		Total number	Communicants	Average total attendance	Number of Envelope Subscribers	of Electronic offering donors	of other identifiable givers			Received from other			Open & Regular
	TEMISKAMING DEANERY	on parish roll	During Easter	at Sunday Service				Baptisms	Confirmation	communions	Marriages	Funerals	Offerings
NORTHERN LIGHTS													
4030	Christ Church, Englehart	50											23,496
4060	St. Paul & St. John, Hailebury	138	30	30	48		20	1			2		81,181
4061	St. James, Cobalt	46	52	13	15		12						18,122
4062	St Simon, Temagami	19	43	14	17		11						13,048
4120	Christ Church, North Bay	207	127	64	63	14	58	1				5	160,362
4150	St. Brice, North Bay	223	91	87	71	17	97	3	5	3	2	6	145,505
4180	St John Divine, North Bay	144	83	55	39	34	52	3			2	9	105,411
4210	St. Mary's, Powassan	20	27	15	10	6	3	3				2	21,898
4211	St. Peter's, Callander	50	46	28	34	10	44				1		43,833
4213	St. Albans, Restoule	19	13	11	6	4	38	1					22,459
4240	St Mary Mag, Sturgeon Falls	84	201	30	23	12					1	1	49,014
4242	Holy Trinity, Temiskaming, QC	17	6	6	2		4						6,327
	Totals	1,017	719	353	328	97	339	12	5	3	8	23	690,655

SELECTED STATISTICS - 2017													
DIOCESE OF ALGOMA		Total		Average	Number	of	of						
	THUNDER BAY/NORTH SHORE	number	Communicants	total	of	Electronic	other			Received			Open &
	DEANERY	on	During	attendance	Envelope	offering	identifiable			from other			Regular
		parish roll	Easter	at Sunday Service	Subscribers	donors	givers	Baptisms	Confirmation	communions	Marriages	Funerals	Offerings
5060	Trinity, Marathon	17		5									2,952
5090	St Mary, Nipigon	127	79	64	69	5	42	5	6		1	5	87,157
5120	St. John, Schreiber	121	29	13	13	15	7	1				3	22,595
5150	St. George, Thunder Bay	53	229	30	20	6	4	2				3	48,038
5180	St. John, Thunder Bay	102	120	45	27	28	81	2				5	91,205
5210	St. Luke, Thunder Bay	167	100	51	72	13	0	0	6		1	2	101,942
5240	St. Michael, Thunder Bay	89	226	82	84	40	40	4	3		2	4	122,689
5270	St. Paul, Thunder Bay	532	455	139	70	96	101	11	5	5	7	12	280,307
5300	St. Stephen, Thunder Bay	156	58	3	31	19	25	1	2		2	11	49,408
5330	St. Thomas, Thunder Bay	212	514	97	99	23		6			1	8	181,392
5360	PARISH OF WEST THUNDER Bay												
5362	St. James, Murillo	70	25	17	16	8	10					3	24,131
5363	St. Mark, Rosslyn	155	78	41	12	26	12	6				2	82,872
	Totals	1,801	1,913	587	513	279	322	38	22	5	14	58	\$1,094,689

Report of the Executive Committee

The parish delegates who gather in the meeting of the sessions of the Synod once every two years set the policy of The Incorporated Synod in its work of furthering the mission and ministry of the Diocese. The Executive Committee exists in order to oversee the implementation of this policy and to make other policy decisions necessary to the carrying out of our Christian mission in the most effective way. The Committee routinely receives Sub-committee reports, financial reports, and parish reports. Major property transactions dealt with by the Executive can be found on pages 230-231.

The Executive Committee consists of the Bishop, the Dean, the Archdeacons, the Chancellor, the Registrar, the Lay Stewards from each deanery, the Regional Dean of each deanery, one lay member and one clerical member who may be appointed by the Bishop, ACW President, Diocesan Representative on the Anglican Council of Indigenous Peoples and one elected youth delegate.

Meetings:

The present Executive Committee held six meetings since the 48th Synod of May 2017.

- | | | |
|----|------------------------|---|
| 1. | May 5, 2017 | A meeting during the 48 th Synod |
| 2. | November 15 & 16, 2017 | Villa Loyola, Sudbury |
| 3. | March 21 & 22, 2018 | Villa Loyola, Sudbury |
| 4. | June 6 & 7, 2018 | Villa Loyola, Sudbury |
| 5. | November 7 & 8, 2018 | Villa Loyola, Sudbury |
| 6. | March 20 & 21, 2019 | Villa Loyola, Sudbury |

The Executive Committee also had one teleconference call and two email polls.

1. August 18, 2017 – email poll
2. February 20, 2018 – email poll
3. October 16, 2018 – teleconference call

Important Decisions:

1. Muskoka Ministry Transition Team (MMTT)

The Bishop appointed the Muskoka Ministry Transition Team (MMTT) to help in the work of implementation of the Muskoka Deanery re-structuring. The committee reported to Executive at each meeting. Executive gave MMTT authorization to recommend parish alignments outside of the recommendation in the Report of Reorganization of Ministry in Muskoka providing such alignments are consistent with principles of reorganization.

In addition the Bishop appointed a property coordinator for one year to manage the sale of properties in the Deanery of Muskoka.

The MMTT report is located on pages 201-204.

2. Medical Assistance in Dying (MAID)

The Bishop appointed a committee to study the issue of medical assistance in dying and our pastoral response to those affected as requested by Synod 2017.

The committee reported to Executive numerous times.
The MAID report is located on pages 205-227.

3. Drug and Alcohol Addiction

The Bishop appointed a committee to study the issue of drug and alcohol addiction as an area of missional action as requested by Synod 2017.

The committee reported to Executive numerous times.
The Drug and Alcohol Addiction Committee report is located on pages 149-168.

4. Applications to the Anglican Foundation

The Foundation accepts up to two applications each meeting from each diocese. The Foundation has two meetings a year and the deadline dates for the applications are April 1 and September 1. Starting in September 2017, parishes that apply for funding from the Anglican Foundation must be current donors. Executive is recommending that all parishes in the Diocese become yearly donors to the Foundation. The yearly donation fee is \$50. Over the past two years the following received Executive approval to apply to the Foundation:

- 1) Canadian Lutheran Anglican Youth (CLAY) – Support the Bishop's letter of support for the application from CLAY.
- 2) St James', Gravenhurst – Support the application for a grant to install a lift.
- 3) St Paul and St John, Haileybury – Support the application for a grant for the construction of the new parish hall.
- 4) Church of the Ascension, Sudbury – Support the application for a grant to replace the front doors.

5. Cemetery Transfers

Executive passed a motion to stream line the transfer of cemeteries to local municipalities which is the preferred option. They authorized the Bishop to act on behalf of the Executive Committee without further approval in executing any legal documents.

6. Amalgamations, Closures and Dissolutions

- a) St George's, Falkenburg
- b) St Mark's, Heyden

- c) St Peter's, Rocksborough
- d) Closure of St Luke's, Thunder Bay and St John's, Thunder Bay
- e) Establishment of the new church, Gathering Table, Thunder Bay

7. Accessibility for Ontarians with Disabilities Act (AODA)

The Bishop appointed an AODA committee. They have just begun their work and will be reporting to subsequent Executive committees and Synods.

8. Residential Schools Settlement Fund Refund

The diocese received a refund of \$78,000 from the residential schools settlement fund. Executive created the Algoma Indigenous Fund with this refund. Both the capital and the annual earnings in this fund can be expended for the furtherance of Indigenous Ministry in Algoma at the Bishop's discretion.

9. Synod Office Study

Executive engaged in a conversation with Susan Abell, consultant. She had spent time in the Synod Office reviewing operations, position descriptions, and meeting with staff to discuss challenges in their roles. Her engagement with the Executive Committee was to share some of her thoughts and to answer questions.

10. Property Administrator Position

The diocese is experiencing a large increase in property transactions with the reorganizations happening across the diocese. Executive Committee approved the creation of a Property Administrator position for 2 years to move property matters forward and that the position be funded by the proceeds of the sales of property.

11. Threshold Amount of Building Projects

Executive approved an increase from \$25,000 to \$40,000, if funds are on hand, in the threshold amount at which a project will be considered by Deanery Officials.

12. Diocesan Court

The office of the registrar has been vacant for a long period of time. Recognizing this, Executive approved that in the absence of a Registrar (the Office provided for under Canon A-4) the Clerk of the Court shall carry out the functions of the Registrar relating to the Diocesan Court (Canon B-2), and in the Rules of the Diocesan Court, and as may be contained in the Court Manual and other usages put into place by the Diocesan Court.

13. Property Transactions

- 1) St Paul and St John, Haileybury – Approve the building of a new detached hall and to release funds from St John's, New Liskeard for this purpose.
- 2) St Christopher's, McGregor Bay – Approve the installations of new docks.
- 3) Gathering Table, Thunder Bay – Approve an accessibility building project and to release funds from the sale of St Luke's, Thunder Bay in the amount of \$ 45,000 for the project.
- 4) St Luke's Cathedral, Sault Ste Marie – Approve the purchase and installation of a digital reader board.
- 5) St Luke's Cathedral, Sault Ste Marie – Approve the purchase of a pipe organ.
- 6) St Ambrose, Baysville – Approve the installation of a commercial wheelchair lift for the entrance into the worship space.
- 7) Bishophurst, Sault Ste Marie – Approve the renovations to the upstairs bathroom and the release of funds from reserves.
- 8) St Paul's, Thunder Bay – Approve the purchase of an organ.

14. Approval of Diocesan Financial Statements and Budgets

Approved the Diocesan Financial Statements for December 31, 2017 and December 31, 2018.

Approved the Diocesan Budget for 2018 and 2019.

15. General Ratification

Many other matters dealt with by your Executive Committee will appear in the Advisory Committee Reports. By acceptance of this Report, your Executive Committee requests ratification of all actions taken by it on your behalf since the 2017 Synod.

Understanding Addiction

Addiction is often used informally to describe a behaviour that is consuming, habitual, and has an emotional or physical discomfort or withdrawal when it is stopped.

The Centre for Addiction and Mental Health has a simple way of describing addiction using 4 Cs:

1. The presence of a **Craving**, the yearning for the substance.
2. **Control** is affected. The amount and frequency of using a substance is impaired and the tendency is to use more and use it more frequently.
3. There is a **Compulsion** to use. Compulsion is a drive that seems stronger than our conscious, logical self. The experience is that there is diminished self-control in the substance's use. The user experiences the addiction as "bigger than them."
4. The negative **Consequences** do not seem enough to stop the behaviour.

When we think of addiction, it is common that we think of alcohol and substance abuse (drugs, prescription drugs, marijuana), but in our research and discussions of this topic, we see that addiction goes beyond these two areas. The 4Cs can be applied to problematic eating, spending, videogames, internet use, sex, pornography, and gambling.

Many people describe this as a self-control problem but we see that addiction is far more complicated than that.

The impact of addiction can be mild (e.g. being hungover, late for work, priorities put aside or neglected) to severe (e.g. homelessness, poor health and illness). Harmful consequences can build up over time. Part of what is alarming with addiction is that even the harmful consequence does not necessarily change the addictive behaviour. Some of the harmful consequences include injuries that occur under the influence (e.g. falls, accidents, conflicts with others); feelings of anxiety, irritability, depression; blackouts; increased irrational thinking; spending money on the addiction rather than on life essentials; neglecting or creating conflict in personal relationships; legal problems related to addiction; loss of hope, feelings of shame, feelings of emptiness.

A frequent feature of addiction is the denial that there is a problem. The outsider may witness unexplained inconsistencies in a person's behaviour: moodiness, irritability, volatility, contradictions and inconsistent behaviours, irresponsibility, deception, relationship conflict, and the addictive behaviour itself may be visibly apparent and observed. But when the concern is brought up there can be a denial that it is a problem despite the reported negative effects on the individual or the people around the individual.

When the individual is aware of the addiction problem, and they desire to change the behaviour, even then, it is difficult to stop. As an individual admits to the

addiction and makes changes, it is common that relapses, or returning to the addiction, occur. Addiction is a powerful force. Many people who struggle with addiction say that it often takes “hitting rock bottom”, hitting dire consequences such as marital breakdown or job loss, that wakes them up to the need to get help and change.

Causes and Risk Factors

People become addicted due to a combination of factors.

We believe that some inherit a vulnerability to the addictive property of drugs and alcohol. According to National Institute of Health (NIH, 2010), genes account for approximately 50 % of an individual’s risk of becoming addicted.

In addition, by nature of our brain’s wiring and chemistry, addictive substances and activities can stimulate the “feel good” function in the brain. This involves the release of the neurotransmitter dopamine, a chemical in the brain involved in pleasure and reward.

Our environment is also a significant factor in addiction. The attitude of our society, community, families and peers towards addictive behaviours and substances teaches us that it is behaviour that is acceptable or not. For example, some homes may never have the presence of alcohol, while others may have empty beer bottles as a common sight on a Sunday morning after the adults have had a party. Exposure to these visuals and behaviours, common or not, will influence our acceptance of an addictive behaviour.

We see stress as a common influence of addiction. Those who are marginalized, poor, suffer prejudice, have experienced trauma, neglect, or social isolation, are at higher risk to use negative coping strategies of alcohol and drugs to cope with the emotional suffering and discomfort. Traumatic childhood experiences result in neuro-developmental changes and emotional damage. (Felitti, 2004). These highly negative emotional states can predispose one to be strongly motivated to seek relief.

More than 50 % of people with substance use disorders have also had mental health problems at some point during their lifetime. When people have mental health problems, even limited substance use can worsen the problem. People may turn to substances as a way of coping with difficult emotions or situations or uncomfortable states due to mental illness. They start to rely on substances to regulate their uncomfortable moods and emotions.

Researchers have tried various ways to sort out the complex causes of substance use problems. One way is to ask which factors put people at risk and which protect them against substance use problems. Since substance use often begins in youth, research has focused on this age group.

Risk factors for substance use problems in youth include:

- alcohol or other drug problems among family members
- poor school performance
- poverty
- family conflicts, chaos or stress regardless of socioeconomic status
- having friends who drink or use drugs
- not fitting in socially or being excluded because of factors such as race, ethnicity, gender, or sexual orientation
- emotional, physical or sexual abuse
- experiencing discrimination or oppression.

The protective factors for substance use problems include:

- having a positive adult role model
- good parental or other caregiver supervision
- connected positive relationships
- having a strong attachment to family, school and community
- having goals, purpose, and dreams
- being involved in meaningful, well-supervised activities (e.g., sports, volunteer work)

Some Information on the Brain:

Addiction occurs for many reasons. As our understanding of the brain deepens and grows, so too is our understanding of how addiction happens in the brain. We know the brain to be highly adaptive and while the addictive substance's use may initially be a choice, the brain attempts to adapt to its presence in effort to function normally. Over time, as use continues, behavioural choice is lessened as neurobiological changes occur.

These three parts of the brain are severely impacted by addiction (National Institute on Drug Addiction, NIDA, 2014):

1. The brain stem: this controls bodily functions such as breathing, sleeping and heart rate.
2. The cerebral cortex: this controls higher functions such as decision-making, planning, and processing of sensory information.
3. The limbic system: this is the body's emotional reward circuitry and controls our ability to experience pleasure and motivation for survival sustaining activities (e.g. eating, sex).

We have billions of neurons in the brain. They send electrical impulses converting them to chemical signals and releasing neurotransmitters (chemical messengers) to the next neuron. Communication between neurons functions to control behaviour, thinking, mood and movement. Drugs of abuse have chemical structures that mimic natural neurotransmitters thus interfering with normal neuronal processing. Thus, neurotransmitters may be released in excessive amounts creating greater pleasure than naturally pleasing activities, or the normal chemical reuptake is prevented

leaving an excessive amount of neurotransmitter in the system, thereby affecting the behaviour of other communicating neurons (NIDA, 2013).

Naturally, the brain has mechanisms to maintain survival behaviours. It contains mechanisms of pleasure and reinforcement to maintain our motivation in these survival behaviours. Addictive substances interfere with this function.

There are three neurotransmitters that are significantly affected:

1. Dopamine: this is responsible for incentive, reward and motivation and is the key neurotransmitter involved in addiction. Drugs of abuse activate reward pathways, releasing excessive dopamine. Dopamine surges produce euphoria, strong behavioural reinforcement and cravings or compulsions to perform certain behaviours. Dopamine depletion, along with disruption in other neurotransmitters, reduces one's ability to experience pleasure explaining why binges, cravings, and tolerance are a common occurrence with addictive substances. (NIDA, 2013).
2. Serotonin: this is responsible for sleep, sensory experiences and our sense of well being. We see decreased levels with intoxication, depression, anxiety, poor impulse control, aggression and suicidal behaviour.
3. Glutamate: this is the primary excitatory brain neurotransmitter stimulating brain cells to fire. This is a key neurotransmitter involved with learning and memory and has been implicated in the perpetuation of addiction. It seems involved in reinforcement and conditioning, craving and relapse.

Thus, we see that there is a delicate balance in the brain that is affected by addiction. This understanding is helpful and explains why it is not simply an issue of self-control and will power.

Do I have an addiction problem?

Screening

There is a useful screening tool, the CAGE, which can help to quickly identify a substance use problem or determine the level of dependence.

CAGE questions:

- Have you ever tried to **C**ut down on your drinking or other drug use?
- Have you ever felt **A**ngry at or annoyed by someone else's comments about your drinking or other drug use?
- Have you ever felt **G**uilty about your drinking or other drug use?
- Have you ever used alcohol or other drugs as an **E**ye-opener—that is, have you used first thing in the morning?

Once a substance use problem is identified or suspected, consider these areas:

- the degree of use
- the consequences of use
- the person's readiness to engage in change.

(We recognize the helpfulness of using this tool for any addictive behaviour).

Getting help

There is no “one-size-fits-all” approach to addiction treatment and recovery.

Choosing the appropriate treatment depends on the severity and type of addiction. Sometimes the addiction has so strongly taken hold of a person’s life that change requires a removal from every day life and an inpatient treatment facility is necessary. These tend to be 21 or 28 day programmes. Community, family and peer support is extremely helpful in treating addiction. Key to recovering from addiction is the person’s motivation to change.

Self help

Self-help: Some people with addiction problems are able to make changes on their own using self-help materials (e.g., self-help books and websites).

Self-help groups: Self help groups support people who are working to change their addictive behaviours. The oldest and largest self-help organization is Alcoholics Anonymous (AA). This uses a 12-step approach to recovery and sobriety. The 12-step philosophy has similar groups for narcotic addiction (Narcotics Anonymous-NA), sex addiction (Sexaholics Anonymous-SA), food addiction (Overeaters Anonymous-OA), and codependency (Codependents Anonymous-CoDa). Today, there are many self-help groups with various philosophies and approaches for people with addiction problems.

Harm reduction

To reach out to people who may not be ready, willing or able to give up substances, some treatment programs have adopted a harm reduction approach.

Examples of harm reduction strategies include:

- helping people learn safer ways to use substance
- helping people learn how to recognize the signs of an overdose
- providing clean needles for injection drug use to reduce transmission of infections such as HIV/AIDS and hepatitis C through needle sharing
- helping to ensure that people’s basic needs, such as for food, shelter and medical care, are met
- substituting a safer drug for the one a person is using (e.g., substituting methadone for heroin)

Counselling

Counselling comes in a variety of forms, including individual, group, **couples and family therapy**. Counselling generally aims to:

- increase people’s awareness of how substance use affects their lives, their relationships, and what puts them at risk of substance use and how to reduce substance use.
- help people examine their thoughts and emotions and develop self-awareness.
- help promote physical, emotional and spiritual wellness
- help people manage cravings and temptations to use substances
- help people identify triggers and stressors which influence addictive

- behaviours
- help people find ways to meet people and form relationships that aren't focused on substance use.

Alcohol and other drug education

Alcohol and drug education can help people learn about the effects of alcohol and drugs, and support people in making informed choices. Alcohol and drug education to family members is also helpful.

Medications

Treatment using medications, often paired with counselling, is also an addiction treatment option.

Here are some available options:

- a nicotine patch, gum or an inhaler, or taking bupropion (Zyban) for smoking cessation
- methadone or buprenorphine for people who are dependent on heroin or other opioids.
- Naltrexone (Revia) can reduce cravings to drink in people who are alcohol dependent. Naltrexone can also be used to block the effects of opioids.
- Disulfiram (Antabuse) which causes people to feel sick and nauseous if they drink alcohol, can be used to treat alcohol dependence.

Withdrawal Management

People sometimes need short-term help dealing with substance use withdrawal. Withdrawal management helps them manage symptoms that happen when they stop using the substance. It helps prepare clients for long-term treatment. Clients also learn about substance use and treatment options.

Why This Matters?

Approximately 21.6% of Canadians (about 6 million people) met the criteria for a substance use disorder during their lifetime. Alcohol was the most common substance for which people met the criteria for abuse or dependence at 18.1%.

More Canadians had symptoms of cannabis abuse or dependence in their lifetime (6.8%) compared with other drugs (4.0%). This is the first time a national rate of cannabis abuse or dependence has been assessed (Statistics Canada, 2012).

It is likely that we are all affected in some way by addiction. It may be our own susceptibility or struggle, or that of a loved one, a family member or friend. It is a problem that can be hidden and denied in our community and families. It is a problem that carries stigma, shame, and isolation.

We believe by sharing information and resources, we will all be better equipped to help one another as Christ calls us to do.

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**Respectfully submitted by
Members of the Addictions Committee**

(Co-Chairs)

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NOTE: The Committee has prepared an extensive list of resources for those seeking assistance. It will be posted on the Diocesan website as an appendix to their report in the Convening Circular. It will be available on the "Synod Notes" page under Diocesan Synod.

FINAL VERSION: January 21, 2019

**Addictions in Scriptural and Theological Perspective:
A Rationale for Pastoral Ministry¹**

Rev. Dr. Derek Neal
St Simon's (Temagami) and Holy Trinity (Témiscaming)
Deanery of Temiskaming
Diocese of Algoma Addictions Committee

I. Introduction

Addiction has the power to destroy lives; recovery from addiction is a kind of rebirth. These powerful realities create, in those moved by compassion, a desire to assist addicted persons. The church, at its best, can be a refuge and a site of transformation.

However, well-intentioned people within the church, whether ordained or lay persons, often are tempted to assess situations, imagine possibilities or launch themselves into practical action without a clear sense of how the church's response proceeds from different premises than do those of secular institutions, though it may contribute toward the same goal. The church's mission is, above all, to bear witness to Jesus Christ. Approaches that are not grounded biblically and theologically in this truth run the risk of duplicating, in a weak fashion, the efforts of secular recovery work as experienced in counselling, psychotherapy, and other holistic modalities. In contrast, where the church stands on its sure foundation in Christ and proceeds where he leads, we are given a perceptive humility about the specific boundaries of our action, and the basis for a relationship that is in its own way sacramental, pointing the way to the relationship between God and humankind realized in Jesus.

This rationale sets out the theological **principles** and biblical **basis** of a Christian approach to addictions ministry. It is not a handbook for the practical implementation of such ministry; that is for someone else to write, and should follow a sincere engagement with what is explained here. The rationale concentrates on substance addiction (alcohol and other drugs) since that was the original mandate of the committee for which it was written, and because these are the forms of addiction whose mechanisms are at present best understood. Most of its

¹ I wish to thank in particular The Rev'd Dr Timothy Perry and The Rev'd Leigh Silcox for their helpful comments on earlier drafts of this document, as well as the other members of the Diocese of Algoma Addictions Committee for their support, suggestions and affirmations.

content is nonetheless applicable to other addictive or addiction-like behaviours currently being discussed.

The text does not assume any personal experience of substance addiction on the part of the reader, though it recognizes that there are many ordained and lay persons with such experience.

II. God's Purpose: Wholeness and Abundant Life

Theologically, the point of departure for ministry in the area of addictions is the recognition of God's completely loving purpose in creation, and of God as the source of all life.

God's purpose in creation is of a whole and balanced cosmos in which human beings, in perfect relationship to the rest of creation, enjoy dominion (responsible stewardship) without exploitation or danger. This is at the heart of the Creation stories in Genesis (Gen. 1.1–2.25). God's purpose is, therefore, life, and it is a life of wholeness and health.

An appreciation of creation, however, also requires an appreciation that the world as we know it, in the relationships between living things, is not according to God's intention. This is the truth dramatized in the stories of the Fall and its aftermath in Genesis (Gen. 3.1–24; also arguably 4.1–16). The disobedience of humankind, upsetting the relationship between humans and God, consequently throws all relationships between other living creatures out of balance. The exploitation and misuse of the natural world by humans for their own purposes is the furthest extreme of this disordered relationship, signified elsewhere in creation by hunger, predation, illness and suffering. These are not part of God's purpose.

As a consequence we live in a world where naturally occurring substances (such as the alkaloids in certain plants) exist for various adaptive purposes, including defense against predation. Alcohol comes from the chemical alteration of naturally occurring sugars. Humans, over millennia of culture, have learned to use these substances to alter their own perceptions, whether for comfort or in the pursuit of transcendent experience; such uses are traceable to the earliest records of human history. Yet these same chemical compounds may interact with the human physiology to produce powerful addictive effects. Both the existence of addictive substances, and the human propensity to seek them out, therefore need to be seen through the lens of the Fall. For that matter, the use of human ingenuity (one of God's gifts) to develop artificial means to synthesize or imitate such compounds for easier mass production

(particularly with commercial intentions) can be understood as a further misuse of a part of creation--ourselves--and as a kind of idolatry of our own human potential.

It is true that some of these substances may have healing properties when used in particular amounts or according to specific regimens, and only become dangerous when used in excess or in the wrong ways. This, too, bears pondering. The twisting of an originally laudable intention is a reminder that humans after the Fall live according to a law of unintended consequences, a figure in itself for the very nature of the Fall.²

All this is to say that the existence of addiction, and the suffering it causes, are part of a broken relationship with God. However, there is good news!

The good news, to which we as Christians bear witness, is that God is active even in his fallen creation to call it back to himself, to redeem it. Within God's ultimate purpose of salvation is the cessation of suffering of body and mind, and the restoration, for all time, of the health and wholeness of his creation. Signs of this are evident in the renewed covenant made not only with humankind but all creation after the Flood narrative (Gen. 9.7-17). A fuller and more specific foretaste, however, comes in the shalom promise of the prophets, particularly Isaiah and Jeremiah (Is. 11.1-9; Is. 25.1-9; Is. 35.1-10; Is. 55.1-13; Jer. 23.5-6; Jer. 31.1-9). In addition, the servant prophecies of Isaiah promise that God's new time of restoration will come through God's anointed servant (Is 42.1-4; Is. 52.13-53.12).

The coming of Jesus fulfils these prophecies (in particular see Jesus' paraphrasing of Is. 61.1-2 and 58.6 in the Capernaum synagogue, Luke 4.16-21). It reveals that the servant who brings healing and restoration is the one who incarnates, literally, God's self-sacrificing love. Jesus' own statement that the kingdom of God is already "among you" (Lk. 17.21) places this kingdom not only in a distant hereafter, but alive and working amid the apparent surface of a suffering creation, which it ultimately will supersede. It is in Jesus that creation itself is healed; the physical and mental healing possible through human capacities on this earth are signs and foretastes of the total healing of all things in Christ, and at the same time a mere facsimile of it. Healing in Christ is the undergirding support of all holistic Christian healing ministry, a healing that does not divide the person into parts or problems but embraces the totality. Saying "I came so that they may have life and have it abundantly" (John 10.10), Jesus

² St Augustine of Hippo expounded on this idea through his concept of evil as privation of the good (*Enchiridion*).

inaugurates the Kingdom in his own person. To know him is to know true healing. At the same time, to proclaim this truth is also to recognize that God's healing works in God's time; God's scope for healing is cosmic and does not operate according to human timetables (see also section VIII below).

III. Psychology and Physiology in Theological Perspective

An overview of the physical and psychological dimensions of addiction would, of course, fill whole books and is far beyond the scope of this piece. However, several aspects of the situation bear particular consideration through a theological lens.

1. **idolatry:** A true addict experiences the total grip of his or her addiction, in both physiological and psychological aspects, a hold that radically re-centres a life so that the addiction is at the centre. Other people or practices in the addict's life either are made to serve the addiction (including enabling it by covering up) or are neglected and marginalized. In effect, the addiction has become the addict's god, a cruel one. This false and cruel god is in the position of an idol. The fact that the addict did not consciously choose this arrangement, and now often would wish to end it, is beside the point; theologically, in terms of the addict's relationship to God, addiction is a form of idolatry, albeit a form in which the idolatrous practice has taken over and become the agent.

Interpretation of this theological dimension needs great caution. The many furious denunciations of idolatry in the Old Testament and their dire warnings of divine wrath, directed to an entire people in a specific historical context, tell only part of the story and are not to be simplistically transferred verbatim to individual human subjects. God's anger at idolatry is inseparable from his intense love for his people and his desire to get them back. In the same way God loves the addict and wishes above all to assume his place at the centre of the addict's existence.

2. **enslavement:** The addict's inability to escape addiction is due not only to a strong physiological dependency, but also a psychological trap in which the substance's effect provides pleasures that temporarily patch over psychological needs. Being in the grip of something that is known to be destructive, and at the same time is powerfully attractive and pleasurable, is a deep double bind. The addict becomes greatly demotivated to leave the addiction even as he or she knows it endangers life itself.

This is a kind of enslavement which also has its Scriptural figures. The Exodus is a story of enslaved misery followed by a journey of liberation, but that arduous journey through a harsh wilderness involves deep conflict (the people's repeated suspicion and rejection and backsliding), even longing for the comparative comforts of slavery (see especially Numbers 11.5). This is a perfect analogy for an aspect of the addict's struggle.³ Both the journey itself and the destination have direct personal relevance.

Enslavement to addiction can also be understood through a properly thought-out concept of the demonic: a power that is outside the subject's control, whose spiritual influence is wholly destructive, and which is experienced as an alien entity yet also in an insidious and suffocating way entangled in the structures of the addict's own self. Here our figures come from Jesus' dealings with demons in the Gospel narratives—a responsibility that, importantly, he gives to his disciples (Mark 6.7, Matthew 10.8, Luke 9.1).

despair: The addict's perception that things will never get better leads to a sense of alienation from any source of hope; in other words, to despair. The breakdown of family structures and friendships often reinforces this conviction as it tends to the addict's isolation. Yet, no matter how much life-destroying forces tell the addict that this despair means she is worthless and unlovable by God, the exact opposite is true. Even within Scripture whose entire concern is the activity of God, there is a place for the profound sense of God's absence; it is the concern of various Psalms, and of Lamentations as well as the prophets of the years before and after the Exile.⁴ Indeed, God's presence cannot be fully grasped without a sense of the meaning of God's absence.⁵ This is a clue that the addict's experience is not an anomaly but a figure to be taken to the heart of all those who follow Christ, and pastorally approached, it can be a ground of hope.

³ Addiction expert Kenneth Blum, with his research group, has used the exact word "enslavement" to describe the addict's condition, an instance of correspondence between theological and secular uses; see "Genospirituality: Our Beliefs, Our Genomes, and Addictions," *Journal of Addiction Research and Therapy* 4(5) (2013): 162. I thank Omar Manejwala for his reference to this article.

⁴ Lamentations throughout, but especially Lam. 5; among the Psalms see especially 22, 28, 42, 44; Ezekiel 9–11

⁵ Henri Nouwen has written eloquently on this subject in *Reaching Out: The Three Movements of the Spiritual Life* (London: Penguin, 1986).

IV. Incarnation

In Jesus' birth and human life, God took on human nature. Jesus' full humanity means that he shared human suffering. In his Passion, though he was himself without sin he took on the full weight, the full impact, of the same human sinfulness that besets the addict, in its various forms. Jesus experienced rejection and abandonment, as well as temptation (by Satan in the wilderness) to distractions that promised control, relief, and false hope of purpose, meaning, and relationship (Mt 4.1-11; Mk 1.12-13; Lk 4.1-13).⁶ He even experienced a sense of God's absence in the depths of his suffering at the crucifixion (Mt 27.46, Mk 15.34). For these reasons, and not only because of his healing and embracing actions during his lifetime, Jesus is the figure who takes up into himself the addict's suffering (including the very suffering of the separation from God), to be redeemed along with all humanity.

V. Jesus the Healer

The stories of Jesus' healing actions in the Gospels (which are too many to list here) speak to addiction most obviously as examples of the coming into human life of God's purpose of restoration to full life; they embody hope for wholeness and health. Yet their significance is greater even than this. Jesus is the one whose healing mission we are called to live out, so understanding the nature of Jesus as healer is key to understanding our mission.

We may include in this category not only Jesus' healing of physical ailments, but also his exorcisms of persons tormented by demonic spirits. In both cases, Jesus' action has the effect of setting free, of liberation. Men and women in these Gospel narratives submitting themselves to trust in Jesus experience a recovery of agency over their own lives. They are freed not only from their physical or mental suffering, but from the stigma and prejudice that oppressed them as sufferers.

Jesus heals in order to return people to full life in community, accepted by others. Ministry that participates fully in this ministry of Christ, then, needs to embrace the social dimension by diminishing the barriers that keep addicts from the supportive relationships within a community, without seeking to control or direct an individual.

⁶ For this insight about Jesus' temptations I am indebted to Leigh Silcox, whose words I have borrowed here.

VI. Jesus: Breaker of Boundaries and Critic of Hypocrites

Jesus' interactions with the poor and marginalized in his society indicate that he is always at one with those who are suffering and disregarded by others, including those suffering debilitating illness regarded as "unclean." His love of the abject is not diminished by social disapproval or even by religious authorities.

In addition, Jesus aims strong criticism at those who congratulate themselves on their own righteousness and place themselves above those they think are more sinful (Lk 11.37–12.1; Lk 16.1–15; Lk 18.9–14; Mt 23.1–36; Mk 12.37b–40; Lk 20.45–47). We need to take this very much to heart in our attitude toward those to whom we minister, particularly those whose addictions have led them to be rejected by society.

Popular discussions of addiction often circle around a question of responsibility: to what degree is the addict himself to "blame" for his addiction? How much is due to predisposition and social disadvantage, how much to deliberate choice? This is a stale and unhelpful, indeed often harmful, framing of the matter. Jesus does not ever seek out a source of blame for the suffering of others on the sufferer's part; the most vivid example is his reaction to the woman caught in the act of adultery, in which Jesus turns the accusers' desire for blame and judgment against them (John 7.53–8.11).⁷ Consider also the blind man cured in John's Gospel (Jn 9.1–34). The disciples ask who sinned, this man or his parents, that he was born blind (Jn 9.2)? Jesus' response is that the man's condition is nobody's fault, that his purpose is to be a sign of God's glory (Jn 9.3). Addicts, whether we encounter them on the road to recovery or apart from it, have the same purpose to be signs of God's glory.

Abandoning our own sense of judgment in the face of others' troubles is a generally difficult and yet absolutely essential part of the Christian life; where addiction is concerned, no ministry can be life-giving unless it starts from this point. To walk with the addicted person is to step, however haltingly, forward; it is not to reach into the past to force confrontations with demons. That is the Holy Spirit's work; others can only facilitate it through a Christlike

⁷ This story, known to tradition as the *pericope adulterae*, does not appear in the oldest manuscripts of John's Gospel and is generally thought to have been added at a later point. It is handled with caution in both older and newer lectionaries, never being appointed for Sunday use. Nevertheless, its portrayal of Jesus is consistent with his character and ministry demonstrated throughout the rest of the canonical Gospels, and I have referred to it here in that same spirit.

embrace of the addict as he or she is. Further reasons for this are explained more fully in Section VII below.

VII. No Condescension: We Are All Addicted

Those who have never suffered from substance addictions have no reason to feel spiritually superior to those who do. **Our basic condition before God, as a consequence of the Fall, is in fact one of addiction—we are incapable of freeing ourselves through our own efforts from the power of sin.** The recovering addict's admission that he or she cannot quit on their own, the declaration that allows the famous Twelve Steps of recovery to proceed, is a declaration of our universal condition. St Paul expresses the frustrating cycle of attraction, repulsion, self-blaming and despair most powerfully, showing that addiction and recovery are together a figure of the spiritual reality we all face and embrace (Romans 7:14–25). It is worth adding that in the recent experience of this writer, at a conference specifically on addiction and faith, people who were actually in recovery displayed no hesitation to speak of sin as central to the addiction experience, in a frank and unembarrassed way.

Once we accept this theological truth, we are able to mobilize the language of sin usefully on the subject of addictions in a way that is now unaccustomed among most Anglicans, who since the mid-twentieth century have grown squeamish about the subject of sin and do not like to mention it. Some basic misunderstandings need to be cleared up. To speak of addiction as sin, first of all, is not a stigmatizing of substance addicts as individuals; addiction is sin in part because sin is an addiction. But also, we need to get over our tendency to think of discrete “sins” as bad deeds that we do. That common conception is, theologically, the least important dimension of sin. Sin is more usefully regarded both as a condition—the condition of being separated from God—and as a power that holds us in its grip.⁸ It prevents us from seeing or living into the goodness for which God created us. Thus it replicates, at every level from the most personal to the cosmic, the course and consequences of addiction. Only the sacrifice of Christ, and his resurrection, enable the power of sin and of its consequence, death, to be broken.

⁸ This has been thoroughly and usefully expounded by Fleming Rutledge, *The Crucifixion: Understanding the Death of Jesus Christ* (Grand Rapids, Mich.: Eerdmans, 2015), 167–204.

This realization should shape the nature of our ministry. Addicted persons are not poor unfortunates to whom the non-addicted reach down. They are images of us all, bearing in their very persons both the misery and the hopeful yearning that is our lot in this life. In effect, in ministering to the addicted, we are also being ministered to, as we see through this figure ourselves being met by Christ.

VIII. Liberation in Christ

It is in Christ, who has broken the power of sin and death, that salvation comes for individuals, communities and humankind. The tremendous joy of this liberation is the reality to which points the joy of freedom from all enslaving powers, including substance addiction.

Please note that this does not mean that we think faith in Christ automatically leads, in a magical way, to freedom from substance addiction without any further difficulties. Too many faithful Christians have wrestled mightily, and not always successfully, with addiction for this to be true. We openly acknowledge that caring professionals (for example within social work, medicine, and psychology), and recovery communities, hold knowledge and experience that leads along a path to freedom. Our faith in Christ's power, rather, does mean that we believe recovery from addiction, in all of its struggle, ultimately has an immense spiritual significance and is not to be understood simply in terms of physical and mental health. For us, while secular knowledge and practice may provide means to advance along the path of recovery, the path itself has been mapped by God's providence and blazed by Jesus' own footsteps, and we walk humbly along that path because it runs parallel to our own.

Nor do we as Christians consider recovery in terms of making the recovering addict a "functioning" or 'contributing' member of society." God's love is not contingent on people's contributions to society, and the angels rejoice at the freedom of a sufferer even if that person remains dependent on others for the rest of his or her life. Recovery in Christ restores the recovering person to an ability to receive and return self-giving love, as is manifested in a myriad of ways in ordinary human relationships of different kinds.

IX. Power Made Perfect in Weakness

Famous words of St Paul in 2 Corinthians 12 hold special meaning for the recovery community. Having asserted that he was given “a thorn in the flesh” (an affliction of some kind) “so that I would not become arrogant,” Paul continues:

I asked the Lord three times about this, that it would depart from me. But he said to me, ‘My grace is enough for you, for my power is made perfect in weakness.’ So then, I will boast most gladly about my weaknesses, so that the power of Christ may reside in me (2 Cor 12.7-9).

Well-intentioned Christians, particularly those of a liberal orientation, whose lives have been free of substance addiction, may erroneously imagine this passage to be objectionable, both in its embrace of affliction as God’s work, and in its acceptance of suffering. They may rightly be concerned about the misapplication of Scripture to hound or humiliate a sufferer. But they may be surprised to learn that this passage is one of great comfort within specifically Christian circles of the recovery community. It removes utterly from the recovering addict any sense that their failures are a source of shame or must terminate in separation from God. Instead, as St Paul realized, human frailty is the medium through which God works, beginning with God’s assumption of human nature in the Incarnation; this is in fact the balm for the deep wounds of distance from God voiced so eloquently in the Old Testament.

X. The Difficulty of Our Ministry

While this document focusses on theological principles and is not an instruction manual, a few comments are appropriate at this point about some of the pastoral challenges implied by this theology.

Ministry in this area requires us to hold in balance:

I. *An open and non-hypocritical reception of sufferers.*

The true humility, and considerable patience, required to meet those in addiction runs deeply against the grain of much church culture, in which there is often a drawing apart from anything that is not nice or clean. A serious engagement with others’ addiction in the theological frame outlined here means also a very hard look in the mirror of our own consciences—an exercise that is very easy to avoid.

A separate point about hypocrisy: while using Scripture to bash others is a less characteristic Anglican tendency than is the gingerly avoidance of unpleasant Scripture, it is nonetheless worth remembering that Biblical injunctions against drunkenness, in both Old and New Testaments, are always embedded in a larger point and context. They need to be taken seriously for what they are, and used in preaching and teaching (like any Scripture) with the goal of revealing Christ.

2. *An equally open and unembarrassed (indeed, steadfast) witness to the fact that life in Christ means transformation.*

For many Anglicans, clergy and lay alike, this fundamental truth runs against the grain of the very “churchianity” that, among other things, keeps substance addicts out of churches. As Nadia Bolz-Weber has asserted, if lives are being transformed in the church basement at an Alcoholics Anonymous group, and not in the sanctuary of the church one floor up where Christ is ostensibly proclaimed, the church is not carrying out its mission.⁹ **We can only bear witness to what we actually believe.**

3. *Knowing our limits: what are we ourselves qualified for?*

A fuller appreciation of the theological basis of our ministry helps to place in perspective what our actual role as lay and ordained ministers is. It clarifies the terms and limits of our intervention, which is not to imitate (much less compete with) the work of secular caring professionals but to place their practices within the Christian frame that we recognize and proclaim—**by our own attitudes and actions.**

4. *Taking appropriate pastoral responsibility in our communities.*

Even the most heartfelt, prayerful and humble ministry in this area, as in any area, can be rendered ineffective by bullying and gossip within a congregation or other community. Both lay and ordained ministers have a sacred duty, often uncomfortable, to act to end such behaviour using whatever charitable yet firm and unambiguous means of persuasion lie within their competence and function, and to seek help if necessary. This is a point that should

⁹ In her address “Some Thoughts about Six of the Twelve Steps”, Addiction and Faith Conference, Minneapolis, Minnesota, September 28, 2018.

not need making (the danger of destructive dynamics within churches is the subject of several of St Paul's letters) yet it is very easy for those with pastoral responsibility to feel intimidated. To take the consequences for protecting the weak and confronting the strong is an inescapable part of Christlike self-sacrifice.

XI. Last Things: The Hope Held Out

It needs to be stated bluntly: Christian ministry to addicted persons cannot proceed on the expectation that it will result, in a manner easily and satisfyingly visible to the ministers, in a person's complete and final recovery from addiction. That would be to ignore both well-documented patterns in the difficulty of recovery, and core truths about God and God's action in the world. God is sovereign and God's healing takes place in God's time; ministry is not magic, invoking and manipulating divine power to an end. Rather, those in addictions ministry need to understand that they are participants in a drama that God writes and directs. They may never see the final scene in the way they expect and hope. The addict's liberation may come during his or her lifetime, or it may come only at the final liberation from all pain, suffering and enslavement in the new creation over which Christ will reign.

We remember, however, that as St Paul writes, "When anyone is in Christ, that person is a new creation" (2 Cor 5.17). In that sense there are two kinds of new creations to consider: the recovering addict, and those who minister to that person. Ministers, walking in patience and humility alongside the sufferer, are re-created, transformed through our heightened awareness of God's grace in liberating us from the guilt of addictive sin. We proceed within the consciousness of our new life in Christ.

The person to whom we minister may or may not recognize Jesus Christ as the Word made flesh; she may have a strong or weak or entirely unrecognized relationship to Christ. If our prayer and hope is for the total redemption of our suffering friend, our hope is also that he will share our experience of Christ. But we cannot *make* this happen, and to set up goals for someone else, such as an explicit "decision for Christ," is to court distraction and error by framing the matter in our terms rather than God's. Rather, we pray and trust that, in God's time, the love in Christ that binds us to the addicted person may awaken, nourish and bring to flower in that person the knowledge of their worth as a beloved child of God. We therefore hand over to the Holy Spirit and to the person the agency of decision.

This may involve what seems unbearable patience. Yet the uncertainty in which we walk in such a relationship is simply a parallel to the uncertainty in which a life of faith is lived. That is only one way in which such a ministry is sacramental; the time of suffering, frustration, delay, backsliding, that alternates with detectible healing reminds us of the human suffering into which Christ fully entered in order to defeat the power of death itself. As we participate in the yearning for the liberation of our addicted friend, we also move more deeply into the yearning of the entire creation for its full redemption, and our hope conducts a glimpse of that greatest hope.

Administration & Finance Advisory Committee

Report to Synod 2019

The purpose of the Administration & Finance committee is to monitor the financial affairs of the Diocese of Algoma and make policy recommendations to the Diocesan Executive Committee.

Members of the A & F Committee for 2017 – 2019 term were:

- Mrs. Fran Glover
- Ms. Beverley Barber
- Mrs. Pat Tossell
- The Rev. Canon Robert Elkin
- Mrs. Dene Clarke
- Mr. Nick Gridzak
- Mr. Jock Pirrie
- The Most Rev. Anne Germond
- Mrs. Jane Mesich – Support Staff

Since the 2017 synod there were 14 meetings held.

The committee regularly reviews the assets, liabilities, disbursement & accounts receivable, discuss financial practices and the proposed budget.

There are also 4 sub-committees within A & F that undertake issues and make recommendations back to the committee. The sub-committee are:

- Compensation & Benefits
- Accounting & Audit
- Insurance
- Investment

During this past term some of the issues discussed include:

- Muskoka Ministry Transition Team
- The possible need to review and update constitution and canons around diocesan structure
- Property transactions and best practices for Rationalization of the Assets
- Church cemeteries and redundant church properties

- Vacant properties and a property administrator position
- Reorganizations and closures around the diocese
- Liability and Property Insurance policies
- Consolidated investment quarterly reviews
- Synod office study
- Possible change in apportionment base and calculation
- Possible variances of trusts
- Balancing budget – cutting expenses and other possible sources of revenue
- Narrative budget – different ways to present the budget to ensure wider distribution

DIOCESE OF ALGOMA							
BUDGET ESTIMATES 2020 & 2021							
		ACTUAL	ACTUAL	AUTH'D 2018	AUTH'D 2019	ESTIMATED	ESTIMATED
LINE #	DESCRIPTION	2017	2018	BUDGET	BUDGET	2020	2021
						BUDGET	BUDGET
RECEIPTS							
1	APPORTIONMENT	1,130,552	1,076,797	1,154,000	1,114,000	1,074,000	1,035,000
2	ADDITIONAL APPORTIONMENT PER SYNOD	22,611	21,536	23,080	22,280	21,480	20,700
3	Total received from parishes	1,153,163	1,098,333	1,177,080	1,136,280	1,095,480	1,055,700
4	Greene Endowment income	153	177	175	175	180	175
5	Bishop Sullivan interest	6,600	7,615	7,100	7,100	7,700	7,100
6	Balfour "A" Bequest interest	269	309	275	275	310	275
7	Higgins Bequest interest	31	36	50	50	50	50
8	Diocesan ACW donation	3,000	3,000	1,000	1,000	1,000	1,000
9	Undesignated Contribution	10,408	6,002	5,000	5,000	5,000	5,000
10	Trust Fund Administration fee	4,282	4,771	4,000	4,500	4,800	4,000
11	PHB Dawson bequest interest	9,117	10,221	9,500	9,500	10,500	10,500
12	Gurney Memorial interest	1,300	814	750	750	825	750
13	Bishophurst endowment interest	829	957	900	900	1,000	900
14	Thorneloe endowment interest	7,368	8,500	7,000	7,500	8,500	7,000
15	Episcopal endowment interest	3,208	3,691	3,000	3,250	3,700	3,000
16	General interest	-	-	500	0	0	0
17	Algoma Anglican Donations	11,031	11,543	9,500	10,000	12,000	10,000
18	Youth Synod Fees/Clay	7,220	14,647	0	7,000	8,000	7,000
19	Searches and book sales	-	-	100	100	100	100
20	Continuing Education	-	2,460	3,000	-	3,000	-
22	Synod recoverable meals	6,200	-	-	6,500	-	6,500
23	Wm McMurray Corp Interest		18,500	15,000	15,000	3,000	3,000
24	TOTAL RECEIPTS	1,224,179	1,191,576	1,243,930	1,214,880	1,165,145	1,122,050

DIOCESE OF ALGOMA						
BUDGET ESTIMATES 2020 & 2021						
		ACTUAL	ACTUAL	AUTH'D 2018	AUTH'D 2019	ESTIMATED
		2017	2018	BUDGET	BUDGET	2020
LINE #	DESCRIPTION					ESTIMATED
						2021
						BUDGET
DISBURSEMENTS						
25	Ont. Theol. College Grant	16,050	16,300	16,000	16,100	16,500
26	General Synod Apportionment	300,000	290,004	290,000	250,000	215,000
27	Mission-To-Seafarers	9,396	9,537	9,537	9,656	9,753
28	Allow. for doubtful Accounts.	-	-	25,000	25,000	25,000
29	Stipend Assistance Grants	12,950	43,744	63,700	50,000	45,000
30	Stipend & Travel Summer Student	416	-	500	500	500
31	Office Salaries & Episcopal Stipend	317,907	404,712	404,928	414,135	359,000
32	Auto and Travel - Treasurer	2,949	1,765	2,500	3,000	2,000
33	Auto and Travel - Bishop	9,553	17,679	20,000	15,000	15,000
34	Auto and Travel - Executive A/D	8,582	5,514	5,000	5,000	4,000
35	Auto and Travel - CDO	-	8,539	15,000	15,000	9,000
36	Responsibility allowance - Deanery Officials	67,812	71,400	65,640	66,462	66,460
37	Employment Insurance Prem. Costs	6,612	6,825	7,200	7,200	6,500
38	Canada Pension Plan Costs	14,783	16,359	15,500	15,500	16,500
39	Church Pension Costs & LTD	89,090	92,452	85,000	90,000	82,000
40	Health Insurance - Extended Health	81,769	81,893	85,000	85,000	51,000
41	Group Life Insurance	1,158	1,164	1,250	1,250	1,250
42	Group Dental Plan Premium	17,824	18,445	17,500	18,000	18,500
43	Continuing Education contributions	2,592	2,550	2,500	2,600	3,000
44	Payroll Preparation Charge	3,290	2,603	1,500	2,000	2,000
45	Employee Assistance Program	3,176	3,310	3,000	3,100	3,200
	<i>Subtotal</i>	965,909	1,094,795	1,136,255	1,094,503	951,163
						907,010

DIOCESE OF ALGOMA							
BUDGET ESTIMATES 2020 & 2021							
		ACTUAL	ACTUAL	AUTH'D 2018	AUTH'D 2019	ESTIMATED	ESTIMATED
		2017	2018	BUDGET	BUDGET	2020	2021
LINE #	DESCRIPTION					BUDGET	BUDGET
46	Travel & Meeting Exp - Executive	12,665	19,014	20,000	14,000	13,000	13,000
47	Travel & Meeting Exp - A/D + R/D	5,019	4,797	3,000	3,000	3,000	3,000
48	Travel & Meeting Exp - Committees	15,796	24,295	29,000	29,000	25,000	25,000
49	Travel & Meeting Exp - Ordinations	1,459	544	1,000	1,000	1,000	1,000
50	Travel Lambeth & Prov & Gen Synod	5,971	8,054	6,000	6,000	6,000	6,000
51	Travel & Meeting Youth Synod	10,842	14,646	9,300	9,300	9,400	9,500
52	Travel & Meeting Youth Ministry	189	106	3,900	3,900	4,000	4,100
53	<i>Subtotal</i>	51,941	71,456	72,200	66,200	61,400	61,600
54	Synod Office - Fax	650	694	650	650	650	650
55	Synod Office - Teleconference	-	18	125	125	100	100
56	Synod Office - Telephone	6,349	7,170	6,000	6,000	6,000	6,000
57	Synod Office - Printing & Stationery	3,450	4,507	4,000	3,750	3,000	3,000
58	Synod Office - Postage & Express	3,413	3,487	3,300	3,500	3,500	3,500
59	Synod Office - Equip Purch/Mtnce	3,317	6,282	7,500	7,500	6,500	6,500
60	Books/Periodicals/Dio. Library	1,692	4,514	1,500	1,500	2,000	2,000
61	Rent/Janitor	27,187	26,893	27,000	28,000	27,000	27,000
62	Computer System Development	1,196	513	2,500	2,500	2,500	2,500
63	<i>Subtotal</i>	47,254	54,078	52,575	53,525	51,250	51,250
64	Bishophurst	26,064	24,516	26,000	26,000	27,000	28,000
65	Bishophurst (spec)	15,012	10,000	10,000	10,000	10,000	10,000
66	<i>Subtotal</i>	41,076	34,516	36,000	36,000	37,000	38,000

DIOCESE OF ALGOMA							
BUDGET ESTIMATES 2020 & 2021							
		ACTUAL	ACTUAL	AUTH'D 2018	AUTH'D 2019	ESTIMATED	ESTIMATED
		2017	2018	BUDGET	BUDGET	2020	2021
LINE #	DESCRIPTION					BUDGET	BUDGET
67	Algoma Anglican	25,969	23,258	25,500	26,000	18,000	18,000
68	Assessment-Prov Synod	8,500	8,500	8,500	8,500	8,700	8,800
69	Diocesan Synod Expense	36,756	12,000	12,000	12,000	12,000	12,000
70	Clergy Moving Exp	3,046	-	1,000	1,000	-	-
71	Thorneloe University	100	100	100	100	100	100
72	Professional Service Audit/Review	3,118	3,326	3,500	3,500	3,500	3,500
73	Professional Service Legal	3,784	10,535	5,000	5,000	5,000	5,000
74	Interest/Bond/Insurance	8,229	10,333	9,000	9,000	9,000	9,000
75	Youth Camp Manitou Grant	100	100	100	100	100	100
76	Diocesan Heritage Centre	-	-	350	350	350	350
77	Unforeseen	3,664	4,868	1,000	1,000	982	740
78	Archives	-	-	600	600	600	600
79	Property Expense Sundry	13,726	1,898	5,000	5,000	5,000	5,000
80	Deanery Positions	49,870	48,089	82,000	82,000	-	-
81	Congregational Development	76,954	-	-	-	-	-
82	Theological Education	-	-	3,000	3,000	-	-
83	Retiring Allowance	-	1,000	1,000	1,000	1,000	1,000
84	<i>Subtotal</i>	233,816	124,007	157,650	158,150	64,332	64,190
86	TOTAL DISBURSEMENTS	1,339,996	1,378,852	1,454,680	1,408,378	1,165,145	1,122,050
87	Total Receipts	1,224,179	1,191,576	1,243,930	1,214,880	1,165,145	1,122,050
88	Deficit for the year	(115,817)	(187,276)	(210,750)	(193,498)	0	(0)
89	Transfer from Reserve	-	110,000	210,750	193,498	-	-
90		(115,817)	(77,276)	(0)	(0)	0	(0)

ANGLICAN CHURCH WOMEN

I am happy to report to you that we have Anglican Church Women in every congregation in our Diocese. They make up the majority of our numbers and are very visible in every way. Many are quite active in our parishes, while others are not, but they are there, just the same. I'm talking about all Anglicans that happen to be women, for all women in our churches are Anglican Church Women.

Way back, in the day of Roberta Tilton, women in the Church were to be seen and not heard. Their place was in the kitchen and, maybe, the Sunday School. The clergy, the wardens, the choir, the sidesmen, the council and all other positions in the Church were filled by men. Women wanted to be more active. They wanted to help take Christ into all the world, so, they organized and petitioned, until they were allowed to form "The Women's Auxiliary to the Missionary Society of the Church of England in Canada". In this way, they could work to help missionaries at home and abroad. They could use their talents (sewing, knitting, baking, cooking, teaching, ministering) to make a difference for their Church. In this way, missionaries were kept supplied by the Church so they could continue their work for Christ.

The women of the Church have never stopped. The talents and abilities may not be the same today as then. Times have changed, the Church has changed, the people in the Church have changed and the needs in the world have changed. The mission is still the same- To bring Christ to the world and to bring people to Christ.

Some Anglican Church Women enjoy being part of an organized group in their Parish, others do not. Some Parish groups enjoy the sharing and fellowship of a Diocesan association, others do not. Regardless, each one is valued and accepted and expected to do what she can (as we all are) in the work of Christ. So, don't expect ACW to fit into a mould, we will break that mould every time and follow our callings, each in our own way.

This year, our Diocesan Annual Meeting will be held in Sault Ste. Marie, hosted by Algoma Deanery, at the end of May. The theme is "Bear one another's burdens. Let us work for the good of all" from Galatians 6. We will hear several exciting speakers and enjoy the company of our fellow Anglican Church Women as we carry out our annual business meeting, too. You are welcome to join us for any or all of our gathering.

Barbie

Archives Staffing Update

Currently both Ken Hernden (Diocesan Archivist) and Robin Isard (Assistant Diocesan Archivist) are off on leave. In their absence, Krista McCracken (Assistant Diocesan Archivist) is acting as the primary contact for the Diocese of Algoma Archives. She can be reached at krista.mccracken@algomau.ca or 705-949-2301 x 4623.

Archives Research

Krista continues to fulfil requests for documents and research in the Diocesan Archives. All research requests must go through Liz Hamel at the Synod Office. For information on the request process see the Diocesan Policy on Access to Parish Records: <http://library.algomau.ca/main/?q=node/337>

Donating New Material

We continue to welcome new donations of materials from the Synod Office, parishes, and churches. If you wish to transfer records, or if you are unsure what to do with your records, please notify Liz Hamel at the Synod Office and then contact Krista to coordinate the receipt of the records at Algoma University. Those transferring records should also prepare a list of files (titles and dates) of the records being donated.

We also have the ability to accept donations of digital records – if your church or parish has moved to creating digital meeting minutes or has a collection of digital photographs in need of preservation please get in touch with Krista to find out how to collect and transfer those records.

Recent Activities

We recently processed the last of a substantial transfer of records from Bishophurst, which has allowed us to continue pursuing long-term access and description projects such as those listed below.

Synod Journal Digitization (Complete)

As part of ongoing efforts to make Anglican Diocese of Algoma history more accessible, Diocesan Archives staff have digitized past Diocesan Council and Diocesan Synod proceedings from 1887 to 2001. These records represent a tremendous resource for those looking to understand the evolution of the Algoma region and Diocese. These records can be searched and read online at:

<http://archives.algomau.ca/main/?q=node/29146>

Algoma Anglican Digitization (Complete)

This project digitized the complete run of *Our Forest Children* (1889) and the *Algoma Missionary News* (1881-1956). Archives staff also digitized back issues of *The Algoma Anglican* up until 1990. These newspapers are tremendous sources of community, church, and regional history.

All of the above can be searched, read, and downloaded from:

<http://archives.algomau.ca/main/?q=node/29151> and <http://archives.algomau.ca/main/?q=node/28841>

Collaboration with Shingwauk Residential Schools Centre (Ongoing)

In the spirit of reconciliation the Diocesan Archives staff have been working with the Shingwauk Residential Schools Centre (SRSC) staff to make records documenting the early years of the Shingwauk Home more accessible. This work has taken a number of forms including:

- Digitizing Financial Records from the Shingwauk Residential School (1877-1909)
<http://archives.algomau.ca/main/?q=node/33415>
- Digitizing and transcribing the letter books of Rev. E.F. Wilson and Rev. George Ley King, first and second principals of the Shingwauk Residential School (1874-1904).

- Working with Huron College and the Anglican Diocese of Huron archives to collaborate on a digitization and access project connected to the student registers of the Mohawk Institute and the Shingwauk letter books.
- Providing historical site tours and tours of the Reclaiming Shingwauk Hall exhibition space to Diocesan visitors.

Respectfully submitted by,

Krista McCracken

Assistant Diocesan Archivist, Diocese of Algoma
Archives Supervisor, Algoma University

BISHOPHURST REPORT

BISHOPHURST was built in 1875 as the Bishop's residence for the Diocese of Algoma . Since 1876 it has been used as the residence for eleven Bishops. The first Bishop to reside there was Frederick Dawson Fauquier & he also was the first Bishop of Algoma & now our first female Bishop & Archbishop of Algoma Anne Germond & her husband Dr. Colin Germond reside there along with their dog Rosie (who is the official greeter).

Bishophurst was built by a benefactor through a donation from England. It was built at a cost of \$6,500.00 . Years later it was disclosed that Baroness Angela Burdett-Coutts was the one who donated the money. Lady Angela as she was known was one of the great philanthropist.

Bishophurst is built of common sandstone & was built in "English Manor" style. It has four bedrooms ,four bathrooms and a two bedroom apartment for guests and visiting dignitaries. There are three working fireplaces as well as an study, large living and dining rooms and a former heritage centre.

The Diocese of Algoma takes great pride in this home for every Bishop & family. Every year we invest in a capital project ,so that this beautiful home can be well maintained. This year 2019 we are remodelling an upstairs bathroom that adjoins the main bedroom that has not been updated since 1948. Many improvements to the home have been made over the past few years . It has been used as a welcome centre for visiting clergy, small ,intimate receptions such as Synod and A.C.W. conferences and music recitals. The blue and grey room at the north end of the building was once the Synod office which had moved and then became the Diocesan Heritage Centre and now is in the process of being converted into a Chapel for special worship services , and will be dedicated in thanksgiving to Baroness Angela Burdett-Coutts and will be known as "The Lady Chapel". Donations to this project will be greatly appreciated.. Send it to Jane marked The Lady Chapel.

Every New Year's Day the presiding Bishop of Bishophurst holds a LEVEE at Bishophurst and the entire city along with the military is invited to attend and enjoy a tour of the home,. given by the members of St. Luke's Cathedral Youth Auxiliary and enjoy refreshments supplied by the women of Algoma churches who take turns every year. Clergy wives are asked to pour tea in the dining room. A Levee is a French military tradition whereby the soldiers in a garrison town would visit their commanding officers to bring New Year's greetings. The first Levee was held in Canada on January 1st. 1649 in New France, where the Governor received local people to wish them a happy new year. Originally levees were only attended by men who wore " full court dress", but that custom disappeared long ago and today everyone is welcome. A tradition from previous years was continued Dean Jim McShane from the Cathedral fired off a small canon which originated during Bishop Sullivan's episcopacy, around 1888. He used a yacht, called the Evangeline , to visit churches in the Diocese and would fire the cannon to let parishioners know he was in town. Dean Jim fired it twice during the reception. Everyone enjoys the sound of the big boom.. This New Years Day Levee Archbishop Anne & Dr. Colin Germond welcomed a huge amount of visitors to Bishophurst.

Bishophurst has a Mainteness Committee who maintain the upkeep of this beautiful home , Dr. Colin Germond , Marilyn Schmidt, Jane Mesich, Jo Anstess, Dene Clarke, Arthena Hecker, Chantel Rozon (Sudbury-Manitoulin) and Larry Wooley .Architect advisor Chris Tossell.

Report submitted by Marilyn Schmidt Chair.

**Report of the Congregational Development Officer
to the Synod of the Diocese of Algoma,
for its Meeting of May 2019**

"Hoping against hope, Abraham believed that he would become 'the father of many nations,' according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised."

~ St. Paul, Epistle to the Church in Rome

"Christians thrive when they allow their lives today to be shaped by God's promised tomorrow." (Me)

"Let us not be disheartened as though human realities made impossible the accomplishment of God's plans." ~ Oscar A. Romero

"I have come to feel that the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of [people] who believe it and live by it."

~ Lesslie Newbigin, The Gospel in a Pluralist Society

As Christ's Body in the world today, the church exists to live as a sign, foretaste, and instrument of the promised and immanent Kingdom of God. The ministry of congregational development in Algoma keeps this truth in focus in order to support the Diocese and its congregations in acting courageously on God's promises, in giving passionate witness to the gospel by word and deed.

Reporting to the Archbishop, as Congregational Development Officer I provide theological, practical, and pastoral support to diocesan and deanery officials, clergy, and congregations in promoting a fuller expression of Algoma's core values, and cultivating understandings, practices, and disciplines that foster robust discipleship and vital congregational life across the Diocese. Initiatives of this ministry include:

- Facilitating training and formation that serves discipleship, congregational vitality, and missional activity;
- Fostering more strategic formation and mentorship in leadership structures and culture;
- Supporting diocesan and deanery officials in enhancing and directing resources and capacities for developing and sustaining vital and healthy parishes, including shaping new ministry structures and expressions;

- Advising the Bishop, diocesan staff, and Executive Committee to help ensure decisions, procedures, and policies serve the development of vital faith communities in Algoma;
- Providing supervision to, and coordination of deanery congregational vitality and/or youth and children's ministry associates in matters relating to the overall program and youth work of the Diocese, representing the Archbishop in these matters and responsible to the Archbishop for this work.

In her Charge to Synod 2017, Archbishop Anne evoked the image of the sacred bundle in which nomadic indigenous peoples of Turtle Island carried items that served as a reminder of who they were. Among the "objects" our Bishop and Synod identified as part of our "bundle" were Reconciliation, Community, Stewardship, and Discipleship. As a result of the above responsibilities, my ministry finds me involved in cultivating our ecclesial soil and nurturing the growth of all these seeds.

Discipleship

I have been spending time again with Alan Kreider's enlightening book, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire*. The author compares the patient life of the early church to the gradual and intriguing process of fermentation.

As you likely know, fermentation is a process in which, except for the odd bubble that pops up now and then, nothing seems to be happening. However, fermentation has a cumulative power that creates and transforms. It is alive, even though most of this living takes place at a scale inaccessible to the unaided eye. Likewise, to most people, especially those with worldly power or means, early Christianity was esteemed to be of little significance. Yet, those with eyes to see could perceive something new and inexorable coming to be.

Communities in the early Church relied primarily on spiritual formation and worship centring especially on prayer and the celebration of Holy Eucharist, to shape the desires and habits of its members. What drew others to Christian faith was not attractive worship or programs; it was the attractive lives of Christians. Explains Kreider, "It was the Christians' invisible activities that enabled their visible lifestyle to be attractive." Discipleship formation is the means by which we are contoured into a people that "narrates" the good news in our worship, witness, and service in the world.

Worship and Formation

Discipleship is following in the way of Jesus, whom we encounter definitively in the gospel story. Anglican Tradition presumes 'common prayer' is the primary mode of

formation in the Christian life. Yet, too often, misunderstanding or neglect impoverishes liturgical celebration in our congregations, undermining the vitality of the church's identity and witness.

The church's ancient and living heritage of stories and metaphors, objects and symbols, gestures and actions serves as a kind of embodied language. The patient, resilient, and distinctive lifestyle of our earliest ancestors in the faith was shaped profoundly by this sacramental grammar. Such methodical immersion in scripture, sacraments, and a calendar structured around the unfolding gospel narrative can fashion a more vigorous and impactful church today as well.

Attention to *liturgical renewal and formation* is an area to which the Archbishop has asked me to devote attention. The following initiatives respond to this assignment:

- The development and offering of workshops, some of which have been presented in various stages in congregations and deaneries; others will be offered in the coming months for deaneries, congregations, early ministry conferences, and as a Synod elective;
- The crafting and/or provision of various resources for liturgical celebration and reflection, including some recent additions to our website.

Practices of Faith and Formation of Baptismal Ministries

Of course, the liturgy does not stand alone, but rather it is the hub of many essential practices that shape our identity and ministries as the baptized. Therefore, I have and/or will encourage and equip discipleship formation through other means, such as:

- Gatherings with the Pastoral Chaplains;
- Training opportunities and shared initiatives with Deanery Associates;
- Conferences, Training Days, and Retreats for Lay Readers;
- Recommendations of resources for baptism and Confirmation preparation, Bible study and reflection, prayer, and reflective engagement with characteristic practices of Christian faith;
- Clergy retreats, consultations, and training, as requested.

Youth

One of my happiest responsibilities involves providing staff support for the **Youth Ministry Committee** of the Diocese (YMC) and other youth-related initiatives.

CLAY 2018 (Canadian Lutheran Anglican Youth), which took place in Thunder Bay from August 15-19, proved to be a most worthwhile event! Entitled "Threads," the gathering was themed around the power of story, the importance of each of our

stories and their valued place within the tapestry of God's story in Christ. Many people of the Diocese provided leadership and support for CLAY. For the purposes of this report, I note that Deanery Associates Johanna Kristolaitis and Bonnie Shipston, and I provided home group leadership for the week. All three of us plus Algoma Deanery's Associate, Susan Montague Koyle, have been involved in follow-up to CLAY.

Many of our youth participants in CLAY 2018 look forward to being part of **CLAY 2020 in Calgary**. Those who will "age out" by that time have expressed their desire to ensure younger ones just entering their teen years now will be encouraged and enabled to attend. Detailed accounts of CLAY 2018 were provided in the October issue of the *Algoma Anglican*. If you missed reading about it, or would like to revisit the articles, the October issue is available online:
<http://dioceseofalgoma.com/UploadedFiles/files/ALGOMA%20ANGLICAN/October%202018.pdf>

Prior to CLAY 2018, Algoma's participants gathered for a barbecue at the camp/cottage of Archdeacon Deborah and Dr. Jouni Kraft, and held a **mini-youth Synod** at St. Paul's Church, Thunder Bay.

A **post-CLAY event** was held in Algoma Deanery, October 26-28, featuring Sheilagh McGlynn, Animator for Youth Ministries in The Anglican Church of Canada. The gathering was designed to introduce fresh insights and practices for vital youth ministry in the church, particularly as follow up to "Threads." You can read more about this in the December *Algoma Anglican*:
<http://dioceseofalgoma.com/UploadedFiles/files/ALGOMA%20ANGLICAN/December%202018.pdf>

YMC has a number of initiatives on its radar. Among the chief of these is preparation for **Youth Synod 2019**, which will act on priorities of '**Welcome...Home**', the national Anglican-Lutheran youth initiative addressing homelessness, and continue previous work by our diocesan youth concerning **mental health issues** facing teens.

Formation for Ordained Ministry

I serve as Algoma's representative on the **Ontario Provincial Commission on Theological Education** (OPCOTE). One of the initiatives before OPCOTE at this time is the heightened focus being placed in theological education on responding to the Canadian Truth and Reconciliation Commission's Calls to Action. Our Diocese is poised to play a lead role in this work. We are also looking at how theological colleges can partner with local initiatives in training and formation for ordained ministry.

I have recently taken on responsibility for the postulancy process in Algoma, the process of discernment and preparation with those who are exploring a possible call

to ordained ministry. This role includes service as staff support to the ***Postulancy Commission***. The members of the Commission are appointed by the Archbishop and serve in an advisory capacity to her on matters concerning postulancy in the Diocese as a whole, and to interview those who are, or wish to become Postulants of Algoma. The Archbishop aims to ensure the members reflect, as much as possible, the diversity of our Diocese, including both laity and clergy, a variety of professional experiences, theological scholarship, geography, and involvement in the Church in its parish, deanery, diocesan, provincial, national, and international expressions.

With the new challenges and needs we anticipate will emerge for Algoma in the decades ahead, the matter of formation for ordained ministry will require a great deal of attention on the part of our Diocese, including the ***exploration and development of alternative models of preparation and training***. This also will necessitate enhanced discipleship formation of all the baptized, since well-formed enquirers and candidates for ordination are more likely to result from Christians who have been well formed. Before us, then, is a significant, but exciting challenge.

Stewardship

Resource Development, Consultation, and Networking

In response to the Bishop's Charge to Synod 2017, stewardship became a portfolio of increased emphasis in my work. The timing of our enhanced efforts in stewardship as a Diocese proved providential. The church at the national level was devoting renewed and heightened focus on developing resources for stewardship. I became involved in that work. The involvement allowed us to benefit from, and contribute to a wider circle of input, and to enjoy early access to these materials.

One resource from the national project is *Giving Our Thanks & Praise*, a ***parish program to promote healthy financial stewardship***, emphasizing generosity, giving, and gratitude. Developed by, and designed for clergy and lay people in The Anglican Church of Canada, its creation was supported by a 2017 Ministry Investment Fund grant. Ongoing staffing for this project is facilitated through a partnership between the Philanthropy Unit of the United Church of Canada and the General Synod of the Anglican Church of Canada. The resource allows for varied degrees of engagement, and can be tailored for particular congregational or diocesan needs. *Giving Our Thanks & Praise* also benefits from a growing bank of supportive material on the national website and a Facebook group page. Notifications of resources or opportunities of particular interest to Algoma have been posted on Algoma's website and/or Facebook page, and occasionally circulated via email.

In addition to *Giving Our Thanks & Praise*, a second resource has been adapted and made available nationally. "*I Intend...*" is a ***stewardship-oriented discipleship program for individuals***. Fashioned by the leadership of Trinity Church, Aurora,

and adapted by our stewardship working group, a leaders' guide and accompanying participant's workbook offer an opportunity for individuals, groups, or a whole parish to grow in their capacity to be disciples and followers of Jesus. It helps people make practical choices in five areas of their lives to help them live generously, faithfully, and intentionally. It is based in the Anglican Marks of Mission and the Baptismal Covenant, and can be implemented easily as a Lenten program or over any other six-week period. A congregational program of a similar nature called "*We Intend...*" is in its final stage of development.

Program material and other resources are available here:
<https://www.anglican.ca/gifts/foundations/stewardship/>

The Facebook group with regular posts of interest is here:
<https://www.facebook.com/groups/1497896833864628/>

Requests for **resources and consultations** concerning stewardship are increasing, particularly concerning **legacy giving**. I have assembled a list of recommended resources that speak to this latter interest. Through my involvement with '**Generation Stewardship**' – a network composed primarily of diocesan staff people responsible for stewardship education from dioceses of the Church Provinces of Ontario and Canada, along with national church and other specialists – I continue to draw together material to enhance legacy giving in Algoma. The December 2018 meeting of *Generation Stewardship* introduced other new stewardship resources that I am adapting presently for use in Algoma.

I have been invited to offer **onsite events** addressing stewardship across the Diocese over the past two years, and expect to continue this activity for the foreseeable future. Frequently, these occasions have included the introduction of '*We Intend...*' and '*Let Us Give Thanks,*' to congregations or deaneries.

In the lead up to Synod, I will have been working with the Administration and Finance Committee of the Diocese on matters related to stewardship development and education.

Work with Congregations and Parishes

Part of the stewardship we exercise collectively as a Diocese concerns **fostering vital congregations through discipleship formation, ministry restructuring, and other initiatives**. Over the past two years, I have worked with a variety of settings, including...

- Three congregations in Thunder Bay, exploring the possibility of together launching a merger or other shared ministry structure, two of which came together to establish a new congregation (Gathering Table);

- The parishes of Manitoulin Island, preparing for the call of an interim Incumbent, determining key objectives for an interim ministry, facilitating an interview process for the position, and following up on the work identified in the subsequent appointment of The Rev. Doug Prebble to serve among them;
- Espanola, lending support to the work of their Lay Incumbent and helping them implement elements of their planned approach to mission;
- Gathering Table, providing consultation as requested in the final stages of bringing together this new congregation and its first steps as a new faith community, and having the privilege of serving as preacher at the dedication liturgy in September;
- St. Saviour's, Blind River, advising as it prepares to nurture vitality and new avenues of ministry in anticipation of no longer having a church building;
- Trillium Parish, to begin some assessment and development work;
- Muskoka Region 2, initially toward implementing Executive's adoption of the Muskoka Ministry Transition Team's proposal for the area, then consulting at various points with leadership in one or both of the new partnerships;
- Various other visits to congregations to preach, meet with clergy or parish groups, offer training, advise on discerning and implementing ministry objectives, and so on.

As of September 1, I also serve as Incumbent (part-time) of St. James' Church, Goulais River. Most of the time, this means I am with them to preside at Liturgy one Sunday a month. I also provide other formational, pastoral, and administrative support. I serve as part of a pastoral team that includes The Rev. Dr. Bill Steadman, a retired United Church minister who brings a great deal of experience and expertise to congregational life; Mr. Charlie Johnson, a Lay Reader and respected long-standing member of the parish; and Canon Henry Gaines, who serves in both preaching ministry and small group Bible study.

Sharing Resources and Work via the Provincial Expression of Our Church

A current priority in the work of the senior diocesan staff from across the Ecclesiastical Province of Ontario is ***identifying areas of administration and ministry that can be shared across our diocesan borders***. The purpose of this initiative is very much a matter of stewardship, better employing the gifts of our staffs and adapting to the financial challenges we expect to face over the coming years. Congregational development has been identified as an area in which there is a great deal of potential for integration of work and mutual support of effort and planning across the seven dioceses of Ontario.

David Krause (Toronto), Janet Marshall (Toronto), Christyn Perkins (Niagara) and I have met twice in our capacity as diocesan congregational development staff to develop a blueprint for launching this initiative. A consultation plan will be submitted for consideration at the April meetings of the Provincial House of Bishops

and the Provincial Council. If approved, the consultation will take place between June and September of this year, and report will be made to the fall meetings of the above-mentioned bodies. We anticipate the following outcomes from the resulting initiative:

- Shared resource development and programming;
- Cross-diocesan training;
- Broadened perspectives, ideas, and understanding of different approaches;
- Collegiality among CD staff for support in each other's dioceses;
- Maximizing returns on limited human and fiscal resources.

Reconciliation

Reconciliation Between Indigenous and Non-Indigenous in Church and Society

I am delighted for opportunities to direct time and energy to this important work of the gospel. I was a participant in the ***Children of Shingwauk Conference*** at Algoma University and the official opening of the "Reclaiming Shingwauk Hall" exhibit in August 2018. It was a pleasure to meet and have conversation with Tracie Louttit, event coordinator, in preparation for the gathering. On separate occasions, I was pleased to be one of the individuals accompanying Melanie Delva, Reconciliation Animator for The Anglican Church of Canada, and representatives of the New England Company on a tour of the Anishinabek Discovery Centre construction site; Shingwauk Kinoomaage Gaming, a fully accredited post-secondary Aboriginal Institute and university; the Institutes's teaching lodge; Shingwauk chapel and cemetery; the Shingwauk Residential Schools Centre; the Dan Pine Healing Lodge in Garden River; and St. John's Church, Garden River. I have participated, too, in "Healing and Reconciliation through Education" ***Community Dialogue Sessions*** organized by the Shingwauk Residential Schools Centre (SRSC). I aim to make arrangements for one or two of these sessions to be hosted in Sault area congregations in the year ahead.

National Worship Conference

The National Worship Conference is a biennial gathering of Lutherans and Anglicans. The 2018 conference addressed the pressing issue of ***prayer and worship in times of tragedy***. While I was sent as a representative of the national church, the focus of the conference was very timely for Algoma as well. Archbishop Anne, with her background as a Police Services Chaplain, knows all too well the need for resources and training for dealing with prayer, ritual, and ongoing pastoral care after crisis events. Resources from the event will be made available as needed.

Community

Service Beyond the Diocese

In addition to what is described elsewhere in this report, my ministry serves the community emphasis identified by the Archbishop and Synod in other work, such as contributing columns, articles, and photographs for the *Algoma Anglican*; and ***producing and collecting community-oriented resources*** for use in the Diocese.

It is an important dimension of ministry at the diocesan level to ***tithe one's time in a spirit of collegiality with the wider church***. I continue to appreciate the support I receive from colleagues beyond Algoma, particularly that received when I first took up my current ministry with you. I am pleased to extend the same kind of support to others two or three times a year. Most recently I spent a weekend in the Diocese of Qu'Appelle with Bishop Rob Hardwick, working with eight congregations in Regina. These congregations have recently completed a survey and assessment. Now they are looking at possibilities for shared ministry and mergers, endeavoring to craft a plan for submission to their bishop in May. The initiative is being led at the local level by The Ven. Cheryl Toth (Cheryl Kristolaitis), whom many of you know from her years in Algoma. You will remember Bishop Rob from his time in Algoma during his "Living the Mission" cycling tour across Canada last year.

Nationally, I have served since General Synod 2016 as chair of Faith, Worship and Ministry (FWM) of The Anglican Church of Canada (ACoC). FWM oversees committees, task forces, and other work of the ACoC in areas such as ecumenical dialogue, Anglican identity, ethics, interfaith relationships, worship, national youth initiatives, theological education and ministry. The term of this appointment continues until the close of General Synod 2019.

For more on FWM: <https://www.anglican.ca/faith/>

Looking at the Future

Discussion about the future shape of ministry at the Diocesan level – given emerging opportunities and challenges for our shared mission, and fiscal projections for the years ahead – has been taking place and will continue over the months ahead. I have every reason to believe that the shape and number my responsibilities will change and increase in response to this scenario.

At the start of this report, I included four quotations. They seem timely for me in my ministry, and I suspect for all of us as we move forward as a Diocese. They remind us that God is faithful in God's promises; that challenging circumstances are no obstacle to the realization of God's purposes; and that, come what may, our vocation is essentially to become the Story we tell so others may know the reality of Christ

and his Kingdom. They also serve as exhortation and inspiration to live the promises of God and know the truth of these claims.

A retired professor I know worships as part of a Church located on a university campus in the United States. It is a congregation, he says, that prides itself in its high intellectual life. There are a lot of university and seminary professors in the congregation.

One weeknight, when he was new to the Church, he and his wife went to one of the congregation's "family night" suppers. They found themselves seated next to a man they had not met before. They struck up a conversation and the man asked them how long they'd been members of the place. The couple said they'd only been there a few months. "How about you?" they asked. "Have you been a member very long?"

"Oh my," he said. "I've been a member of this church all my life. In fact, I think I'm the last non-intellectual left in this congregation. I haven't understood a sermon that's been preached here in twenty-five years."

Then, however, he went on to say that he'd never leave that church. He'd never leave because every Monday night he and a few others from the congregation go to a nearby juvenile detention centre.

"Sometimes we have a Bible study," he explained, "but most of the time we just get to know the guys who are there and try to bring them some comfort and hope. I started doing that," he said, "because it's the kind of thing I thought a Christian ought to do. But I wouldn't miss a Monday night now because God is there and it nourishes my soul just as God promised."

Then after pausing for a moment, he said this very interesting thing: "You know," he said, "you cannot prove the promises of God in advance. But if you live them, they're true, every one."

I believe that! You cannot prove the promises of God in advance. But if you lean into them, if you live them, they're true, every one. Why should it be otherwise? After all, in Christ, heaven and earth have been gathered...

Respectfully submitted by
Jay Koyle,
Congregational Development Officer

REPORT OF THE CONSTITUTION AND CANONS COMMITTEE

The Constitution and Canons Committee is a Diocesan committee appointed by the Archbishop.

We are entrusted to:

- consider matters relating to the Constitution and Canons of the Diocese of Algoma
- develop motions relating to the Constitution and Canons of the Diocese, and bring them to Synod for consideration
- assist people who desire to bring forward to synod canonical or constitutional changes and
- develop and implement a process, if required, to obtain input from a variety of diocesan groups (e.g. Deanery Councils) regarding the Constitution and Canons
- recommend changes to the Bishop's Policies, Executive Committee Policies, and the Parish Leader's Manual as required

The current committee members are:

Mrs. Kathleen Aitken
The Ven. Dr. Harry Huskins (ex officio)
The Ven. Deborah Kraft, Chair
The Ven. Marie Loewen
Mr. Garth O'Neill (Chancellor)
Mrs. Betty Whetham

At Synod 2017, an omnibus motion was passed that dealt with a major clean-up and improvement of the Diocesan Constitution and the Diocesan Canons. All of the updates were made and can be viewed on the Diocesan website.

All the Diocesan canons, policies, and guidelines are now interpreted in conformity with a missional preamble, which has also been published on the website. This preamble proclaims "witness to the gospel by word and deed." We are all called to "participation in God's ongoing mission in the world."

Some of the canonical amendments brought to Synod 2017 were changes in substance and in clarity and these amendments were voted on separately and all were approved, except for the Constitutional change in voting rights for the Congregational Development Officer.

I encourage you to review Canon I-3: Churchwardens and Canon J-1: Vestries. Both can be viewed on the website.

The constitutional change regarding voting rights for the Congregational Development Officer at Executive was referred back to this committee and the Chancellor. We were also instructed by Synod 2017 to do a review of other positions in the Synod Office and consider if, for example, the Treasurer should have voting rights. The committee decided unanimously that we do not desire to bring forward to Synod 2019 any Constitutional changes in voting rights.

This year, the Executive Committee is bringing to synod:

1. A motion to eliminate the position of Diocesan Registrar. If approved, Canon A-4: Registrar will be deleted, and Article 1 of the Constitution: Composition of Synod c) will remove the word 'Registrar.' The Diocesan Registrar position was important when the Registrar handled property transactions, official registration of acts of the Bishop or Synod, and recorded real estate transactions. This elected position by the Synod is no longer relevant for Algoma.

The Constitution and Canons Committee is bringing the following motions to Synod 2019. The exact wording of these resolutions is printed in the Convening Circular.

1. Notice of Motion from Synod 2017. This is an amendment to **Canon F-1: Deanery Officials**, section 3 which clarifies that a partial term served by an elected Regional Dean will not count towards the 3 consecutive elected terms.
2. Canonical amendment to **Canon I-3: Churchwardens** to clarify that a church warden may only serve as a churchwarden in one parish or congregation at a time.
3. Minor amendment to the Definitions section for an incumbent in the Constitution.
4. Replacement of the word **auditors** in Canon J-1: Vestries, 4.b) (iii) for the word **financial reviewer**.

We were also instructed to review Canon J-2: Church Boards to determine if lay paid staff should be part of parish advisory boards. We agree that this is a conflict of interest and do not think that paid church staff should serve on parish advisory boards.

We do not desire to change Canon J-2 but have added a clarifying sentence to the Parish Leaders' Manual on page 7: Church Boards as follows:

“Employees of a parish are not to serve on that parish’s Advisory Board to forestall any perception that their part in the deliberations of the Advisory Board, or decisions made by the Advisory Board, are influenced by that employment.”

In addition, the committee eliminated the conversions charts and Appendix G (a listing of the standing committees on the Executive Committee) from the appendices. The conversion charts referenced current and earlier numbering of the canons.

Based on a request from a member of synod, exploration was done to determine if it would be feasible to enable electronic attendance and voting at vestry meetings. We decided that we did not desire to move forward with this request and instructed the respective member of synod that they would be welcome to bring this resolution forward to synod through the convening circular.

In order for a constitutional or canonical amendment to be implemented, the resolution must be carried with a 2/3 majority. If the motion does not receive the 2/3s majority but passes with 50% plus one vote, then the motion returns to the next synod.

For the past 2 years, since Synod 2017, we have enjoyed several face to face meetings scheduled around the Executive Committee meetings in Sudbury. As well, we have corresponded through email.

We have reviewed the Constitution and Canons on the Diocesan website and affirm that all the Constitutional and Canonical changes approved at Synod 2017 have been made. Thank you Liz for your continuing attention to these changes.

We began an on-going dialogue with Executive Committee members and others in the diocese about the policies articulated in the Bishop’s Policies, Executive Committee Policies and Parish Leaders Manual. All are available on the website. A few changes have been made relating to the dispersal of memorial gifts if a parish or congregation closes (Executive Committee Policies, Closure of Church Buildings, Other Assets, 3. and 5.b.).

Your thoughts on how to improve the clarity of the written policies are always appreciated.

It is important that our diocesan canons and policies conform with Provincial canons and policies, particularly around the area relating to keeping our churches safe, and screening in faith. The long-term desire is that there will be congruity between the 7 provincial dioceses and at the same time protect the lead roles, local insights, and responsibilities of each diocese. Our Chancellor, Garth, is a member of the provincial committee that is reviewing the current canonical and policy provisions across the province.

I am grateful for the support of Archbishop Anne, the Executive Committee, and all the wonderful Synod staff who are always there to carry us forward.

May God, our ultimate source of the law, uphold and bless our Diocesan Constitution and Canons.

"The law of the Lord is perfect, reviving the soul." Psalm 19:7

Respectfully submitted on behalf of the Constitution and Canons Committee,

Deborah+

The Ven. Deborah H. Kraft, MBA, MTS
Chair



The Report of the Diocesan Court

2017 to 2019

The Court of the Diocese of Algoma was created by a Canon enacted by the Synod of Algoma on June 15, 1993. At the 2017 Synod Mr. Karl Ratz, Ms. Caroldene (Dene) Clarke, and the Reverend Pamela Rayment were elected by the members of the Synod to sit on the Court for its current term.

In conformity with the provisions of the Canon on the Diocesan Court these elected members then chose the Venerable Linda White, and Mr. Troy Wilson as additional members of the Court.

The Court was not called to sit during this term but remains ready to undertake the conduct of any matters that may be put before it.

The members of the Court would like to express to the Bishop, the delegates to the Synod, and to the Diocese as a whole their thanks and appreciation for the trust and confidence that has been given to them over the last two years.

Respectfully submitted
on behalf of the Court

The Honorable Justice John DeP. Wright
President

Report of Wardens of Lay Readers to Synod 2019

As the new Warden of Lay Readers, I look forward to meeting and working with all the dedicated Lay Readers of the Diocese.

One of my first tasks will be to update the contact list so that I can make sure that all Lay Readers will receive information in a timely fashion of upcoming courses and conferences. I would ask that Parish Priests notify their Deanery Warden of Lay Readers as well as myself when a new Lay Reader is about to begin training so that they can be included in all the circulars of information. Updating the Lay Reader Manual and Training Course Material is also a priority.

I look forward to working with the talented individuals of the Diocese in the development and delivery of training designed to provide professional development opportunities for all Lay Readers. Thorneloe University also offers excellent opportunities for Lay Readers in their Certificate for Anglican Lay Readers program (CALL) and their Diploma in Theology program. Both are excellent programs and I encourage Lay Readers and Lay Readers in training to consider enrolling in one of them.

The Lay Readers Conference will be held this year, 2019, September 27-29 in Parry Sound. This is an excellent opportunity for all Lay Readers to come together to learn and have fellowship with each other. I look forward to see you there.

I thank all Lay Readers and Wardens of Lay Readers for all their dedicated work. I am also thankful for the opportunity to serve in this ministry.

Alison Weir
Diocesan Warden of Lay Readers

**REPORT OF THE DIOCESAN MATRIMONIAL COMMISSION
TO THE
SYNOD OF THE DIOCESE OF ALGOMA
MAY 2019**

The Ecclesiastical Matrimonial Commission presently consists of four members and one alternate:

The Venerable Hugh Hamilton
The Reverend Rosalie Goos
Mrs. Jo Anstess
Mrs. Arthena Hecker

Alternate Member: The Very Reverend James McShane

Mrs. Liz Hamel is the Registrar.

During the period from April 1, 2017 to March 31, 2019, the Commission held 12 regular meetings. The Commission considered 19 applications for remarriage after divorce.

13 applications had at least one party that was Anglican;
6 applications had no Anglican or Lutheran affiliation.

No applications were received for Clarification of Marital Status or for Blessing of a Civil Marriage.

We have seen a continual decline in the number of applications to the Matrimonial Commission over the past number of years. This also lessens the requirement for the Commission to meet.

Scheduled meeting dates for the Commission and application forms are available on the Diocesan website [here](#).

I would like to express my appreciation to our current members. They are a committed and dedicated group of people who take their responsibilities seriously as they review applications for couples wishing to marry in the Anglican tradition.

Respectfully submitted,

Liz Hamel
Registrar

MUSKOKA MINISTRY TRANSITION TEAM – REPORT TO SYNOD 2019

Our committee (“MMTT”) was formed in the summer of 2016 and given a mandate to implement the recommendations for restructuring in Muskoka that were approved by the Diocesan Executive Committee. This report will not be able to reflect every aspect of our work but will give a sense of both what we have done and how we have tried to approach this difficult work. We are aware that restructuring, realignments, and amalgamations are happening in every area of our diocese and that we all have much to teach each other. Here’s what we’ve been up to, and some of the things we have learned.

First, some numbers. Since Synod 2017, we have...

- Met 15 times as a committee;
- Hosted three Deanery Days for Muskoka;
- Met in person with congregations at least 30 times (sometimes with whole congregations and sometimes with representatives);
- Consulted with two people outside the Diocese (twice travelling to Toronto) and twice via in person meetings with the Muskoka Deanery Officials and representatives from the Synod Office;
- Spent countless hours crafting written communications, updates, answering and asking questions, praying and engaging scripture;
- Reported to all meetings of Muskoka Deanery Council and all meetings of the Diocesan Executive Committee;
- Conducted a workshop for the Muskoka Deanery Layreaders.

Principles of Our Work

As mentioned above, we were intentional about making it a habit to bring our task before God in prayer and to engage the scriptures as a committee at the beginning of each of our meetings. We consistently discovered that the Bible had much to say to us about this work; the challenges of change are nothing new! Our team motto has been “Lead with Love.” We have tried to do this, certainly imperfectly, but with sincerity.

Even when what ended up happening was different from the 2016 restructuring document, we, as instructed by the Diocesan Executive Committee, have upheld the principles of reorganization as set out in that original plan. In short form, these principles include:

1. Geography – how many Anglican churches do we need in a certain area? How far are people willing to travel to church?
2. Ecumenical cooperation coupled with an understanding of Anglican identity and potential for unique contribution to our communities.

3. The desirability of providing full-time clergy positions wherever possible.
4. The reality of part-time ministries, which have their own integrity, and the need to make sure such ministries have a "missional edge".
5. The particular gifts of particular clergy people make a difference to the type of ministry that can be offered in a place but the focus must always be on the ministry of the whole people of God.
6. Eucharist may not always be available every Sunday in every church in the deanery, and whether Eucharist is offered or not should not be a determining factor in whether or not people choose to come to church. Greater leadership from Layreaders, and greater training to accompany it, is needed.
7. Numerical growth is one indicator of congregational health.
8. We need to become nimbler and more flexible in the ways deaneries are administered.

What's Happened

Below is the original wording for the plan for each area of Muskoka Deanery, and then, in italics, what has happened. You will see quickly that there have been changes. After it became clear that the plan could not be implemented exactly as framed, the Diocesan Executive Committee allowed MMTT some latitude in exploring other possibilities, so long as we were true to the principles of reorganization as listed above (1-8).

i) Region One

- (1) Focus ministry on Huntsville, Emsdale, South River and Port Sydney
- (2) Close Falkenberg, Grassmere, Beatrice, Aspdin
- (3) Evaluate remaining parishes (Ravenscliffe, Eagle Lake, Magnetawan, Ilfracombe) as chapels or seasonal ministries
- (4) Two full-time clergy based in Emsdale or Port Sydney and Huntsville
- (5) 12 churches reduced to 8

What has happened:

- *Falkenberg and Beatrice have been closed and deconsecrated;*
- *Grassmere and Aspdin will both be closed and deconsecrated by fall 2019;*
- *Ravenscliffe, Eagle Lake, Magnetawan and Ilfracombe have all been reviewed or visited/discussed and will be staying open for the time being, with the one change being that Ravenscliffe will reduce to a seasonal ministry (late May to Thanksgiving);*
- *MMTT has recommended that Port Sydney likewise reduce to a seasonal ministry, and discern their unique "missional edge";*

- *12 churches have been or will soon be reduced to 8.*

ii) Region Two

- (1) Focus ministry on Bracebridge, Gravenhurst and Baysville
- (2) Close Dorset, Fox Point, Port Cunnington, Roxborough, Barkway
- (3) Evaluate Vankoughnet as a seasonal chapel
- (4) Two full-time clergy based in Bracebridge and Gravenhurst or Baysville
- (5) 9 churches reduced to 4

What has happened:

- *St. Peter's Rocksborough has been closed and deconsecrated;*
- *Dorset, Fox Point, Port Cunnington and Barkway requested reconsideration and are now staying open;*
- *Vankoughnet has been reviewed and will continue as a seasonal chapel of St. Thomas' Bracebridge;*
- *Trinity-All Saints Bala joined this region;*
- *Two new parish units have been formed as of January 1st 2019. One Incumbent is serving Gravenhurst, Bala and Barkway, and a second Incumbent is serving Bracebridge, Vankoughnet, Baysville, Dorset, Fox Point, and Port Cunnington.*

iii) Region Three

- (1) Focus ministry on Parry Sound and Rosseau
- (2) Close Orrville, Ullswater/Bent River
- (3) Evaluate Windermere as a seasonal ministry
- (4) One full-time cleric
- (5) 5 churches reduced to 3

What has happened:

- *Windermere has been evaluated and will remain open;*
- *A working relationship between Parry Sound and Rosseau has not materialized;*
- *Other churches wish to remain open.*

iv) Region Four

- (1) Focus ministry on Bala, Milford Bay and Port Carling
- (2) Close Mactier, Beaumaris, Mortimer's Point, Port Sandfield
- (3) Evaluate Gregory as seasonal ministry
- (4) One full-time cleric
- (5) 8 churches reduced to 4

What has happened:

- *Bala moved to Region 2, as described above;*
- *Mactier and Mortimer's Point have been closed and deconsecrated;*
- *Gregory has been evaluated and will remain open as a seasonal ministry;*
- *Other churches wish to stay open.*

There is much work still to be done but we believe we have made a substantial start. Many Muskoka churches are beginning to think differently about their futures and about the urgent need to make some changes to the way we engage in ministry. We are grateful to The Rev. Dr. Bob Derrenbacker for the time he served on MMTT. We are also thankful for Archbishop Anne and the Synod Office staff, the Muskoka Deanery Officials, The Rev. Canon Beth Benson (Diocese of Toronto), Ms. Susan Abell (Diocese of Toronto) and to every Muskoka Anglican, lay and ordained, who have engaged in courageous conversations among themselves and with us over these last three years. We hope to find venues to share what we have learned in the course of this important work, and to learn from other deaneries as well.

In Hope,

Rev. Kelly Baetz, Chair

Rev. Joan Locke

Ms. Annette Procunier

Report to the Synod of the Diocese of Algoma
Regarding Pastoral Care during Times of Medical Assistance in Death
 November 2018

Table of Contents

Introduction	Page 1
Initial Developments and Aims	Page 2
Recent Changes in Western Culture	Page 3
Bill C-14: A Health Care Perspective	Page 4
Worldviews	Page 5
Theological Issues	Page 5
Basic Elements of Pastoral Care	Page 10
Hospices and Palliative Care	Page 11
Discussion Questions	Page 11
Conclusion	Page 12
Select Annotated Bibliography	Page 12
Appendix A	Page 14
Appendix B	Page 16
Appendix C	Page 17

Introduction

At the 2017 Diocese of Algoma synod session, the following motion was presented:

Motion: Ann Camber and Megan Torfe

Moved that the Diocese of Algoma encourage parishes and incumbents to become familiar with Bill C-14 and this new approach to end of life care and develop a plan of pastoral response to those affected by serious, incurable illness and their families within our communities.

Moved that the Diocese of Algoma look into providing opportunities and resources for training clergy and laity in end of life pastoral care.

Carried.

In the summer of 2017, Bishop Anne Germond asked a group of clergy and lay people from the five deaneries of the diocese to serve on a task group to address the diocesan synod motion.

The original group of Task Group members was:

Algoma: Jim Mcshane

Muskoka: Karen Hamra & Connie Knighton

Sudbury-Manitoulin: Mary Huska

Temiskaming: Peter Armstrong (Chair) & Beth Hewson

Thunder Bay-North Shore: Ann Camber

Task Group members, combined, had a variety of skills and expertise: Lay and ordained, with extensive experience in hospital and other pastoral care settings, deep familiarity with the recent legal changes in Canada, a background in family therapy, expertise in medical ethics, and long experience within the community of the Church. Shortly after the Task Group's inception, Karen Hamra had to step back because of time constraints, but the remaining Task Group members have continued to contribute until now.

Task Group members want to express our gratitude to Dr. Bruce Ward, who played a significant role in reviewing resources and developing our bibliography. The synod office staff, including the bishop, have also been very helpful in supporting our work.

At the time that this report is being drafted, most Task Group members have met in person twice, had one teleconference and 11 videoconferences, reviewed a great deal of written and video material on the subject, offered workshops in two deaneries (Muskoka and Thunder Bay), and met with two clericuses (Muskoka and Temiskaming, combined). We hope that the report we provide will be useful within the diocese and beyond.

Initial Developments and Aims

Our opening conversations addressed three issues: A name for our group, grappling with the issues at stake, and developing consensus about what we needed to do.

The subject of medical assistance in dying in Canada is generally referred to as MAiD: Medical Assistance in Dying. However, this was found to be less than satisfactory: Primarily, "MAiD" does not reflect the high pastoral emphasis which we understand to be central to our work. We have also strived to not to present only one side or another of this ethical issue. Concern has been expressed that "medical assistance in death" might be seen by some as sanitizing this important ethical question to be simply another medical procedure. Lastly, not everyone is comfortable with the acronym. After some reflection and consultation, we agreed on "P-CAID" – that is, Pastoral Care About Induced Death, to describe our work.

We understand medically induced death to refer to the procedure when, under particular circumstances, and with the full and informed consent of a person whose death is foreseeable, either the patient him- or herself under medical supervision, or a physician, administers a strong drug which ends the patient's physical life at the time of the administration of the drug.

Task Group members believe that our primary audiences are: (1), clergy and parishioners who provide ministry to people who are ill or dying, who are looking for pastoral guidance about how to navigate this process; (2), people who are interested in this subject as a theological and ethical issue.

Looking carefully at the motion itself, our intention has been to provide training and resources for clergy and laity, and to encourage parishes to become aware of this new development and encourage *them* to develop a plan for the best possible pastoral care.

(It is important to note that we understand our work is not that we ourselves provide a plan for all parishes in the diocese – ministry in the diocese is spread among rural and urban areas, parishes have different capacities and resources, *etc.* – but to encourage parishes who know their own local context the best to develop *their own* plan.)

As well as offering this report to the Executive Committee of the Diocese of Algoma, (with the hope that the Executive Committee will commend this report to synod delegates and the parishes of the diocese), video segments of the workshop we provided in Thunder Bay in June 2018 are available from Task Group members. Individuals or small groups may choose to download one or more of the video segments for consideration and discussion.

Parishes may also wish to make use of “In Sure and Certain Hope” (a phrase taken from the traditional Anglican committal prayer) and its accompanying study guide, perhaps for use during the season of Lent. This resource was created by The Task Force on Physician Assisted Dying by the Faith, Order and Ministry Committee of the National Church; it is available on-line. Suggesting this resource does not mean that all of the Task Group members in this diocese are in agreement with this resource in all its aspects, but we sincerely believe that it is an important voice within the Anglican Church of Canada.

While we understand our work to be finished at the conclusion of the 2019 session of diocesan synod, individual task group members are willing to be a resource to the degree that we can for parishes in our respective deaneries.

Recent Changes in Western Culture

This subject has not come to Anglicans “out of the blue,” but emerges out of recent social and legal pressures in the West:

- Most people agree that recent legal changes which provide for medical assistance in death developed with the publication of the Rummelink Report (Netherlands, 1991). Its primary author was a former Attorney-General, and the report argued for the provision of a patient to be able to end his or her own life under some circumstances;
- Many Canadians will remember the case of Robert Latimer, a Saskatchewan farmer who ended the life of his severely disabled three year old daughter in 1993. Latimer was tried and convicted, but the circumstances of the case brought to light the circumstances of the child’s suffering and created a national conversation;
- Sue Rodriguez, a British Columbia woman who suffered from A.L.S. (commonly called Lou Gehrig’s disease) initiated legal appeals to allow her to end her life. This case was eventually considered by the Supreme Court of Canada in 1993, which in a narrow 5-4 decision, ruled against Sue Rodriguez, who ended her life in 1994;
- Legal provision for medical assistance in death has been permitted in the American states of Oregon (1998), and in Washington (2009);

- Canadian Gloria Taylor (another A.L.S. patient) brought another legal challenge to the courts. Her case was considered by the Supreme Court. This time, a ruling in February 2015 was unanimously in her favour. The Canadian Parliament was given time to revise Criminal Code;
- Legislation in several European countries has been amended to allow for this practice: Belgium (2013); The Netherlands and Switzerland (2015).

Bill C-14: A Health Care Perspective

There are days in history that will always stand out. One of these days was February 6, 2015. On this day the Supreme Court of Canada ruled that:

S. 241(b) and s. 14 of the *Criminal Code* are void insofar as the prohibit physician-assisted death for a competent adult person who (1) clearly consents to the termination of life; and (2) has a grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition.

Legally, this means that appropriate health care providers would be exempt from criminal prosecution for contributing to a person's death, under specific conditions.

What were the implications of this ruling for those of us who work in healthcare, palliative and pastoral care, and to the general public? Even though we had 18 months to prepare to when Bill C-14 received Royal Assent, no one seemed fully prepared for the moral, ethical and theological conflict that would ensue.

Nevertheless, no matter our own personal viewpoints and conflict, the discussion regarding this practice has opened up the topic of death and dying. Evidently, after responding to multiple requests to talk to groups, individuals and patients, it really is not about the act itself, but about *how we respond to an individual's suffering*. Suffering is not necessarily physical, but emotional, spiritual and psychological.

Even though we have set federal, provincial and Professional College guidelines that must be followed; how we respond to requests must also be taken into consideration. It is vital that we develop a pastoral non-judgemental response to all requests. No matter what my own personal values and beliefs are, I am not experiencing the same suffering as the individual who is requesting medical assistance in dying. It is important that we not abandon someone in need, as this is an opportunity to accompany them through their journey of death and dying.

Although, there still are numerous ethical issues that we will encounter on a daily basis it is important that we work through them together and not in isolation. We need to support the caregivers, families, patients, clergy, chaplains and healthcare providers as they navigate this process.

Worldviews

In any discussion of an issue such as a medically assisted death, there is a diverse range of views, emotions and beliefs. Understanding our own and other worldviews is a helpful starting point. When a person is offering pastoral care to an individual or family considering medically assisted death, understanding our own and other worldviews helps ensure that effective pastoral care is exercised.

Here is a common definition of a worldview:

A world view is a mental model of reality — a comprehensive framework of ideas & attitudes about the world, ourselves, and life, a system of beliefs; a system of personally customized theories about the world and how it works [...] A person's worldview is affected by many factors — by their inherited characteristics, background experiences and life situations, the values, attitudes, and habits they have developed, and more — and these vary from one person to another.¹

When someone is considering dying with medical assistance, they might have priorities such as the relief of acute suffering, or being able to choose the manner of their death in a way which is dignifying to them. In contrast, the caregiver may have a worldview that God is the Author of all life, and to end our life before its natural course is to be disobedient to God. Within the Anglican Church of Canada, parishioners and clergy hold a wide variety of views which are frequently in tension with one another.

While it is important to foster thoughtful theological discernment and discussion, even debate, in our parishes, near or at the time of a person's death is not a suitable time to argue, criticize or judge. Rather, we want to provide an atmosphere of compassion and sensitivity. Mindful of a dying person's capacities and energy, allowing them to explore their own feelings and concerns is appropriate.

We need to take care of ourselves, as well as others, keeping in mind how one's personality, belief system, relational dynamics, anxiety, and self disclosure always influence caring interactions.

Being aware of our own needs and perspectives while monitoring while caring for the person facing end of life and their families will allow for effective and helpful contributions to the spiritual care of individuals at this critical time.

Theological Issues

Pastoral care for Anglican Christians cannot be considered outside of the theological convictions that Almighty God has created us and sustains us, that his Son Jesus Christ has become incarnate and has reconciled us through his self-sacrificial death and

¹ Craig Rusbult, "World Views," for the American Scientific Association;
<https://www.asa3.org/ASA/education/views/> [accessed October 8, 2018].

subsequent resurrection, and gives us life by his Spirit, which is discovered and experienced in the community of the Church.

Of course, not everyone who participates in the process of medically-induced death has these theological convictions, but we are addressing, and belong to, an Anglican audience. We likely will come to different conclusions about the appropriateness (or not) of medically-induced death, but this is our theological starting-point, and our values and convictions inform our behaviours.

We suggest it is best to begin by acknowledging both the power and the limitations of our Christian tradition. The limitation is this: Medical assistance in dying, in the form that is being experienced in some western nations today, is simply not addressed in Jewish or Christian tradition.

This includes the content of the Bible. The inspired biblical writings emerge out of the needs and interests of the early Church, and so are within the tradition of the universal Church. The message contained within the Bible – the gospel – has traditionally been understood to be a critical voice against which later traditions are measured. However, we cannot use concordances to look up “medical assistance in dying” and get Bible verses to guide our behaviour in this subject.

The ethical principles around living and dying are of course richly present in scripture and tradition.

We propose it is appropriate to distinguish between the larger sphere in which we live and work as citizens in the early 21st century, and the sub-sphere of the Christian life and the Church. This is not to de-value the Church at all, but to acknowledge the reality that not every citizen is a Christian.

Therefore, we have a responsibility not only how we conduct ourselves as citizens of the world. Christians are also called to a higher standard of accountability as citizens of the kingdom of heaven. We are ultimately accountable to God through Jesus Christ in how we live and behave as citizens of heaven. We often disagree about what this looks like in practice, but if we are speaking within the community of the Church, we are called to a higher standard of conduct than that of people without faith in the world around us. Anglicans understand that how people of faith engaged with these theological and ethical issues in the past can help inform us today – even that they are an authoritative source.

We note that “an authoritative source” is not the same as saying “our only authority.” If a current ethical issue is shown to be contrary to the received tradition of the Church, in some Christian denominations (such as the Eastern Orthodox moral tradition), this ends the conversation. This is not the case within Anglicanism. Historic consensus, however, ought to give us pause, and to take special care that we are discerning an authentic moral development.

In Jewish and Christian tradition, the practice of ending one's physical life before its natural conclusion has been considered to be contrary to God's will. God himself is the Source of life.

Jewish understanding

There is a strong prohibition against the ending of life in the Hebrew scriptures. The wrongness of this action is expressed in the story of the shedding innocent blood in the story of Cain and Abel (Genesis 4), and the sixth of the Ten Commandments. "Those who kill the sick to spare them from pain are considered murderers, according to the Hebrew tradition."²

Suicide

We need to distinguish carefully between the practice of suicide, and the current practices for medically-induced death. Medical assistance in death is a medical procedure which, legally speaking, exempts medical professionals from prosecution under the criminal code, when proper procedures are followed and when death is foreseeable. Suicide is the act of ending one's own life outside of this medical process, a sad consequence of mental illness, despair, and other causes.

Nonetheless, while the two categories are quite different, there is a degree of overlap. Both actions result in physical death, and – as far as one's motives can be determined after someone has died – both require the volition of the person who dies. Some of us feel it is unhelpful to look at the voice of tradition about suicide when discussing medically-induced death; others, while cautious, feel it is appropriate to consider the voice of tradition about suicide.

The commandment against murder has almost universally been interpreted to apply to taking one's own life in Christian tradition. It is rarely recorded in scripture, and when it takes place, is committed through despair or to avoid shame or dishonour. Relative silence cannot be used to conclude there was no significant moral issue, that it was approved or that people were indifferent to this practice. We have no record in the first quarter-millennium of Christian tradition of suicide, even during periods of persecution.³

Patristic and Medieval Periods

The teachers in the early period and the Middle Ages consistently taught against the practice of taking one's own life. The process of ending one's own life was thought to jeopardize one's salvation. The subject of martyrdom was particularly addressed in the early Church, when Christian martyrdoms were more likely to take place. The view was not that Christians chose death and so were killed; but rather, that they chose to remain faithful to Jesus Christ regardless of the present circumstances, and as a consequence of that fidelity, were put to death.

² Cynthia B. Cohen, "Christian Perspectives on Assisted Suicide and Euthanasia: The Anglican Tradition," *Journal of Law, Medicine & Ethics* 24 (1996) 369–79.
journals.sagepub.com/doi/pdf/10.1111/j.1748-720X.1996.tb01881.x, p. 371.

³ *Ibid*, p. 371.

Human suffering was a subject of particular consideration, because for Christians, the reality of suffering cannot be considered theologically without outside of the redemptive suffering which was understood to have taken place by the crucifixion of Jesus Christ. Suffering, miserable though it is, was seen to have a redemptive quality – to give us insight into what the Son of God himself underwent for us, and to develop the process of holiness and humility and new spiritual dependence on God alone within the sufferer.

Some modern writers (see “In Sure and Certain Hope” in the bibliography, for example) distinguish between redemptive suffering – that is, suffering which has spiritual value and is part of our process of sanctification – and suffering which has no benefit. Early Christian writers made no such distinction. While advocates for medically-induced death understandably link the medically-induced process with suffering which has no spiritual value to the sufferer, others object that we can never determine that the process of some suffering will never have any positive spiritual impact upon the sufferers or family members.

Modern and Contemporary Periods

While the conviction that God is the Author of all life and this is not to be taken lightly remains, more recent Christian teachers have tended to be more sympathetic to the pastoral circumstances of sufferers of chronic, severe pain. Indeed, contemporary people have a greater appreciation for the psychological experiences of the sufferer than earlier generations did. It is not so much that the historic theological convictions have diminished, but appreciation of the pastoral circumstances has become heightened, and become integral to the working out of the ethical issues involved.

Several key Anglican thinkers have encouraged a thoughtful, Christ-centred, sensitive reassessment to the Church’s historic position about the ending of one’s physical life. (Please see Appendix A for a brief overview of several voices from Christian tradition.)

Key Theological and Moral Considerations

Following are some key theological and moral points, which can help parishes think through these issues:

- Our understanding of Christ’s resurrection, judgement, and eternal life
- God’s purposes for the world
- Human freedom is not to do whatever we wish in Christian worldview
- Financial considerations (health care system; individual; family)
- Our understanding of the value of human life
- Obligation to respect individual choice
- Obligation to relieve suffering
- Our understanding (or not) of the redemptive value of suffering
- Our views of the role of medical technology and human life
- Current practices
- The nature of health & wholeness
- Individual views & conscience

- Need for excellent pastoral care
- Christians' social and legal relationship to the wider world in which we function

Some Key 20th-21st Century Developments To Consider

1. Current Relationship of Church & Culture

The relationship between Church and State has varied widely in the past 2000 years. Anglicans have tended to have a close relationship with political leaders historically, although a somewhat more critical attitude (in the sense of sharper assessment) has developed since the 1960's. Current Canadian Law tends to regard the Church as a group for optional membership with its own rules; courts prefer not to interfere with internal matters. We need to work out how best to provide pastoral care within our contemporary context ourselves.

There are issues to consider around evangelism and Christian witness: How do we live out our faith winsomely and faithfully today?

2. Current Health Practices

We need to work through how we best function – including the provision of pastoral care – in a multi-faith and no-faith wider environment. Some Algoma clergy are expected to be multi-faith chaplains in their local settings. We need to work through what is the appropriate role of Christian conscience.

3. Denominational Approaches

Ethical issues are by their nature complex, and different denominations have different ways of discerning God's will and its application. It is important to note that the categories below are generalities and certainly open to exceptions. However, they provide some sense of how churches address subjects such as medically-induced death:

Eastern Orthodox – appeal to tradition; necessarily a conservative approach to ethics.
Roman Catholic – also a high view of tradition; has a robust theological expression of the sanctity of life and its implications.

Evangelical – tend to be more conservative voices; authority of the witness of scripture is a key value.

Mainline Protestant – tends to give somewhat greater weight to the voice of the experience of God and humanity in contemporary culture; greater accommodation to cultural influences (can be good or bad); more ethical choices are left to individual discernment.

In our contemporary period, Anglicans have tended to address ethical issues using the same approach as the Mainline Protestant churches.

We are in a period of rapid social and technological changes, and the implications of medically-induced death are still being worked out, ethically and practically, in our health care system. Our theological resources can help us work through the best provision of pastoral care which our parishes can provide.

Basic Elements of Pastoral Care

Ann Golding writes:

Jesus stopped. He listened. Jesus was fully present with all He encountered -- He gave them His full attention. He called people by their name. He let them tell their story. He was never in a hurry. He mourned with them and was present in their pain and in their joy.⁴

This quote is a good starting point for basic elements of pastoral care.

All good pastoral care includes the following elements:

- God is at the center of the visit and the relationship between the visitor and parishioner
- The goal is to build a trusting and loving relationship
- The pastoral visitor stays present and alert in the visit, not distracted by “devices” or being a distraction (eg., fidgeting during the visit)
- The six ways to ask questions (questions that begin with “who, what, where, when, why or how”) help the parishioner express their thoughts and feelings
- The pastoral visitor is non-judgmental, objective and avoids interrupting in the conversation
- Silence helps build trust and provides an opening for the presence of the Spirit
- The importance of a confidential relationship
- How and when to use prayer and/or scripture

Palliative Care Visits

The workshop covered some details of a conducting a palliative care visit. It is important to watch the parishioner for fatigue. It depends on the situation however, often the visit is shorter than usual pastoral visits. Depending on where the parishioner is on the continuum of dying, the pastoral visitor wants to listen to the Spirit about how to proceed with the visit. It might be useful to talk with family members to get an update on a parishioner’s condition. A visitor may practice the ministry of presence, holding hands, quietly reading a scripture or prayer and/ or sitting with family members.

Confidentiality

There is fine balance in church work to know what information is kept confidential and what information is useful for the congregation to know. Congregations want to help a fellow parishioner -- in prayer, or practical terms... providing meals, visiting, etc. The balance is to facilitate those parishioners to use their gifts of hospitality and serving to assist the parishioner in their journey.

Self-Care for Pastoral Visitors

The following partial list identifies different ways to remain healthy and present in this work: physical activity, reading spiritual devotional books, singing, gardening, cooking,

⁴ Anne Golding, “Learning to Listen and Listening to Learn,” https://bible.org/byauthor/141626/ann_golding [accessed October 3, 2018].

journaling, chilling out, staying connected with friends and staying connected with people who do the same kind of work. For clergy or laypeople doing this kind of work -- pastoral visiting with an emphasis on grief and dying -- it is important to have someone to debrief with -- preferably a person or team that has some appreciation of your situation, your feelings and experience. They can listen without judgement, help process the experience if needed, and make loving suggestions if appropriate. (In part it is receiving spiritual direction.)

There is no “magic bullet” of self-care that worked for everyone. However, pastoral visitors recognized when they are in need of self-care. Here is a partial list of warning signs: Numerous unhealthy physical symptoms (cranky, headaches, sleep patterns changed); emotional symptoms (depressed, unfinished personal grief work that surfaces unexpectedly); spiritual symptoms (doubting God, spiritual distress and battle).

Hospices & Palliative Care

Hospices are places of care for the dying. They strive to be patient-centred, comfortable and caring institutions. In Canada, there is a patchwork of care: In some places in the Diocese of Algoma, hospice care is available;⁵ in other places, it is not. Hospices do not promote medical assistance in death, as provided for in Bill C-14; neither is this practice forbidden. Quality end-of-life care can help alleviate patients’ concerns who might otherwise seek active medical intervention for their deaths. Whatever people’s perspectives are about dying with medical assistance, we agree that we should strive to provide comprehensive hospice care throughout the diocese.

Among other points, the value of sensitive, appropriate palliative care was identified by Bishop Anne Germond, in her pastoral letter addressed to clergy and lay incumbents in the diocese in May 2018.⁶ Significant attention to the subject of palliative care is provided in the National Church resource, “In Sure and Certain Hope.”⁷

Proposed Discussion Questions

There are several case studies (see Appendix C), which can encourage discussion about this topic in parish groups. As with any small group, the facilitator needs to ensure that the discussion is respectful and safe for everyone. The following discussion questions may be useful as well:

- What are expectations for pastoral care in your parish?
- How, if at all, do parishioners and the incumbent communicate about providing pastoral care?
- What relationship do the dying persons have with your parish?

⁵ Hospices are located in the urban centres of Sault Ste. Marie, Thunder Bay, Huntsville and Sudbury. North Bay is preparing to build a hospice.

⁶ Transcripts are available from the diocesan office: <http://dioceseofalgoma.com/> [accessed October 3, 2018].

⁷ “In Sure and Certain Hope,” <https://www.anglican.ca/wp-content/uploads/In-Sure-and-Certain-Hope.pdf> [accessed October 3, 2018], p. 14ff.

- What relationship do the families of dying persons have with the parish?
- How would you describe the care for the care giver? Where do you turn?
- What positive pastoral care practices are there in your parish already?
- How might your parish's pastoral care practices be enhanced or developed?

Conclusion

The practice of medical assistance in death under certain conditions is already a reality in Canada. The issue which Anglican Christians face is: How do we engage responsibly when people are considering or engaging in this practice?

This report intends to inform clergy, lay incumbents and parishioners in the Diocese of Algoma what Bill C-14 is, to provide some guidance about appropriate pastoral care, and to inform us about this subject generally. We hope that this report can contribute to effective parish ministry, and bring greater glory to God.

Some Recommended Resources on the Question of Physician Assisted Dying

1. Cynthia B. Cohen, "Christian Perspectives on Assisted Suicide and Euthanasia: The Anglican Tradition," *Journal of Law, Medicine & Ethics* 24 (1996) 369–79.
journals.sagepub.com/doi/pdf/10.1111/j.1748-720X.1996.tb01881.x

This article offers a comprehensive and judiciously balanced overview of the concerns and arguments *pro* and *con*, with particular focus on the Anglican theological and moral tradition. Although published in the mid-1990s, it is by no means dated when it comes to the central questions at stake.

2. George and Sheila Grant, "The Language of Euthanasia." In *Technology and Justice*. House of Anansi Press; Reprint Edition, 1991.

This short essay situates the discourse around assisted dying within the larger philosophical and cultural context of contemporary modernity. Its examination of the assumptions and language of the debate is both philosophical and highly readable.

3. "End-of-Life Law and Policy in Canada," Health Law Institute, Dalhousie University
http://eol.law.dal.ca/?page_id=236

This website offers a clear and concise overview of the legal dimension of the issue, through responding to a series of questions that any non-lawyer might have.

4. Two publications produced by the Faith, Worship, and Ministry Task Force on Physician Assisted Dying, Anglican Church of Canada (available for viewing on the ACC website, under "Resources" – "Ethics"):

"Care in Dying" (2000),

"In Sure and Certain Hope" (2016), with accompanying Study Guide (2018).

These are the primary resources produced by the Anglican Church of Canada for clergy and interested lay people. The first presents a definite position, based on an overview of Anglican moral theology. The second was written in response to the new 2015 federal government legislation (Bill C-34). While it does not repudiate the first (emphasizing that the two should be taken together), it argues that the new legal situation requires a different approach — with more emphasis on pastoral care rather than defining a moral position.

5. David Pfrimmer, *The Art of Dying Well*. Centre for Public Ethics, Waterloo Lutheran Seminary, 2017.

<https://trinitynewhamburg.files.wordpress.com/2016/12/the-art-of-dying-well.pdf>

This short book (available in its entirety online) brings together the Christian-theological and Canadian-legal dimensions in a readable, balanced and thoughtful manner. Chapters 3,6,7 are especially recommended for those directly involved in ministry to the dying.

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<https://www.qch.on.ca/uploads/Administration/MAID%20Information%20for%20Patients%20MOH.pdf> [accessed October 9, 2018].

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"Medical Assistance in Dying Policy," College of Physicians and Surgeons of Ontario,
<http://www.cpsso.on.ca/Policies-Publications/Policy/Medical-Assistance-in-Dying>
[accessed October 9, 2018].

Pastoral Care:

Golding, Anne, "Learning to Listen and Listening to Learn," https://bible.org/byauthor/141626/ann_golding [accessed October 3, 2018].

Pierce, Julie, "Shut up and Show up," <https://www.christianitytoday.com/women-leaders/2014/july/shut-up-and-show-up.html> [accessed October 16, 2018].

Stang, Heather, "What is Grief?" <http://mindfulnessandgrief.com/what-is-grief/> [accessed October 8, 2018].

"Transitioning from Living to Dying," compiled from sources circulated among staff at The North Bay Regional Hospital, 2011.

Appendix A: A Brief Overview of Key Voices of Christian Tradition

Patristic Period

St. Paul, when faced with what has been taken as a physical ailment, expressed a desire to die, but he went on living, accepting his affliction as necessary for God's purposes. Like St. Paul, the early Christians did not counsel the faithful to escape pain and suffering by asking others to kill them. The Church accepted a position that honoured martyrdom, but stressed the importance of doing all one could, short of betraying the faith, to avoid being killed.

A succession of theologians took a strong stand against suicide, including Augustine, who denounced it in *The City of God* as a cowardly way of escaping pain and suffering in this life.

Augustine of Hippo, d. 430

"What grace is meant to do is to help good people, not to escape their sufferings, but to bear them with a stout heart, with a fortitude that finds its strength in faith."

"But this we affirm, this we maintain, this we every way pronounce to be right, that no man ought to inflict on himself voluntary death, for this is to escape the ills of time by plunging into those of eternity."

Thomas of Aquinas, d. 1274

Aquinas adopted the view of the Jewish scholar Maimonides that killing an innocent person, "whether he is healthy or about to die from natural causes," is wrong. He also expressed classical objections to suicide, arguing that it was absolutely prohibited because (1) it violates our natural self-love and inclination to preserve our being, (2) it offends the human community, of which each human being is a part, and (3) it offends God, who offers life as a gift.

"Where is God in relation to human suffering? How close is God to us in our suffering? How close is our suffering to God? Even to ask the question is to step into a realm beyond our human comprehension. We believe in a God who is light and love, strength and joy and peace. Yet each day in so many places in our world, in so many ways in our

lives, we witness the reality of human suffering. To speak of the God of power and love in the face of suffering is inevitably to speak of a mystery."

Reformation Period

During the sixteenth century, some Christians explicitly discussed suicide and euthanasia in the face of illness.

Martin Luther, d. 1546

"It is very certain that, as to all persons who have hanged themselves, or killed themselves in any other way, 'tis the devil who has put the cord round their necks, or the knife to their throats[...] I don't share the opinion that suicides are certainly to be damned. My reason is that they do not wish to kill themselves but are overcome by the power of the devil. They are like a man who is murdered in the woods by a robber."

Thomas More

In an imaginary land named Utopia depicted by Thomas More, a Roman Catholic, suicide and euthanasia were encouraged for those suffering from incurable diseases accompanied by continuous pain. Speculation that the book offers a satire of, rather than a serious argument for, suicide and euthanasia is supported by the fact that as More awaited his own execution, he wrote "A Dialogue of Comfort: Against Tribulation," in which he argued against these acts.

John Donne

John Donne, the poet and Anglican divine, wrote the first defense of suicide in English. However, he did not permit suicide undertaken for self-interest, nor did he defend suicide for those who were seriously ill and near death. In the *ars moriendi*, or art-of-dying literature, the recommendation to those caring for the dying was to provide ease and comfort, rather than to bring about their death.

Jeremy Taylor

Seventeenth-century works such as "The Rule and Exercise of Holy Dying" by Anglican Jeremy Taylor explained the importance of preparing for death and argued that we should not choose to cause our own death.

C. S. Lewis, d. 1963

"Hence as suicide is the typical expression of the stoic spirit, and battle of the warrior spirit, martyrdom always remains the supreme enacting and perfection of Christianity. This great action has been initiated for us, done on our behalf, exemplified for our imitation, and inconceivably communicated to all believers, by Christ on Calvary. There the degree of accepted Death reaches the utmost bounds of the imaginable and perhaps goes beyond them; not only all natural supports, but the presence of the very Father to whom the sacrifice is made deserts the victim, and surrender to God does not falter though God 'forsakes' it."

Recent Developments

More recently, however, some Anglicans, such as Hastings Rashdall, W.R. Inge, and Joseph Fletcher have suggested that euthanasia and suicide may be permissible to end

extreme and incurable physical suffering. In 2017, George Carey, the retired Archbishop of Canterbury, suggested a reconsideration of the Church of England's position.

In short, with few exceptions, the Christian tradition, including Anglicanism, has condemned euthanasia and assisted suicide.⁸

Appendix B In Christ: Use of Self in Pastoral Care

As human beings we are not simply the substance of our DNA. Our selves are also the sum of all our experience: the culture in which we have been raised, the oft expressed opinions and beliefs of our parents (and their parents and their parents) and our feelings about all of that; our education, our exposure to schools of thought and what we have read and seen; our friends and their fondly held beliefs and the memories of discussions we have had together; our triumphs, our defeats, our fears, our courage, our faith, our doubts.

All of these things, and more, contribute to the formation of our selves and create the special differences which make all of us, even identical twins, unique as human beings. We bring these differences into every interaction, encounter and relationship, for better or worse. And all of these things influence how we respond to others, what we might say and also our vast display of facial expressions; our subtle yet revealing body language, our postures of engagement or indifference and our individual head and hand movements.

Christians are no different from others in having thoughts, feelings and opinions which are coloured by our lived experience. And sadly, some processes of indoctrination in the faith may produce a kind of rigidity which makes relationships with others difficult. Sincere communication depends on openness of mind and heart and a willingness to understand the points of view of others.

For those whose life practice has been to have the mind of Christ, the way to authentic communication is made easier. A lifetime of contemplation and prayer will develop a self which is aware of its limitations, rigidities and prejudices, and has the ability to restrain its more hurtful impulses. The presence of the Holy Spirit develops a self which is open to the needs of others, sensitive to emotional nuances and appropriately responsive. For those who would do Christ's healing work of listening, every one on one conversation should have a third party present, the Holy Spirit. Every dyad then becomes a triad for the pastoral counsellor because God is there.

And here is the special grace of inspired pastoral care. The listener develops the capacity to tune in to the voice of the sufferer and the voice of God at the same time. She allows the mind of Christ to be fully in her, and her preoccupation with her own needs to fall away (see Philippians 2: 5-11).

⁸ Sources: Cynthia Cohen, "Christian Perspectives on Assisted Suicide and Euthanasia: The Anglican Tradition," *op cit.*; *et al.*

She begins to hear as Jesus would hear. Her heart is warmed. She finds compassion she did not know she possessed. She finds patience. She listens deeply. She hears the heart cry of the sufferer. She holds her tongue when she needs to remain silent. She is not swept away by her own feelings. She resists the urge to distract from the palpable pain. She tolerates pauses in the flow of conversation. She refrains from displaying her own discomfort at the content of the conversation. She counters disgust with compassion. She responds with appropriate posture and facial expressions. Her whole presence invites confidence and exudes Divine love.

And graciously, miraculously, all of the wounds of her own life become blessings, they help to feed her understanding. She does not trot them out gratuitously for the sake of comparison, but uses the knowledge of them to listen more deeply to the other. Similarly, the experiences, beliefs and practices of her lifetime become useful to her. She has access to them when she needs them, but they do not hinder her being present.

And sometimes, very rarely but somehow inevitably, at an appropriate moment, she can share from that experience. This will never have a didactic quality. It will not violate confidences. It will not sound like a sermon or a lecture on doctrine. It will flow spontaneously and helpfully from the heart of one who has been healed to the heart of the one who needs healing. It will have the quality of prayer because it proceeds out of a thoughtful and prayerful heart.

Appendix C Case Studies

Case Study #1: A Portland, Oregon Couple
<https://youtu.be/kf3ULIfnqEY> [accessed October 3, 2018].

Discussion Questions:

- What motivates the family?
- What are the evident values they hold?

Case Study #2: Kimberly Kuo, "Six Months To Live"
<https://www.youtube.com/watch?v=OWsb6tyrAg> [accessed October 3, 2018].

Discussion Questions:

- What is the theological perspective of the speaker?
- What are parallels and differences between the US and Canada evident in this video?

Case Study #3: Tracy Lenfesty, Halifax, NS

Since the debate regarding assisted suicide began to surface, I thought and assumed that this would be an issue that would not touch me personally.

We have all heard about Sue Rodriguez who fought to legally end her life after her diagnosis with ALS, a disease in which the central nervous system deteriorates until the person can no longer move, speak, or swallow, but the mind remains active. By any account, a horrible death. After advocating for the right to die, she was able to end her life with assistance from an anonymous doctor. Interestingly, she requested that neither her former husband or son were present - whether to spare them the emotional trauma or possible legal repercussions, I do not know.

I make many assumptions about assisted death, or assisted suicide. I choose often to use the second term -- others may object -- but I feel convinced that my mother's death was truly a suicide.

My mother and father had been married for 62 years when my father died at age 90. My mother was 81 at the time. They had many years together, a very close and happy couple. They raised 5 children. I am the youngest. I live in Nova Scotia, my family is in Quebec. Their third child, one of my brothers, died in 1994 in difficult circumstances and his death to me was a release. When my father died I saw his body in the hospital morgue and I mourned him deeply; he was the strong, dependable, sensible one in the family.

After my father died my mother stayed alone in their house. She did not want to move or sell it. I knew she would be lonely without my father; they loved each other deeply and she had never lived alone before. I set aside my vacation times to be with her. I made sure there was a room on the main floor of my house so she could stay with me, or live with me. She stayed sometimes, but refused to move. I understood; it is hard to uproot yourself to a different province when you are older. She wanted the familiar around her. It reminded her of dad. But I knew she was depressed. Every night I phoned her at 8pm. Every night she told me she was bored, that people did not come to see her (some siblings were more attentive than others), she found life dull. Winters were hardest, the short days and long evenings. But she was in a way well placed. She had enough money to live on, secure in her house, drove her car, had someone to shovel the driveway and cut the grass. But it was all difficult for her. Her sister died. Her cousin died. Her contemporaries were fading away. I did what I could, but aside from taking over her life and making decisions for her (which I refused to do), there wasn't much that could cheer her up beyond a day or two.

In May [2018] I visited my mother near Montreal. She had been tired lately and felt out of breath. She was referred to a pulmonary specialist from Montreal who came to her town once a month. He was a very kindly, professional doctor, caring about her as a person. He ordered further tests but would be away at a conference in the states for the next week. He gave me his personal email address and asked me to be in touch about further testing and appointments in Montreal, if we could get her there. I said yes, we would make it happen. My mother felt optimistic that he would look after her. My vacation ended and I took the train back to Halifax. I emailed the doctor as arranged. But before the appointment and tests took place, my eldest brother found it necessary to call an ambulance for my mother. She was unsteady on her feet and had trouble breathing. She didn't want to go. She never wanted to make a fuss. She always said she was okay, even when she wasn't. She was stoic. She was tough. And I think she was a bit afraid -- not of dying -- but afraid that doctors would interfere to prevent her death. She didn't want to be kept alive artificially with machines.

Within a few days she was diagnosed with lung cancer. She refused any treatment which meant that no further tests were done. I flew up one evening. The next morning I was at the local hospital where she was in an overflow area to the Emergency Room. They had no plans for her, but I spoke to the doctor and nurses and had her moved to palliative care.

She was placed in a small rural, well-staffed hospital, very quiet and pastoral. She was in a room near the nurses's station. Once she was looked after with simple nursing she began to feel better. She was disappointed. She was afraid she was getting better. We didn't know how long it would be before she died. Lack of tests meant that this estimate, which is always a moving target, was even more elusive.

She began to go downhill, but not very quickly. After having fluid drained from her lungs twice, they did not fill up anymore. Medication kept that under check -- medication to keep her comfortable. She had morphine for pain. She had oxygen but the nurses told me she didn't need it, but she felt more secure when she had it, so they let her have a low dose. We tried to tempt her with favourite foods and a go outside in her wheelchair, but she often refused to even look out the window. The staff at the hospital offered to send her home with home help but she refused. She tried to stop eating but couldn't quite manage it. She didn't say, but I think she wanted to starve herself.

In this hospital the doctors change on the floors every week, and there are many new doctors in their early 30s. I was with my mother at the hospital early Monday morning the week after she was admitted and I asked to speak to the doctor privately to ask if there was any additional information he could give me. He explained that timelines were impossible to say, but asked if I knew that my mother was eligible for assisted death?

I was stunned and shocked. I assumed that the paperwork, assessments, red tape would take weeks. This was not so. The doctor told me that he cannot offer it to her; she has to ask. Because she did not know she was eligible, this meant that someone had to bring it up with her if assisted death was a possibility. I said I would like to consult with my siblings first, but then my eldest brother came off the elevator. We explained the situation and he said, "No problem, I'll ask her" and proceeded to do so.

The next day the family and the doctor met with my mother in her room. He explained the process in 5 minutes. It was simple. The death occurs with the injection of 3 drugs consecutively. The first makes you dozey as if you were going under anaesthetic. The second is an anti anxiety drug. The third freezes your muscles so that your heart cannot beat or your lungs expand, and this is what kills you. it takes about 7 minutes. She could have special music or flowers, a special meal. Whatever she liked. She said she would like us all to agree because she loved us all. We said we would not be happy however she died, and we would support whatever decision she made. There is a ten day waiting period and another physician to make an assessment, but that was perfunctory. My mother had to know what year it is and where she is. This was not a problem. She had all her faculties about her.

That afternoon she signed the form which began the waiting. She could change her mind at any time. I began to focus more and more on my mother's comfort and less about her death, except to hope that she would die naturally before the 10 days were up.

But the 10 days were difficult. She changed her mind the first time 2 days after signing the form. She said that she didn't think my father would take this option (she respected and loved him so much that his opinion had weight) and she knew my priest in Halifax would have encouraged her to hang on. She told the doctor that she had changed her mind. I was relieved. We all were. None of us really wanted to watch our mother die by lethal injection at 10am on Friday June 22nd, the scheduled time.

Two days later everything changed again when she felt sick to her stomach (a result of the medication). It was on again. The change of mind did not reset the ten day waiting period. Neither did it trigger a psychological assessment. She changed her mind twice again before the day. I was surprised to learn that this was not an issue in the procedure. There was no psychological evaluation or consultation about palliative care. The two doctors who assessed her did so in less than 5 minutes each. I was present for both. I spoke to the social worker about my mother's indecisiveness and depression. I received a look of sympathy, but that was all. In terms of pastoral care the social worker told me she was "here for me" but how was that possible when I did not even have her last name or phone number or know where her office was?

The night before her death her roommate was moved to another room. We spent the evening with her. When we left, the last thing she asked the nurse was for something to make her sleep, she anticipated a bad night. The next morning we all arrived at 9am for the 10am assisted death. She had not slept the night before. She was anxious and nervous. At 9.45 a nurse came in to check her IV line. At 10am the doctor and pharmacist arrived with the drugs. It was very official. The medical team had to document their actions, presumably for legal purposes.

In about 7 minutes we all watched the process of our mother dying. First she was asleep with her eyes and mouth open, then with the final injection she turned grey. It was not peaceful. It was, to me, a violent act. Her life was taken. With her consent, but it was taken by a physician, and made more alarming by the fact that she was well enough to go home. She could walk, have an involved conversation, eat food. She was not in a coma, she was not on a machine. That is the part about assisted death that many don't realise. The person must be aware and be able to verbally consent. So the family and friends are in a position of chatting with a person as if all were normal, and then to watch them die in a space of 7 minutes. This is shocking to most lay people. I wish I had been prepared for that.

Lessons

Medical staff should explain the process of the death more fully to the family, and perhaps also to the patient. I would have been glad to know how exactly the drugs would affect her, what she would look like, that she would turn grey, that the upset stomach was a result of the medication and not the disease. Any information is helpful.

Hospitals are secular places. Do not assume that they will provide pastoral support. Have it in place yourself with family, friends, clergy, whatever you need.

Patients and family and friends need to educate themselves about assisted suicide. It takes time to come to terms with it and it is better to do so before you are stuck away from home, with no support, worried about your mother's very recent diagnosis. Stress levels are very high and you can't think clearly. Have people around for support who are less involved so they can be clear-headed and ask the right questions.

People who have been through this should share their stories if they can. It will help others not to be blindsided as I was.

In terms of medical procedures, any change of plan on the patient's part ought to trigger a psychological assessment. I assume that the system is not designed to assist people to die because they are depressed - I am convinced that my mother's death was mostly from depression due to loneliness and stress from the fear of anticipated pain, and not from the pain of her illness. Medically she was quite well. She might have become very sick in a week. Or not. We don't know. We know she wasn't there yet.

There should be consultation about palliative care -- an extensive one. When a patient is afraid they need reassurance that they can be looked after and not feel pain. The default setting in some hospitals and with some doctors seems to be very clinical. You are old and sick and going to die soon anyway. Might as well get it over with now. The chronic underfunding and understaffing of hospitals is common knowledge.

Perhaps she should have had anti anxiety medication or anti depressants. In any case, my mother's depression was not treated by her GP (whom she saw regularly) or addressed by anyone in the hospital. When my mother said she would like to die the response was only understanding and not leadership. I witnessed two doctors say "I understand, it is causing you anxiety not knowing when you will die;" but they did not offer any further testing to try to better pin down a time, or try to explain what palliative care really is. One wonders if lack of palliative beds is part of the reason.

Discussion Questions:

- How ought family to be involved with decisions about a medically-assisted death, if at all?
- What might have been done differently?

Case Study #4 (from the *In Sure and Certain Hope Study Guide*)⁹

The patient, John, is an 87-year-old male who was admitted to hospital after a fall in his home. John lived alone and was discovered on the floor by his personal care worker. It is thought he was on the floor for at least twenty-four hours. John was brought to the hospital emergency. It was soon noted on the chart that the patient seemed unhappy or depressed and was not inclined to much communication. It was also noted how undernourished the patient was. At first it was assumed he was an isolated and depressed person who had no family, but a loving family of nieces and nephews appeared.

Following a successful surgery on his hip, the patient contracted pneumonia. The pneumonia soon cleared but John continued to breathe with difficulty. He was also having difficulty swallowing food and was running the risk of choking on it. It was not known whether this was a long term problem or part of the recent trauma and pneumonia. John did not feel able to eat much of the liquefied food or drinks provided. He had no energy and the struggle to breathe didn't help. He told the doctor he was ready to die, that he didn't want to suffer any more, and requested physician-assisted dying. His family supported his decision.

After his recovery from the surgery and pneumonia, John began to give the doctors a little more information. John said he was so under-weight and under-nourished because he had been cursed by his neighbour who was a demon. The geriatric psychiatrist let everyone on the team know that such beliefs did not negate the patient's ability to make a medical decision. John was also getting weaker, though the reason was unknown. The medical team thought that a feeding tube might help with the nourishment issue. They hoped this would also give them time to find out why the patient was so ill and possibly treat him. John said to go ahead with the feeding tube, if that was what they wanted to do, but he still wanted assisted dying. He wanted to end all this suffering.

The medical staff told him they would rather have his permission. The family was very concerned that their uncle should have the care he wanted. The medical team needed to know John was suffering in the process of dying as well as a diagnosis in order to make a judgment about his eligibility for assisted death. Time was needed. The staff doctor was very upset that he was actually looking for a reason to assist someone to their death.

The patient had mentioned God a few times so the chaplain was called in to see the patient. And to do "something". The staff doctor told the chaplain the patient's story in the hall outside John's room, with his voice rising anxiously for many to hear as he explained about the demons and searching for a reason to provide assisted death. One of the people who overheard everything later introduced herself to the chaplain as John's personal support worker. The chaplain and the doctor went into the room to speak with John together.

⁹ Case Studies 4 and 5 are from "In Sure and Certain Hope Study Guide, produced by the National Church; <https://www.anglican.ca/wp-content/uploads/In-Sure-and-Certain-Hope.pdf> [accessed October 7, 2018]. Used with permission.

Discussion Questions:

- What ought the chaplain to keep in mind?
- What is the doctor's role to be?

Case Study #5

Hakim is a lay pastoral visitor in the parish. He visits Marie Hélène (also a parishioner) on a weekly basis. They spend time discussing politics, parish news and, as Hakim puts it, "the meaning of life". Marie-Hélène is critically ill and dying. She has a community-based palliative care team who supports her with daily visits, personal physical care, and medical supervision of her pain medicine. While relatively pain-free, she is bedridden. Her children live far away and visit as often as they can. However, she is dependent upon friends for emotional support and companionship.

Lately all she talks about is wishing someone would help her die and she wonders why God lets her suffer so.

Hakim has explored these thoughts with her. He understands she is struggling to find purpose and quality in her life. She argues that her world is getting smaller, and, in a sense, darker.

She finally asks Hakim to discuss with her his feelings and thoughts regarding assisted dying. They had both shared their faith stories over the months he had been visiting.

She still has some reservations. Is this a realistic choice? Is she betraying her faith by seeking out assisted dying? She understands the process involved and her palliative care physician is supportive of her right to engage assisted death. However, she finds that the palliative care team is sometimes too supportive and would appreciate a good, thorough conversation which would explore all of the dimensions of this life-ending decision.

Hakim admires Marie-Hélène and wants to be of assistance.

However, his lay pastoral care team has never discussed medically-assisted death and their pastor has never raised the issue within the congregation.

He wonders what he believes, and has anxiety about entering into this conversation with Marie-Hélène.

Discussion Questions:

- If we are anxious about these conversations, how do we need to address this anxiety?
- What theological issues are involved?



Report of the Diocesan Postulancy Commission

2017 to 2019

A postulant (from the Latin: *postulare*, to ask) is a person who has been accepted by our Archbishop as a candidate for ordination in the diocese of Algoma.

The diocesan Postulancy Commission is appointed by the Archbishop to give her advice on matters concerning Postulancy in the diocese as a whole and to interview those who wish to become Postulants in our diocese, or who the Archbishop has already admitted to our Postulancy process.

The Commission generally meets at Thorneloe University in Sudbury and the members of the Commission want to express to Thorneloe their thanks for the University's graciousness and hospitality.

Since 2017 the Commission members have consulted with our Archbishop about a number of policy matters and have interviewed a number of candidates and made recommendations concerning them to the Archbishop.

The Commission members are:

Ms. Mary Buie
Ms. Debbie DeBakker
Ms. Kate Scott
Reverend Canon Bob Elkin
Reverend Dr. Bob Derrenbacker
Reverend Dr. Jay Koyle
Archdeacon Dr. Harry Huskins.

Primate's World Relief and Development Fund (PWRDF)

This year, 2019, marks **60 years** of Anglicans in Canada helping people both at home and abroad through the **Primate's World Relief and Development Fund**.

The approach, working through partners in many countries, is to support communities to take a strong role in their own development.

Our programs address:

- Preventive Health
- Food Security and Climate Change Mitigation
- Indigenous Communities
- Empowering women
- Disaster Response and Humanitarian Relief
- Accompanying Refugees

Some PWRDF programs receive funding from Global Affairs Canada, a department of the government of Canada. These programs match PWRDF donations at a ratio ranging from 3:1 to 6:1, depending on the program.

The website, pwrdf.org, details the goals and locations of work being done by PWRDF.

Many thanks to the Parish Representatives of PWRDF who pass along information and highlight the outreach of our church throughout the world. Thank you to parishes who have made a donation to PWRDF a part of their outreach planning.

Donations can be made through your parish church or directly to PWRDF by mail or online at pwrdf.org. Gifts can be designated to a specific program or to the general fund to be used where needs are greatest.

Respectfully submitted,

Cathy Pirrie Irene Wyrozub
2019

REPORT OF PROPERTY TRANSACTIONS
To the Synod of the Diocese of Algoma
May 2019

Sales of Churches

Christ Church, Englehart – Sale, on October 18, 2017, of 70 Fifth Avenue, Englehart – PCL 4239 SEC NND; Lot 120 Plan M65NB Evanturel SRO; Englehart; District of Temiskaming, to Rene Joseph Bourque and Esther Ruby Richards
Consideration: \$65,000

St. George, Falkenburg – Sale, on February 14, 2018, of 1119 Lone Pine Drive, Bracebridge – Part Lot 2, Concession 9 MacCauley; Part 1 & 2, 35R10418 and MA 2045; S/T Debts in DM198822; Bracebridge; The District Municipality of Muskoka, to Henry Richard Singor
Consideration: \$89,900

St. Mark, Heyden – Sale, on July 6, 2018, of 238 Highway 17 North, Pt Sec 32 Aweres as in T-392092; District of Algoma, to 2299371 Ontario Limited, Sault Ste. Marie
Consideration: \$92,500

All Saints', Mactier – Sale, on October 2, 2017, of 474 High Street, Mactier; PCL 2631 Sec Muskoka; LT 37 PL M37 Freeman as in LT3707 Except LT10039; Georgian Bay; The District Municipality of Muskoka, to Peter Robin Fromme-Douglas and Leda Cubil Herrera, Ma
Consideration: \$85,000

St. John the Evangelist, Sault Ste. Marie – Sale, on June 22, 2017, of Lot 31 S/S Murray St Pl Town Plot of St. Mary's; Lot 57 Pl 17553 St. Mary's; Sault Ste. Marie, to Métis Nation of Ontario Secretariat
Consideration: \$1

St. Luke, Thunder Bay – Sale, on September 28, 2018, of 205 Cameron Street, Thunder Bay; Lot 7 BLK 22 PL W54 Neebing Additional and Lot 8 BLK 22 PL W54 Neebing Additional and Lot 9 BLK 22 PL W54 Neebing Additional; Thunder Bay, to Andreas Zailo and Slim Babay
Consideration: \$116,500

Sales of Rectories

St. James, Gravenhurst – Sale, on June 30, 2017, of 180 Royal Street, Gravenhurst; Lot 15 PL2 Gravenhurst; Part Lot 14 PL2 Gravenhurst; as in DM33170; Gravenhurst; District Municipality of Muskoka, to Bradley James and Karen Margaret Fairbass
Consideration: \$335,000

St. Thomas, Thunder Bay – Sale, on March 16, 2018, of 322 Edward Street North, Thunder Bay; Lot 111 PL W794 Neebing; S/T OFW43910; Thunder Bay, to Kennedy Andrew and Anastasia Christine Lukasek
Consideration: \$221,000

Sale of Vacant Land

St. Peter, Callander (Trillium Anglican Parish) – Sale, on October 17, 2018, of *PCL 20352 Sec NS; Part Lot 1, Concession 28, Himsworth Part 1, 42R16999; Callander; Callander Bay Drive*, to Darin Blaine Barker
Consideration: \$61,537

St. Peter, Callander (Trillium Anglican Parish) – Sale, on November 30, 2018, of *PCL 20351 Sec NS; Part Lot 1, Concession 28, Himsworth Part 1, 42R16999; Callander; Callander Bay Drive*, to 1614265 Ontario Limited
Consideration: \$70,000

Transfer of Cemeteries

St. Mark, Emsdale/Savage Settlement cemeteries

Plus a small piece of vacant land – Transfer, on September 18, 2017, of *Pt Lt 26 Con 1 Perry; Pt Lt 26 Con 2 Perry as in PE1334 and PE 1369; Perry; And Lt 9 RCP 314; Perry; 284 Old Muskoka Road; And PCL 722 SEC PSS; Pt Lot 14 Con 10 Perry as in Lt 235 Reserving Row for the Muskoka Colonization Rd; S/T LT162783, Lt482233; Perry*, to The Corporation of the Township of Perry
Consideration: \$1

Leases

St. Luke's Cathedral, Sault Ste. Marie – Lease agreement, on February 24, 2016, between The Rector and Wardens of St. Luke's Cathedral/The Incorporated Synod of the Diocese of Algoma and the District of Sault Ste. Marie Social Services Administration Board, Sault Ste. Marie, for *180 Brock Street, Sault Ste. Marie*.
Consideration: as outlined throughout the lease agreement over the period of the lease.

Respectfully submitted,
Liz Hamel
Archbishop's Administrative Assistant

Youth Ministry Committee Report to Synod

The Youth Ministry Committee meets via conference call to discuss topics pertinent to Youth of Algoma. We have discussed the theme for Youth Synod 2019 and agreed on a joint theme of homelessness and mental health. We acknowledged the need for education for leaders and support for our youth as mental health is such a sensitive topic.

CLAY 2018 - Threads

Canadian Lutheran Anglican Youth 2018 was held in Thunder Bay on the Lakehead University Campus, Signatory of the Robinson Treaty of 1850. 35 youth in 5 home teams attended this event, as well as adult team leaders and Archbishop Anne.

The theme for CLAY was "Threads", focusing on how the stories of our lives weave together. One of the major events of CLAY was the KAIROS Blanket Exercise. Participants represented the Indigenous peoples of Canada and the blankets on the floor represented the land they occupied. Volunteers represented European colonists and had the task of moving people from one blanket to another or removing them from blankets altogether. They also pushed or folded the blankets to make the area of "land" smaller and smaller with each visit. Eventually there were very few people left standing, many were alone and very little land was left. This was a strong learning experience for the youth about the impacts on Indigenous populations of Canada due to colonization.

I think I speak for everyone involved when I say CLAY was one of the most incredible youth events that I have ever attended. There was an overwhelming passion for Christ felt among both youth and adults alike. And it wasn't just here and there, it was the entire week! Although the leaders were only running on about 4 hours of sleep a night, the energy that the youth gave off kept us going non-stop. There were so many events that took place that it is difficult to narrow down to one or two favourites. The story dash was a lot of fun; we ran around the L.U. campus with our groups trying to find people that held "key words" then using those key words made up a story. It was a lot of silly fun and a great way to burn off energy. The music was uplifting and the lessons thought provoking but I think the one thing that sticks out just a bit more than the rest was times that our group would sit together, away from everything, just to debrief. It was a good way for the youth to catch their breath before heading off to that evening's fun event (swimming, dancing, etc). It's in those intimate moments that life-long bonds are created. The prospect of going to CLAY in 2020 is extremely exciting!

Anticipated Objectives and Outcomes for 2019

Youth Encounter 2019 will hopefully be held earlier in the year (End of September to beginning of October) and might help with attendance.

The cost of Youth Synod is approximately \$200 per youth and fundraising should already be underway. It would be awesome to send at least as many youth to CLAY 2020 as we did to CLAY 2018. We will need to figure out an approximate cost and start fundraising.

Respectfully submitted,
Jesslynn Emms and Laurie Sandham
Bishop's Appointees to YMC

Deanery Associate for Congregational Vitality (Algoma Deanery) Report to Synod, May 2019

Position Description:

The Deanery Associate for Congregational Vitality supports the congregations of Algoma Deanery by ensuring the provision of local and area-wide initiatives fostering congregational health, discipleship, and formation. The Associate's duties include:

- a. Consultation with parishes and the Diocesan Congregational Development Officer to assist with the ongoing assessment of congregational vitality and needs;
- b. Organization of educational events and other initiatives in the Deanery designed to further congregational, deanery, and diocesan priorities in liturgical renewal, discipleship formation, missional activity, and other matters related to church vitality;
- c. Promote a culture in the deanery's congregations that inspires, equips, and supports youth and young adults to live more authentically engaged Christian lives;
- d. Assist with deanery social media development/communication strategies, and transportation strategies to support participation in deanery events;
- e. Development and support of individuals to share in the above work;
- f. Advocate for ecumenical/interdenominational opportunities in the above areas.

The Associate's ministry is rooted in the conviction that congregational vitality is necessary for the sake of fulfilling the church's vocation to be a "sign, foretaste, and instrument: of God's Kingdom, rather than simple preserving institutions or congregations. Vital congregations are where lives are changed in fulfillment of our mission to make disciples and serve as witnesses to the gospel in the world. With this in mind, I chose to implement a "foundational principles" approach to my role. A number of duties were listed in the job description but the two areas listed that will take priority throughout this year will be spiritual vitality and communication.

Why spiritual vitality? Research shows that the characteristics of healthy churches, like evangelism and tithing, are closely linked to spiritual vitality. When spiritual vitality increases so do the other marks of a healthy church. But, research also shows that Anglicans rate themselves quite low in spiritual vitality, in how close they feel in their relationship with Christ. This is astonishing and distressing given the fact that the Anglicans participating in the research had been members of their particular churches for a minimum of 10 years.¹

The good news is that there are key factors identified as the things that will move people along in their journey to know Christ, to increase their spiritual vitality:

1. Meaningful engagement with Scripture
2. A rich spiritual life (individual & corporate)
3. The transforming power of the Eucharist
4. Service of others linked to service of God
5. The heart of the leader

I have plans that will address each of those areas over the next year.

Next, why communication? Nothing is successful without good communication and research shows that a strong social media presence is a factor common to vital, healthy churches. The research also shows that just 2% of a congregation will talk with others, outside of their church circle, about their church over the course of a year. So, in a congregation of 50 people, just one person will talk about their church with others. We can't grow churches when nobody is talking about church. It is also well-known that people are braver behind their electronic devices than they are face-to-face. Building a strong online presence in the deanery will provide a platform for those who are shy about sharing their faith in person. It's a lot easier to click the "like" icon on Facebook about a deanery event than it is to say, "I go to church and here is what I'm involved in..." In addition, good lines of communication between the parishes in our deanery will help to shrink the distance and the feeling of being alone...Churches often operate in isolation - that's simply a

¹ Some of my information about spirituality and communication comes from a study by Forward Movement. A compiling of their results can be found here: <http://renewalworks.org/wp-content/uploads/2018/01/RenewalWorks-White-Paper.pdf> Some information comes from resources at <https://careynieuwhof.com/start-here/>

reality of where we are and how we do what we do. But, with ongoing communication, we can start to build a sense of community, of being a church family - in it together with others who share our fears and concerns but who also share our belief in the risen Christ and in his body, the Church.

Accomplished or in the works so far (to address the above duties):

1. Encouraging a sense of family/community, etc. in the Algoma Deanery through deanery-wide initiatives. Examples: Thy Kingdom Come and Coffee Break Fundraiser for the Alzheimer Society of Sault Ste Marie and District. Both were advertised and encouraged weekly for quite some time. Both elicited a very limited response. At the time of writing, the initiative being promoted weekly is The Coldest Night of the Year walk to raise money and awareness regarding the issue of homelessness. I have not had any response as to whether or not other congregations around the Algoma Deanery will be participating or supporting this issue in some way. The intent with initiatives such as these is two-fold: 1. To increase the feeling across our deanery that we are "one body for we all share in the one bread". 2. To become more visible to non-churchgoers across our deanery since large-scale events attract attention in the media and by word of mouth. Thank you to those who participated.
2. Spiritual Vitality Survey developed: As mentioned, the characteristics of vital, healthy churches directly correlate with the spiritual vitality of the congregation - the higher the spiritual vitality, the greater the presence of the characteristics of vital, healthy churches. This anonymous survey of individuals will provide me with an overall picture of where a particular congregation is in terms of rating that relationship and thus I will be able to provide one or more simple ideas for furthering the relationship.
3. Vision, Vitality, and Viability Measurement Tool: I created this based on diocesan benchmarks as well the marks of a healthy church found in the *Healthy Churches' Handbook*. Although easy to use, through cross-referencing of benchmarks and marks of a healthy church it provides a very

detailed, highly specific picture of strengths and concerns which could then guide discussion and actions for future planning done by the congregation. For whatever reason(s), the idea of doing this measurement tool or the above-mentioned survey in #2 was not well-received at the April 2018 clericus and so I have put these on the back-burner. I do believe that these are useful diagnostic tools and have plans percolating for their use in congregations expressing an interest in doing so.

4. More Spiritual Vitality: As part of the goal to increase spiritual vitality, several liturgies from *Holden Prayers Around the Cross* were scheduled. Research indicates that these liturgies are very well received by participants - inspiring feelings of being closer to God, forming a stronger relationship with Christ, being energized spiritually, etc. These liturgies are written to be led by lay people and therefore, the intent is to teach Lay Readers and Lay Leaders how to lead these services so that, if incumbents desire, spiritual liturgies can be added into the mix without adding extra work onto the incumbents. The first liturgy was Friday, October 26th at Holy Trinity in the Sault (as part of the Youth Animator Weekend), the second liturgy was November 23rd at St. George, Echo Bay, and the next one is planned for some evening in Lent at the Lady Chapel in Bishophurst.
5. Living the Mission Potluck & Service at Garden River: The service was based on the Home Prayers in the BAS and was chosen to, as above, demonstrate to Lay Readers and Lay Leaders a liturgy which is led by lay people. This would be an option (as would the *Holden* liturgies) for small congregations who do not have a presbyter providing communion each Sunday.
6. The Pre-CLAY barbecue at Bishophurst in June was a lot of fun and was very informative. Some CLAY participants were able to meet each other, information was provided for the upcoming CLAY, and Pastor Brad Mittleholz was able to add valuable non-official type information since he had attended the gathering several times in the past. The barbecue was a useful event and worth continuing before future CLAY gatherings.

7. National Church Youth Animator, Sheilagh McGynn conducted a weekend long workshop and discussion forum October 26th-28th at Holy Trinity and The Trinity Centre in the Sault. This was planned as a CLAY gathering follow-up and was announced at the Pre-CLAY barbecue. This event is open to the Lutheran Church and will help youth across denominations get to know each other a little better. I was disheartened by the very small response to this event despite advance knowledge of it along with weekly advertising beginning in September. "Youth" is consistently named as a priority among those to whom I speak across the Algoma Deanery.
8. The Deanery Facebook page initiative is ongoing. As mentioned earlier in regard to deanery-wide initiatives, this initiative is intended to promote a sense of family/community across the deanery as well as attempt to increase public exposure for our parish events. Originally, I had sent out a schedule asking congregations to submit photos of children and youth but many of our congregations do not have representation of this segment of the population in regular attendance. Those congregations sent photos of other age groups. I did not send out a new schedule but had hoped to have people get into the habit of sending photos and information of parish events for me to post. Here is the web address so you can "Like" us...
<https://www.facebook.com/algomadeanery>
9. The weekly Blog continues on the Deanery website. Once again, this is to promote a sense of family as well as to get information out to parishes and, hopefully non-churchgoers as well. Information includes upcoming events plus brief explanations of the calendar observances. We have a widespread deanery and it is hoped that this increase in contact (with the Facebook page, too) will help us to feel more connected and "shrink the distance." People are slowly making more use of this venue to get out the information for their upcoming events. In addition, the purpose of maintaining a Blog (as well as the Facebook page) would be best served if people would also send write-ups and pictures of events that have taken place. This elevates the outcomes - fellowship, support of a good cause, etc. The social media

platforms are also a useful tool for strengthening ecumenical relationships. Events in churches of other denominations are advertised when I know about them. Here is the website address for anyone who has not yet signed up for the Blog... <https://algomadeanery.com/>

10. "Teachings" and "Resources" continue to be added to the tab on the Algoma Deanery website. I hope this will become a useful resource for Lay Readers and Lay Leaders (and anyone else who needs information) but, in addition, the more that is added, the more likely it becomes that others in the general public will come across our deanery as they search for other things on the internet. Among other resources, a Morning Prayer Template with an accompanying document of Psalms and Canticles in metrical version has been added to guide Lay Readers/Leaders when they find themselves needing to plan and/or lead worship.
11. Lent and Advent Retreats and Workshops: Lent 2018 workshop was "Being Anglican: Who Are We and What Do We Believe?" and the retreat portion centred around our baptisms. Advent 2018 was a prayer workshop and retreat called "Prayer: What's the Use?" The topic of prayer was the result of a request during the Lent workshop/retreat. The Lent 2019 workshop/retreat is on the Psalms. The retreat portion will involve experiencing the Psalms in various ways. The workshop part will provide general information plus a section I've called "Dash their little ones against a rock: Should We Be Talking Like That?" Although I generally hold these events in the Sault (since that's where I am), I am willing to do this elsewhere in the deanery.
12. "Conversation in the Midst of Difference" Report prepared for October 2018 Clericus: The Anglican Church has a long history of dealing with divisive issues that result in breakaways and 'splinter' groups and yet, the Anglican Church also has built-in characteristics that would prevent this. So, where is the disconnect? After much research, and a wonderful hour-long conversation with Marilyn Malton (Director of the Renison Institute of

Ministry, University of Waterloo) who affirmed my findings and provided additional resources, I have prepared a summary of guiding principles for positive, productive conversations while dealing with divisive issues. (Available on our deanery website).

13. Discerning Community Needs: This is a step-by-step outline which also provides the rationale for undertaking this process based on the vision and mission statement of the diocese. I developed in response to a request by All Saints', White River and has been presented to them by the CDO. It is available for anyone to use on our deanery website.
14. Deepening Scriptural Engagement: A step-by-step guide I created to lead group studies (although it can be used by individuals as well). This guide directs the study of scripture through the lens of the kingdom and can be used for any passage of scripture, any time of the year. It is based on "Becoming the Story We Tell" and is available on our deanery website.
15. Clergy Feedback Form: This is a very short, anonymous survey I developed to find out in which areas of professional development the clergy/lay pastors in the deanery would most like to participate.
16. I have been asked to give a presentation at the Diocesan ACW gathering at the Water Tower Inn, Sault Ste Marie, in May 2019. This presentation will be about the organization and valuable work of The Council of the North (of which Moosonee is a member).

Respectfully submitted,

Susan Montague Koyle
Deanery Associate for Congregational Vitality,
Algoma Deanery

Deanery of Temiskaming Facilitator report for Synod

Submitted by Johanna Kristolaitis

Since starting as Deanery Facilitator for the Deanery of Temiskaming in February 2018, I have had the great privilege of meeting many people from the eight parishes (although mainly from the seven “southern” ones). I greatly appreciate the fellowship, encouragement, and assistance I’ve received from others as I learn and grow in this role. I especially want to thank those who volunteered and/or made donations which helped in the success of events such as the tri-parish picnic, PD Day Play Dates, summer day camps, CLAY, and special workshops.

When I began this position, creating the Deanery calendar was a priority, as many people wanted to know what is happening around the Deanery even if they can’t attend it all. Given the number of recurring ministries at many of the churches, including Bible study groups, I decided to make two calendars: one for events (found online at <https://teamup.com/ks1aozetvi364gt84z>) and one for services and ministries (found online at <https://teamup.com/ks3xi3e1qzo75q7u68>), with some items cross-listed. Please note that these links are for read-only versions and always link to the most recently updated calendars.

It would be wonderful for each parish to designate an “events person” to ensure the calendar is kept as accurate as possible. This person can provide details to me and/or input directly to the calendars; I would give the designated person a custom link which lets them input and edit only the events for their own parish. Unfortunately, while some parishes have designated a contact person to provide information for the calendars, no one from any parish has taken on the role of adding/editing events for their parish. There was recently a question raised about the inclusion of various meetings on the calendar, as these are not listed at this time, apart from Deanery Council and Camp Temiskaming meetings. I will be in contact with clergy and wardens to determine whether this type of calendar addition is wanted (either as a third calendar or within the “services and ministries” calendar). However, should there be a desire for this type of expansion to the calendar, it becomes more imperative for each parish to designate someone to maintain this input so that changes can be made in a timely fashion.

In addition to the calendar, there is a Deanery of Temiskaming Facebook page and group. The group setting allows people to join the group and make posts to it, though this is a fairly recent addition and not much is there at this time. The page setting allows people to “like” the page and receive notice when events or other information is posted. Events from other parish groups or pages should be posted to the Deanery page by a page administrator, to ensure maximum visibility. If any parish would like to add someone to an administrator/editor role for the Deanery page, they are welcome to contact me. As with the online calendar, this resource works best when more people are involved in its update and use.

Given the children and youth ministry background with which I entered the position, a lot of the initiatives I’ve taken have been in this vein. The PD Day Play Dates have become very successful and they tie in to the success of the summer day camp, which ties back into the success of the PD Day events. While the summer day camps have a focus on Christ and the Bible throughout the day, the PD Day events are more open-ended, with a “message moment” shared usually shortly before lunch (depending on the day’s theme). However, with the two remaining PD Days coming up shortly before Easter and

directly before Pentecost, there is an excellent opportunity to bring more of the Christian story into the activities of the PD Day. Also, this will allow promotion of the “Luke Street” summer day camp, which will be held in early July, and there’s a good chance that children from the PD Days will come to camp.

In the fall, I attended the Stronger Together conference for youth leaders and will be involved on the planning committee for the next conference (whether or not I attend as the Diocesan rep); I also attended the Disciplus conference in Toronto. Both of these conferences provided excellent learning and networking opportunities. Part of what I do with the children and youth events relates to the “funnel” approach discussed during one of the workshops I attended at Disciplus: there are various levels of “church” at the different types of events. I’d like to bring an understanding of this and other principles to the parishes as we look together at ways that the church interacts within its various church homes/congregations and with the wider community. As some people lament the declining numbers of Sunday attendees, it becomes more and more important to look for other measures of vitality and other means of bringing/being Christ in the world. I’m sure other people are full of ideas, many of which are more suited to their parish and community than any of mine may be. I hope I can be a facilitator to bring some of these ideas to life and to empower congregations to step out in new ways, with faith.

With a year in this position already passed, I’m looking forward to improving my service to the parishes of the Deanery of Temiskaming during 2019. Part of my role is to support congregations as they and their clergy see fit. This can take a variety of forms: I can help to catalogue a library and make its contents known for lending purposes; gather information and/or resources for programs that parishes want to offer; provide resources and/or facilitate discussions within and/or among parishes (i.e. Heartbeat of the Church, Spiritual Vitality survey, growing edge discernment,, etc); promote church events to the wider community both online (i.e. Facebook, Tangr, Cogeco, etc.) and in person (i.e. bringing posters to stores and other churches); plan and implement events (such as workshops or fellowship events); foster inter-church and ecumenical discussions and events; attend meetings of any church committee that may benefit from such; generate fundraising and outreach ideas; and more.

Associate for Congregational Health Report

Thunder Bay – North Shore Deanery

I am grateful for the leaders of our Deanery and the whole Thunder Bay North Shore Anglican community who generously give their time, talents and prayers to ensure the success of our many Deanery Events. It has my pleasure and a privilege to serve alongside you this past year. Thank you.

1. Taking a lead role managing the existing Deanery programs:

Lenten Silent Retreat ~ we had 32 attend. "Learn To Pray As Jesus Did"

Sister Elizabeth Ann spoke on topics that really helped our Lenten studies. One take away everyone mentioned was her teaching us to insert ourselves into the scripture ~ to pray as Jesus did.

2019 date ~ March 29-30 at St. Mark's

Marriage Preparation ~ Saturday, April 28th, 2018 ~ at St. John's Anglican Church

This was the first year I was involved in this workshop and it was a wonderful experience. . One take away mentioned by all was: *The workshop was presented very well and was thought provoking.....Thanks so Much!* **2019 Date is May 4th at St. Paul's**

Sunday School and Youth Leader Appreciation Dinner – May 22nd, 2018

We had 20 Leaders attend participating in Ice Breakers, Dinner which was served by our Clergy, and a Teaching by Archdeacon Deborah. **2019 Date ~ May 28th**

Deanery BBQ ~ Saturday, June, 23rd, 2018

We have a strong planning committee for this event – BUT – we are always looking for volunteers to help on the day to prepare the meal and serve our guests. Numbers were down this year because of rain but we fed approx. 300 people. *We were blessed to have music provided by Brother John and the Ambassador Praise team. This is an amazing day and a wonderful way to show our Christian love in the Community.* **2019 date ~ Saturday, June 22nd, 2019**

Dinner with the Bishop – May 25th, 2018

Our annual Dinner with the Bishop was held at the Italian Cultural Centre and 35 Deanery Council members attended.

Quiet Day with the Bishop – May 26th, 2018 ~ St. Mark's, Rosslyn Village

The theme for this day was, Breathe on me breath of God ~ Winds of Hope – Led by Bishop Anne. The event was well attended and participants appreciated the teaching leaving refreshed and inspired. **2019 dates will be announced.**

2. Encourage and coordinate fund raising efforts and youth participation for CLAY 2018 and future Youth Synods

CLAY - Thunder Bay – North Shore Anglicans had three home teams with 24 Youth and three Primary Home Team Leaders. The remainder of the diocese had two home teams with seven youth and three Leaders.

In preparation for this event; a number of fundraising events were held: Spaghetti dinners, Paint night, Jewelry sales and Pizza sales. We also began to build relationship between the Anglican & Lutheran youth and leaders who would be attending: bowling, scavenger hunt, game night and an orientation session – sleepover at St. Paul's.

The event began with us welcoming the youth from across the diocese at St. Paul's on Tuesday, Aug. 14th. Once they had settled in we went to Archdeacon Deborah's camp for an evening of swimming, sauna, BBQ and fellowship then returned to St. Paul's for games, movies and sleep. In the morning breakfast was followed by morning Eucharist then we all loaded into 4 vehicles for site seeing: Mount McKay and Terry Fox monument. Then off to the University for Registration. The theme for this year's CLAY gathering was "Threads" and we participated in the events/workshops: Story Times, Worship, Blanket Exercise, Marina Park – Witness Event, National Service Project. This was an amazing experience for both youth and leaders.

During our Post Clay sleepover event in September, we had 21 youth/leaders participate. We discussed and shared stories of our experience and brainstormed ideas of what's next? It was decided that we would have Anglican Lutheran Youth Gatherings on the 3rd Friday of each month and that we would have a **CLAY 2020** meeting to begin planning and fundraising for Calgary. On the Saturday seven youth and 3 leaders travelled to St. Mary's, Nipigon to present and share stories about our CLAY experience at the Deanery's ACW Fall Meeting.

I was also a member of the CLAY Local Arrangements Team: My duties included: Recruitment: Local hosts to share their stories and volunteers to work the event, I Coordinated and recruited hosts for the volunteer hospitality room and I assisted in arranging to have Churches volunteer to provide nourishment for our volunteers.

3. Develop the spiritual health of the Deanery children and youth through partnered initiatives such as Encounter, Sunday school and Youth Programs.

Encounter Youth Retreat will be in Nipigon – Oct. 26th – 29th

In October we held our annual Encounter Youth Retreat at St. Mary's in Nipigon. The weekend focus was "Seek" God Constantly ~ Serve God Faithfully. Sessions included: How to get Closer to God, Read & Study your Bible, Conversations with Jesus, Prayer Journal and Too Busy for God? Archdeacon Deborah Kraft joined us for Saturday lunch and led a session. The youth then prepared a served a community dinner. Jen led a discussion with Q&A to raise awareness of the Youth Synod July 2019. We had a Pizza Fund Raiser to help offset the costs of this event.

- **Debrief discussions:**

- The possibility of having a **Spring** Youth Retreat in Thunder Bay.
- Next year's retreat in **Sept. 2019**

Anglican and Lutheran Youth Gatherings

We meet on the 3rd Friday of each month 6:00pm – 8:00pm. The format is Praise, Dinner, Guest Speaker, and Fellowship.

- October – St. Thomas' topic was Anxiety
- November – St. Thomas' topic was homelessness. At the November gathering the youth brought in Hats & Mitts, wrote a note to insert for each and these were donated to St. Thomas' Family Giving Centre. This event is aligned with the National Service Project youth learned of at CLAY.
- December – Bowling. This was a Fun Fellowship event.
 - **January and February** gatherings will be at Hilldale Lutheran Church and March will be another Fun Fellowship event. The location for April and May is to be determined.

The youth are actively participating in these gatherings. Our youth are building a relationship with other Christian Youth in our community while continuing to grow closer to God.

Camp Gitchigomee

Camp Gitchigomee is a Christian, not-for profit summer camp located at the east end of Sandstone Lake, about a 75 minute drive southwest of Thunder Bay. It continues to be administered, maintained and supported by volunteers and local Anglican parishes. This past summer I visited the senior and junior Camps where I participated in Communication building challenges, Bible study, games and watched the children learn to canoe.

Youth Delegates – Diocesan Synod - May & Youth Synod - July

I have circulated a Youth Delegate to Diocesan Synod May 8-11 form to all Youth, Youth Leaders and Clergy. I am collecting the forms and the youth will be presented to Deanery Council at our February meeting.

We spoke to the youth at Encounter regarding the Youth Synod at Camp Manitou and I have contacted Winning Streak Chartered bus lines regarding a quote for Youth Synod July 2018.

4. Consulting with Parishes

My first term began with a meeting with our Archdeacon, The Venerable Deborah Kraft. We discussed how I could be of service to our Deanery. I was invited to speak with the Incumbents at Clericus then I began visiting each parish to discuss what their church purpose, "mission", is and how I could help. A couple of the parishes had Pizza with the Pastor meetings inviting the congregation to brainstorm "where they are" and "where they want to go". I also met with the youth and Sunday school leaders of the parishes with follow up meetings and visits as requested. I had the opportunity to attend St. John's ~ Schreiber's service and vestry meeting in January 2018 and Trinity Marathon ~ Holy Eucharist and Diocesan Lay Reader Licensing – Jan Latham in June. It was my pleasure to participate in the Congregational Health Workshop led by Jay Koyle in Sudbury and the workshop on Medical Assistance in Dying held at St. Paul's.

5. Developing Deanery programs: *NEW in 2018*****

"Our Saints" Deanery Day was an all ages event. We had approximately 25 attend. Children from three of our churches Sunday schools did presentations on the Saint their church was named for during our service. We then had a soup lunch which was provided by St. Thomas', with fellowship and a showing of the "All Saints" movie. Those who attended enjoyed the day. We found it is difficult to get commitment for weekend events. Many have full calendars with activities and the family time is precious as most families have both parents working. More research is required.

Thy Kingdom Come ~ 10 days of prayer from Ascension Day to Pentecost

This event was promoted throughout the Deanery with the following results:

St. Thomas' had 2 service and prayer times 1pm-3pm and 6-8pm each day and they invited other Deanery churches and incumbents to join/host/lead a session. Each session began with Worship. There were 5 prayer stations set up for participants to visit and pray through. All stations were supplied with a booklet of prayers prepared for the specific topics of each station. St. Mary's, Nipigon, St. Paul's, and St. James, Parish of West Thunder Bay also participated by hosting events at their church, inviting others to Join the global wave of prayer. **2019 dates ~ May 30 – June 9**

Altar Guild Workshop and Appreciation Lunch – July 21st, 2018 at St. Mary's, Nipigon

This was our first annual event and was attended by 28 guild members, 3 clergy, and myself. Regional Dean the Rev. Diane Hilpert-McIlroy opened with Worship, we had table discussions and lunch. Some comments were they appreciated the opportunity to get together with others, learning how to remove wax and stains, cleaning silver, talking with the ladies at mixed tables – they were great and full of ideas. Fellowship, networking with members from other churches, and finding out that as similar as we are, we are still do things very differently. **2019 Date ~ June 8th**

Screening in Faith ~ PowerPoint – teaching presentation

I created and presented this to the members of Deanery Council at the request of Archdeacon Deborah Kraft. Following our meeting the presentation was sent out to all Incumbents so they can use the resource with their congregation or invite me to do a presentation if desired.

Clergy Appreciation Lunch - November 20th at St. Marks.

The rector's wardens prepared lunch for the clergy. We served two different soups, sandwiches, salad, veggie cheese & cracker tray and desert. It was well attended and clergy were grateful for the lunch and fellowship. **2019 Date - November**

Advent Retreat - December 1st at Gathering Table.

This was our first annual Advent retreat. We opened with worship, program was led by the Rev. Diane and lunch was prepared and served by the ladies of Gathering Table. Some of the comments from the day were they liked learning how gracious the Lord is and He is there no matter how many messes and mistakes I make. They enjoyed the movie and the discussions. It was a wonderful combination of Scripture, sharing and receiving from God. The start time and length of the workshop was appreciated and they look forward to next year's event. **2019 Date to be determined (Sat. Nov. 30th has been proposed)**

*****NEW*** & Proposed Events 2019:**

- Discipleship Workshop ~ led by the Rev. Dr. Jay Koyle, Saturday, February 16th.
- Who We Are ~ PPT teaching presentation for February Deanery Council meeting,
- Family Fun Event ~ An event to build relationship and community within your congregation/our deanery
 - Theme Proposal ~ Under Construction
 - Outline draft - Worship/Praise – Talk under construction – Potluck – Talent Show (Our Gifts)
- Lay readers Appreciation Lunch & Workshop
- Spring Youth Retreat

In closing I pray: Dear God, thank you for blessing me with the skills that enable me to fulfill my duties in this position. I ask you to enlighten my mind and give me the courage to continue studies and training so I am able to continue to be effective in this service. Thank you Lord, Amen

Respectfully Submitted by,

Bonnie Shipston

Associate for Congregational, Thunder Bay – North Shore Deanery

THE ANGLICAN FOUNDATION OF CANADA

The Anglican Foundation of Canada seeks to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church. Leading the way in resourceful ministry since 1957, AFC has benefitted dioceses, hundreds of parishes, and thousands of Canadian Anglicans with the provision of financial support from coast to coast to coast.

Our Diocese of Algoma has been especially blessed by this ministry which has funded capital projects and repairs and provided much needed support for theological students who have become active priest serving our churches. In the last 10 years, Algoma has received \$155,400 in grants with an additional \$110,000 in loans. As this report is being written, the new parish hall in Haileybury is being completed with the assistance of a \$15,000 grant.

This is only one of the many projects that have benefitted from generous Foundation support. Below is a list of recent Building/Program Grants awarded since (note, it does not include support given to Theological students).

Diocese of Algoma Building/Program Grants Since 2007

St. Ambrose, Parish of Lake of Bays, Dorset, ON

Construction of washroom, kitchen, wheelchair access, and move and renovate parish hall

Grant \$15,000 May 2007

Christ Church Anglican, North Bay, ON

Repair and renovation of church

Grant \$10,000 May 2008

Church of St. John the Evangelist, Sault Ste. Marie, ON

St. John's Back to Basics Children's Centre (after school program)

Grant \$15,000 May 2008

Thorneloe University Sudbury, ON

Renovation of St. Mark's Chapel to make the property more accessible and functional.

Grant \$5,000, Loan \$110,000 Oct. 2010

St. James' Anglican Church, Cobalt, ON

Construction of kitchen and washroom in new hall

Grant \$14,900 June 2011

Christ Church, North Bay, ON

Replacement of church roof

Grant \$5,000 June 2012

St. Thomas's Anglican Church, Thunder Bay, ON

Renovation of Rectory

Grant \$5,000 Oct. 2012

Children of Shingwauk Alumni Association, Sault Ste. Marie, ON
Restoration of the Bishop Fauquier Memorial Chapel (Shingwauk Chapel)
Grant \$13,000 Feb. 2013

St. Brice's Anglican Church, North Bay, ON
Parish Renovation Project
Grant \$3,000 May 2013

St. Thomas Anglican Church, Thunder Bay, ON
Family Giving Centre: food cupboard, clothing mission, community lunch program
Grant \$10,000 May 2015

St. Thomas Anglican Church, Thunder Bay, ON
Family Giving Centre: food cupboard, clothing mission, community lunch program
Grant \$10,000 May 2016

St. Thomas Anglican Church, Thunder Bay, ON
Family Giving Centre: food cupboard, clothing mission, community lunch program
Grant \$7,500 May 2017

Current Projects

St. Paul and St. John Anglican Church, Haileybury, ON
Construction of new church hall
Grant \$15,000 Nov. 2018

St. James Anglican Church, Gravenhurst, ON
Construction of new 2-story foyer entrance with elevator
Grant of \$15,000 Nov. 2018

Thorneloe University Grants

Consultation on Anglican Theological Education in the First Nations Context
Grant \$12,000 Oct. 2008

Space study for academic, administrative, and residential buildings
Grant \$15,000 Nov 2017

As you can see, our Anglican Foundation's support for our work in mission has been substantial. However, our Diocesan support of the Foundation, while growing, has been less impressive! We are thankful that more congregations have paid at least the minimum \$50 annual membership donation and some have made more substantial contributions. A number individuals from Algoma have been generous in their giving to the Foundation, and both the Diocese and the Deanery of Temiskaming are members. Still, only 16 of our 93 Congregations are members and only 1 of 5 Deaneries have chosen to join. We would suggest that every Congregation and Deanery consider supporting this important work as part of their annual budget, beginning with making this part of missions giving for 2019.

Archbishop Anne is a member of the Anglican Foundation Board of Directors, and the Venerable Marie Loewen is our Diocesan Representative. Either one would be delighted to answer questions about the work of the Foundation. The Ven. Marie is available to speak to any group or Deanery and hopes that each Deanery Council will afford her an opportunity to make a presentation over the next year. She is also glad to assist those wondering about applying for grants or wondering about other work the Foundation undertakes.

A few minutes on the Anglican Foundation website at <http://Anglicanfoundation.org> will provide a wealth of information and also highlight the delightful **Hope Bear** and accompanying book of *Children's Prayers* available for purchase (with proceeds going specifically to the *Kids Helping Kids Fund*).

The Anglican Foundation of Canada has been called one of the "best kept secrets" of our Canadian Church. The latest news from the year 2018 is that both giving and representation have increased beyond anyone's expectations. We hope that the "secret" is a secret no longer, but that this important work will find support in your prayers and generosity and that the future of our church will be enriched by our work together.


Respectfully submitted by
The Venerable Marie Loewen

SPRING 2017

GRANT APPROVED

Jiiwitagan-Ni-Queck, Thunder Bay, ON

14,995

Chi Kendaaswin/Higher Learning Project 

To offer traditional and cultural workshops for residential school survivors and their families. The workshops will take place over period of one year. The project will offer a series of workshops on traditional teachings, cultural practices and traditional skills; such as, ceremonies, food preparation, tool making, medicines, stories and legends, etc. The project is designed to draw on the knowledge and experience of the Elders, and offering these workshops will be a meaningful way to recognize survivors of the residential schools and their families

Kateri Ikwe-wog Circle, Thunder Bay, ON

15,000

Our Strength Toward Positive Growth Project

This project includes youth suicide and healing, a high number of families are hurt and devastated regarding the missing youth and youth recently passing within the community of Thunder Bay. The project allows members to rebuild cultural strength, reclaim and promote the traditional roles, utilizing cultural appropriate approaches to address needs to gain strength. Strengthen and develop long lasting positive effects to nurture self, family and community on going. This project creates a unique bond for all members Aboriginal and non-Aboriginal.

The project involves hosting healing, talking and teaching circles. Cultural teachings will be offered twice a month for the youth, weekly healing and talking circles for Elders, community activities and events and a variety of healing/educational workshops for a period of 8 months.

SPRING 2018

Garden River Wellness Centre, Garden River, ON

8,090

Revitalizing Our Traditional Culture Project

This project is a collaborative effort between Garden River First Nation Wellness Centre, St. John's Anglican Church and Garden River Healing Lodge. These groups will work to address the historical impacts of residential school in the community using a holistic healing model. The project will consist of a series of hands on interactive, educational cultural programs, activities; such as, prayer, smudging, song, dance, storytelling, regalia making, beading, drum/rattle making, culture camps, medicine walks. This will enable participants to gain traditional teachings/skills and ceremonies to help them understand the impacts that residential school has had on their lives

Anglican Fund for Healing and Reconciliation

along with steps to help them bring change and healing into their lives. An intergenerational connection will be established with the Elder as many of whom are Former Residential Students.

Note: Project Timelines: June 2018 – Feb 2019 (STILL OPEN)

75% = \$6,068 was sent on May 22, 2018.

25% = \$2,022 not yet released. We haven't received their final report.

Mishko Bimaadziwin Family Support Services, Thunder Bay, ON
Bimadji Aawasowin Project

15,000

The project will continue promoting and providing opportunities for on or off-reserve Aboriginal children, parents, caregivers, seniors, Elders, students, Adults to reclaim/refresh their ancestral language by continuing with the Ojibwe language classes. This project will also be open to anyone who wants to learn the Ojibwe language.

Note: Project Timelines: May 1, 2018 – May 30, 2019 (STILL OPEN)

75% = \$11,250 was sent on May 22, 2018.

25% = \$ 3,750 not yet released.

Provincial Synod 2018 – Ecclesiastic Province of Ontario

Report prepared by Chantal Rozon

Provincial Synod for the Ecclesiastic Province of Ontario was held October 9 to 12, 2018 in Ottawa.

Our diocese was represented by Ven. Roberta Wilson-Garrett, The Most Rev. Anne Germond, Mrs. Chantal Rozon, Rev. Beth Hewson, The Ven. Marie Loewen, Mr. Red Trowsdale, Jakob Devries, Ms. Ann Camber and Rev. Dr. Derek Neal.

The three (3) day Synod themed “A Hopeful Church in Changing Times” covered a lot of ground, from worship and prayer to how we work with our provincial government on social issues and our triennium works.

Overview of the Work of the last Triennium

- Ontario Provincial Commission on Theological Education (OPCOTE)
- Truth and Reconciliation Commission (TRC)
- Eldercare
- Homelessness

One of the many highlights of this Synod was the Dioceses Missional moments, each diocese presented their Missional Moment. Archdeacon Marie Loewen knocked it out of the park as she presented our missional moment, “Truth and Reconciliation, Alive in Algoma” prepared by Rev. Dr. Jay Koyle and Archdeacon Deborah Kraft.

The General Synod Chancellor Mr. David Jones led a discussion on the proposed change of the marriage canon, Canon XXI. Archbishop Johnson led a listening exercise, in groups of 3 we listened/spoke for 5 minutes uninterrupted. This exercise was practiced in the most caring and loving way.

Archbishop Fred Hiltz presented a General Synod update. Archbishop John also shared a few words of thanks to Archbishop Hiltz as he is retiring in July.

On day 2 we elected our new Metropolitan, the Most Reverent Anne Germond, her installation took place at Christ Church Cathedral.

A reception was held in honor of Archbishop Colin Johnson, in celebration of his ministry. Algoma presented him with beautiful moccasins, hand crafted by two Diocesan Lay Readers Ida Mekanak and Jessie McKay from the deanery of Thunder Bay - North Shore.

Other presentations included the New England Company which has provided numerous grants for Indigenous Ministry and the Primates World Relief and Development Fund (PWRDF).

On our last day, the new Provincial Executive was elected, Algoma will be represented by The Most Rev. Anne Germond, Rev. Dr. Derek Neal and myself Chantal Rozon.

Lastly, this Synod allowed for fellowship between dioceses, the atmosphere was extremely inviting and warm.



Chair Anne Zuliani
Treasurer Brad Yeo
Chaplain The Rev'd Canon Ed Swayze



**Caring for seafarers
around the world**

MISSION TO SEAFARERS

Port of Thunder Bay

Suite 450, 100 Main St.

Thunder Bay, ON P7B 6R9

Tel: (807) 344-8241

E-mail: flyingangel@tbaytel.net

Web Site: www.missiontoseafarers.ca

Facebook: www.facebook.com/missiontoseafarerstbay

Report for the 2019 Synod of the Diocese of Algoma

As we look toward the 2019 shipping season, we are grateful for how God has blessed us the past two years. The ocean-going ships visiting the Port of Thunder Bay has been steady. Thunder Bay is a grain port and the elimination of the Wheat Board and the Port of Churchill not being operational are factors in the higher level of ship traffic.

We minister to the seafarers from ocean-going ships, helping 96% of the ships that came to the Port of Thunder Bay in 2018. This included working with 96 ships and transporting 940 sailors. The Seafarers' Centre was open on 132 evenings with 382 sailors visiting.

The ministry is changing slightly. Crew sizes are a bit smaller, loading times are faster and crew have more access to the internet. Yet the demand is still strong for transportation as some berths are a 30 minute drive from their berth to Walmart, or a \$75 taxi ride.

Our Christmas Gift Bags have become an important part of our ministry. We appreciate everyone who knitted toques, scarves and mitts and donated to our Gift Bags; 254 gift bags were delivered to 13 ships in 2018.

Archbishop Anne participated in the 2017 Blessing of the Fleet, which has been an annual event since 2004 at Prince Arthur Landing Marina Park. In the Blessing of the Fleet we ask God to give seafarers help to deal with dangers: good training; a clear mind, physical strength and courage; people who can be counted on; a well maintained vessel; and favorable weather. Drawing upon spirituality gives people resilience when dealing with life's challenges.

In 2018 Irene Wyrozub did a field placement with us as part of her B. Th. degree. An intern helps deliver ministry and interns are the future leadership of the church.

Our 29 volunteers provide much of the ministry to seafarers, 21 of whom are Watch Keepers and Drivers. In order to keep our pool of volunteers healthy new volunteers are needed.

We continue to work at improving our ministry. For 2019, the Board of Directors has increased Canon Ed's time from 45% of a full-time position to 47½%. A Capital Fund target of \$9,500 was set for upgrades to the Centre and funds to replace the furnace will be held in reserve.

On May 27-31, 2019 we will host the annual Mission to Seafarers: Canada conference. The Primate, the Most Rev'd Fred Hiltz, will be present in his role as Liaison Bishop for Mission to Seafarers: Canada. He has been a great supporter of the Mission both as Primate and when he was Bishop of Nova Scotia and Prince Edward Island.

We would like to thank the Diocese of Algoma for its support through a grant. Along with the Thunder Bay Port Authority, it is a Master Donor. We would like to thank parishes, ACW groups and individuals for your financial support and donations of clothing. Your support enables us to treat seafarers as human beings, who come to our port as strangers. It is missional in that we are caring for people in Jesus' name.

Please contact us if you are in Thunder Bay and would like a tour of the Seafarers' Centre.

Yours in Christ,

Canon Ed Swayze
Chaplain
(807) 626-2571 cell

Anne Zuliani
Chair, Board of Directors

CAMP GITCHIGOMEE REPORT TO SYNOD 2019

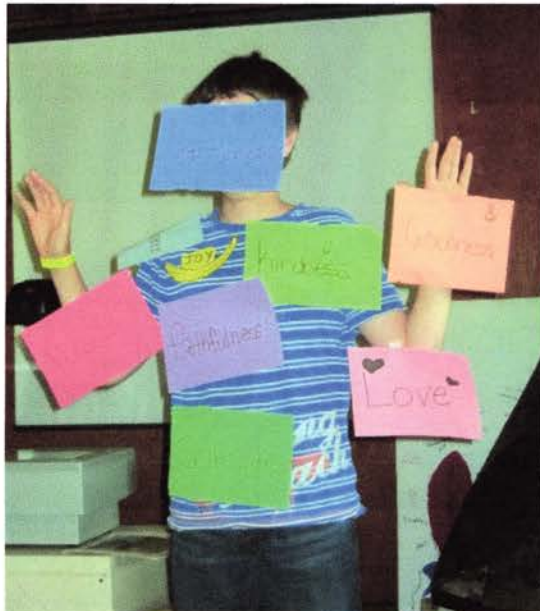
The Camp Gitchigomee Board of Directors was delighted to receive an invitation to report to the 2019 Synod of the Anglican Diocese of Algoma. In this report, we offer a little bit of camp history, our mandate, a snapshot of current camp life, some 75th anniversary plans, and our vision for the future.

Camp Gitchigomee began in 1945 as the Thunder Bay Deanery Camp, located on a peninsula at the eastern end of Sandstone Lake. The 7-acre campsite was originally accessible only via the abandoned P & D railway, but is now a short 95 km drive southwest of Thunder Bay. A location map, site facilities, photographs, and all sorts of information about the camp can be found on our website (www.campgitchigomee.ca).

Camp Gitchigomee became a not-for profit corporation in December 2007. This transition was initiated at the request of former Bishop Ron Ferris, to provide legal autonomy for each party. Notwithstanding, the camp continues to build on our Anglican roots, and is substantially supported by the Deanery Anglican Churches, both financially and with volunteers – including clergy. Camp Gitchigomee has been accredited by the Ontario Camps Association since 2013. All facets of camp life must meet recognized standards to ensure a safe camping experience. In 2017, we had our third successful accreditation visit.



Just before the turn of the century, Camp Gitchigomee adopted a new logo. It is a 'C' with the 'G' formed by the cross, clearly indicating this is a Christian camp. This is also clearly articulated in our corporate objects which are: *To operate and maintain a Christian camp where children and others receive instruction in the*



Christian faith, and where camping, sporting, crafts, water skills and nature study are enjoyed. This camp shall provide opportunities for children, youths and leaders to grow in the Christian faith and in community, through Bible teaching, worship, example, service and Christian living.

For quite a few years now, we have had 90 to 100 campers during three, week-long camps. A number of children have received some financial assistance from the camp, through the City of Thunder Bay "Pro-Kids" program, through the Camp Auxiliary, or from the generous donations of many individuals. The application brochure states our commitment to ensure no child is turned away because of finances. This enables them to attend and participate in archery, bible studies, canoeing, campfire, crafts, land & water games, light duties, nature studies, and swimming – and most importantly– to hear about the great love of God through Jesus.

The camps would not be possible without the dedication of our many volunteers. Only kitchen and waterfront staff are

paid, but their nominal remuneration almost qualifies them as volunteers! Among other things, volunteers recruit summer staff; inspect canoes; organize events such as the appreciation supper, spring camp events, staff training, two-bit auctions and work weekends; update the website and our Resource Manual; play instruments at campfire; cut the grass and rake the beach; prepare and teach crafts; take care of the water system; teach canoeing and archery; provide engaging Bible studies; pay the bills, buy and deliver groceries, change the generator oil; split wood; look after rentals, attend meetings; trap mice; prepare reports; revise policies and procedures; upgrade and fix buildings & all manner of stuff; paint "logs"; bake and sell cookies for bursaries; lead cabins-full of rambunctious kids; interview potential staff; clean cabins and biffies; check the mail; and, well, you get the idea.....

Camp Gitchigomee
P.O. Box 29018,
Thunder Bay, Ontario
P7B 6P9



Operating the camp is not without a few challenges. While we seem to have a good handle on the use of electronics and the availability of lifeguards, we have had some staffing issues which we hope will be resolved with the help of new conflict resolution process and with the wisdom of our camp chaplain. Also like the wider church, a number of us are of the grey-haired 60+ vintage, and so expanding the community base with younger folks will be a priority.

Financially, Camp Gitchigomee is in the black, thanks in part to a generous 2011 bequest, to our faithful EOP and annual donors, the generosity of Anglican parishes, good camper attendance and fundraisers. We also have a number of long-time rental groups, and some new ones. Our annual budget is about \$55,000. Major expenditures include food & supplies, insurance, maintenance and major projects, wages, fuel and transportation. The "physical plant" has also been steadily improving, thanks to our keen band of merry volunteers. This past fall, part of the Dining Hall and Kitchen was re-shingled before the snow flew. Many thanks to the donors who "bought a bundle" of shingles, and to Chimo Lumber and DRD construction for their generous help. The last couple of years have seen the installation of a new fireplace in Conliffe Hall, and new Dining Hall double doors, with new decks. Our 2019 focus will be the completion of the Dining Hall re-shingling.



Next year, we will be celebrating the camp's 75th anniversary by hosting a reunion – very likely the August long weekend. Please stay tuned for details at our Facebook page, or at our recently updated website (thanks to donation from Nalu): <https://www.campgitchigomee.ca> We hope to put together a memory booklet, so if you have some camp G memories and stories you would like to share, please send them along!

Camp Gitchigomee is a wonderful, special place, but it is also very much a community and a front-line mission. Our vision for the camp is that it continue to provide opportunities for children and adults to grow in the Christian faith, through a safe, fun and affordable camping experience at this beautiful setting. Our goals include mentoring up leaders who will take up this vision, and providing opportunities for the broader Christian community to be blessed by using the camp.



The Board, summer volunteers and staff and the 'rest of the year' volunteers are hugely thankful for the prayers and financial support of many parishes and people, many who are alumni. We are encouraged and remember in this mission that lives have been positively influenced through the work of the Spirit.

If you have any questions about the camp, please do not hesitate to contact us. Lastly, we encourage all who can, to come and check out the camp, stay a while for a swim, some visits, a barbeque, a bonfire, some quiet time out at the point or the chapel, and maybe a spectacular sunset!

In Christ, and for the Board of Directors:

Jim Sutton, Rental Coordinator
jsutton@tbaytel.net





Summer 2018 Programs

Youth Camps: The Camp was busy during the past summer. July was divided into junior and senior girls and boys camp. There are over 130 youth who attend these camps meeting new friends, learning new skills and enjoying the setting of Camp Manitou. The program staff and counselors plan a full, exciting and dynamic program for the campers.

Family Camps: The end of July and August hosts Nature and Family Camps. Nature camps offer a rich opportunity to learn more about the rocks, trees, flora and fauna in the local environment. Beach time and saunas provide the relaxed atmosphere that campers appreciate. Family camps are a less programmed week of activities, self-directed and dependent on interests of the group. They are an opportunity to enjoy and explore the beautiful campsite, bay and LaCloche hills.

Social Media: The Camp Facebook Page lists the dates and the directors of the camps at www.facebook.com/campmanitoubayofislands/ You may use the Facebook page to contact the camp director of your choice. You may request a brochure and registration/health form from Trevor Marshall at marshall.trevor@gmail.com or 705-562-6714.

Volunteers: Volunteerism continues to be a cornerstone of the Camp Manitou experience - for both the volunteers and the campers. Camp Manitou is indebted to the volunteers who give their time, talent and treasure to make the experience of Camp enjoyable for campers. If you or someone you know would like to spend time at Camp Manitou as a volunteer (program staff, first-aiders, lifeguards, cabin counselors, kitchen and maintenance staff), please contact any of the leaders listed on the website. A volunteer application form is available on the webpage.

Finances: Camp Manitou manages to operate in a "break-even" position due to the many, many volunteers who give of their time and talents to run each week of programming. Revenue is made entirely of registration fees and donations which go to operating expenses, camper bursaries, and a small portion to capital improvements. Campers and volunteers alike are grateful for the gifts of "treasure" in the form of financial donations. Financial gifts leveraged with volunteer time maintain and improve the buildings and keep the boats in safe operational condition.

Parishes and individuals in the Diocese of Algoma have been loyal supporters of Camp Manitou for many decades. Camp Manitou extends thanks to all these supporters. Camp Manitou Bay of Islands is a registered charity, tax receipts are issued to individual donors. Donations can be designated for the following:

- Operating Fund that supports the annual operating expenses,
- Legacy Fund that builds the 'rainy day' savings,
- Bursary Fund and/or gift certificates that sends a child to camp for a week.

Donations are always welcome and can be made on the web page, or through the Diocesan Electronic Offering Program or by sending a cheque to: Camp Manitou Bay of Islands, c/o Anne Cole, 718 Ramsey Lake Road, Sudbury, ON P3E 6H5

Ontario Camps Association (OCA): Camp Manitou continues to be an accredited member of the Ontario Camps Association. Their standards provide a framework for safe camp operation and can be reviewed at www.ontariocamps.ca.

You are invited: With thanks to all those in the Diocese of Algoma already attending or playing a part, the Board would like to invite you to be part of the Camp Manitou community - for fun, friendship and the chance to spend time in a very beautiful part of Creation - Camp Manitou Bay of Islands. For more information to be appointed as a Board member, please contact Ron Mulholland at rmulholland@laurentian.ca or Trevor Marshall at marshall.trevor@gmail.com.

Respectfully submitted for the Board of Directors, Camp Manitou, Bay of Islands

February 8, 2019

Camp Temiskaming Report 2018

Both Boys Camp and Girls Camp were full to overflowing this summer. Both camps had a high percentage of returning campers as well as new children. The theme of the weeks was Acts 1:8 "You will receive power when the Holy Spirit comes and you will be my witnesses to the ends of the earth." Chaplain's Chat focused on stories from Acts of the Apostles and how we are called to be witnesses to Christ in our day. Camp Directors The Ven Joan Locke [boys camp] and Carrie Birtch [girls camp] brought experienced leadership and a steady hand to their respective weeks. Nurses Lynda Hughes and Peggy Morrison dispensed medications and sympathy, cook Angela Buckingham produced excellent meals, and waterfront staff Jordan Menard and Paloma Gea provided a safe swimming environment. Junior counsellors received volunteer hours as they supervised campers in the cabins, provided leadership in games and assistance in craft times. Adult volunteers Chris Wilson, Steve Lister, Dale McQuillan, Colin Dennis, Anne Wilson, Barb Byers, Kate Scott filled in a wide variety of staff needs.

The last weekend in August saw a Women's Camp of about 30 women with Bishop Anne as our devotions guide. She spoke to us powerfully on the theme of Discipleship.

A very frigid Thanksgiving weekend Friday and Saturday saw a Men's Work Weekend of about 20 men who carried out a number of improvements including siding cabin 5, installing a new dusk to dawn light, bringing in the dock, canoes and raft, splitting and stacking the wood from dead trees that were being felled by Lynx Tree Services. We now have wood for campfires for several years to come! Thanks to Richard White for organizing this and to Tyler Buckingham for his leadership for the projects.

This summer saw a decline in the number of outside users compared to previous years. There were a variety of reasons for that, none of which had to do with the camp facility but with the varying needs of the users. This means, of course, that there was less income for the camp this year. The charge for other groups to use the camp is \$15 per person per day. We hope that this will improve again in 2019. If anyone knows of a group looking for a camping site the camp board would be interested in hearing about it. That being said, the board doesn't rent to family groups for weddings or reunions as there is a no alcohol policy in our insurance rider.

Camp Board will be considering both the advisability and feasibility of expanding the camps back to two camps each for boys and girls. For many years there was both a Junior [ages 8-10] and Senior [age 10-13] camp week. Of course, this step would require more volunteers to direct camps and provide adult and youth counsellor support and more cost for lifeguards. While we don't want to expand beyond our capacity to provide excellent camps, neither do we want to squander the opportunity to impact more children and young people for Christ.

Plans for 2019 improvements include some much needed upgrades to the kitchen as well as exploring the construction of a path through the woods to expand the program.

Respectfully submitted, Linda White+ Camp Temiskaming Chair.

Bliss Gillmor Board Report
Synod 2018

Bliss Gillmor is a non-profit housing complex on the property of St. John the Divine on Main Street in downtown North Bay. Bliss Gillmor was founded to serve the elderly but it quickly became evident that the greater need was for affordable housing. For over twenty- five years Bliss Gillmor has provided access to affordable housing for North Bay residents. Currently there are thirteen subsidized units. Affordable housing is a significant contributor to Poverty Reduction.

In 2015, an agreement between CMHA (Canadian Mental Health Association) and Bliss Gillmour was struck where CMHA has the first opportunity to place one of their clients in an available unit. Currently there are seven tenants from CMHA. A CMHA staff person regularly attends our monthly meetings. The partnership with CMHA and their presence at Board meetings creates a solid relationship and ensures efficient and effective communication. Tenants' needs are addressed in a timely fashion.

There are two paid staff. The part time building supervisor does the cleaning, minor repairs and maintenance of the apartment building. A part time bookkeeper does detailed book keeping. A congregation member with the board oversees and trouble shoots any potential issues that may arise.

In the past year, as in many other apartment buildings, safety and security of tenants has been of importance. In 2018, cameras have been installed in major traffic areas of the building and the main doors are on a security system - opened during the day and locked at night. Also, a contract with Northland Fire Prevention ensures fire safety is in place

A yearly audit is conducted by Kendall, Sinclair, Cowper and Daigle chartered professional accountants. Bliss Gillmor is financially stable. One recommendation is to establish a reserve fund for future major repairs. There are often ongoing minor repairs and maintenance of the building. As needed, windows, toilets and appliances have been replaced with energy saving units.

Attached is the year-end financial statement for 2018, and the Independent Practitioner's Review Engagement Report/Letter from the 2017 audit for your perusal.

The tenants are appreciative of their apartments, often saying "this is beautiful" when the congregation member – Mrs. Peggy Morrison - shows them, which indicates how scarce a reasonable home is for some of our most vulnerable neighbours in need. Several of the tenants come to Open Arms Cafe (a community dinner St. John's serves every Wednesday evening), all sitting at the same table enjoying fellowship. A community is developing within the complex.

We ask for your continued prayers in order to do His work in downtown North Bay.

Respectfully submitted

Rev. Beth Hewson, chair Bliss Gillmor Board

St. John the Divine Church North Bay

Bliss Gillmor Non-Profit Complex Inc.
Income Statement 01/01/2018 to 12/31/2018

REVENUE

Rent Revenue	
Rent for Unit 201	1,020.00
Rent for Unit 202	4,788.00
Rent for Unit 203	4,710.00
Rent for Unit 204	1,020.00
Rent for Unit 205	9,046.40
Rent for Unit 206	1,020.00
Rent for Unit 301	1,020.00
Rent for Unit 302	1,020.00
Rent for Unit 303	1,948.00
Rent for Unit 304	1,020.00
Rent for Unit 305	2,023.00
Rent for Unit 306	1,020.00
Rent for Unit 307	1,176.00
Rental Revenue	<u>30,831.40</u>

Rent Supp Revenue	
Rent Supp for Unit 201	7,036.75
Rent Supp for Unit 202	3,353.24
Rent Supp for Unit 203	3,559.46
Rent Supp for Unit 204	7,121.24
Rent Supp for Unit 206	8,507.51
Rent Supp for Unit 301	7,356.60
Rent Supp for Unit 302	6,986.20
Rent Supp for Unit 303	6,428.60
Rent Supp for Unit 304	6,986.20
Rent Supp for Unit 305	5,776.73
Rent Supp Unit 306	8,630.99
Rent Supp for Unit 307	8,111.16
Rent Supp Revenue Total	<u>79,854.68</u>

Other Revenue	
Adjust to actual Revenue	0.04
Coin Laundry	64.06
Miscellaneous Revenue	500.15
BOD Membership fees	5.00
Total Other Revenue	<u>569.25</u>

TOTAL REVENUE 111,255.33

EXPENSE

Unit Repairs	
Repairs Unit 201	29.02
Repairs Unit 203	963.21
Repairs Unit 204	423.80
Repairs Unit 205	1,854.80
Repairs Unit 302	216.50
Repairs Unit 303	357.93
Repairs Unit 304	993.31
Repairs Unit 305	2,876.79
Repairs Unit 306	246.63
Repairs Unit 307	243.69
Total Unit Repairs	<u>8,205.68</u>

Administration Expenses	
Bookkeeping Fees	4,130.00
Auditing/Review Engagement Fe...	103.94
Wages & Salaries	17,191.20
EI Expense	399.53
CPP Expense	677.73
WSIB Expense	<u>486.51</u>

Bliss Gillmor Non-Profit Complex Inc.
Income Statement 01/01/2018 to 12/31/2018

Total Administration Expense	22,988.91
General & Administrative Expe...	
Laundry card expense	357.79
Bank Charges	288.65
Office Supplies	424.57
Total General & Admin Expens...	1,071.01
Loan/Mortgage Expenses	
Mortgage payments	14,525.28
St. John's Church Loan expense	3,819.63
Total Loan/Mortgage Expenses	18,344.91
Utilities & Taxes	
Property Taxes	10,895.00
Insurance	10,331.64
Fire Answering Service	815.03
Hydro (1/3 portion)	3,203.12
City Water	7,118.18
Watertank Rentals	1,806.36
Total Utilities & Taxes	34,169.33
Repairs & Maintenance	
Repair - Common Areas	1,817.22
Elevator Licence	70.03
Elevator Maintenance Contract	2,981.78
Pest Control	1,117.34
Fire Provention	1,116.30
Mat Rental	438.86
Outdoor Maintenance	762.23
Gardeningl & supplies	126.63
Upkeep (Equip.) & Supplies	396.44
Janitor/Cleaning & Supplies	398.70
Waste removal	182.04
Total Repair & Maintenance	9,407.57
TOTAL EXPENSE	94,187.41
NET INCOME	17,067.92

KENDALL, SINCLAIR, COWPER & DAIGLE LLP

CHARTERED PROFESSIONAL ACCOUNTANTS

237 MAIN STREET EAST
NORTH BAY, ONTARIO
P1B 1B2

PHONE: (705) 472-0420
FAX: (705) 476-7524
EMAIL: info@ca-partners.com

INDEPENDENT PRACTITIONER'S REVIEW ENGAGEMENT REPORT

To The Members
Bliss Gillmor Non-Profit Complex Inc.
North Bay, Ontario

We have reviewed the accompanying financial statements of **Bliss Gillmor Non-Profit Complex Inc.**, which comprise the statement of financial position as at **December 31, 2017**, and the statements of changes in net assets, operations and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Practitioner's Responsibility

Our responsibility is to express a conclusion on the accompanying financial statements based on our review. We conducted our review in accordance with Canadian generally accepted standards for review engagements, which require us to comply with relevant ethical requirements.

A review of financial statements in accordance with Canadian generally accepted standards for review engagements is a limited assurance engagement. The practitioner performs procedures, primarily consisting of making inquiries of management and others within the entity, as appropriate, and applying analytical procedures, and evaluates the evidence obtained.

The procedures performed in a review are substantially less in extent than, and vary in nature from, those performed in an audit conducted in accordance with Canadian generally accepted auditing standards. Accordingly, we do not express an audit opinion on these financial statements.

Conclusion

Based on our review, nothing has come to our attention that causes us to believe that these financial statements do not present fairly, in all material respects, the financial position of Bliss Gillmor Non-Profit Complex Inc. as at December 31, 2017, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

North Bay, Ontario
June 14, 2018

Kendall, Sinclair,
Campbell & Daugherty LLP
Chartered Professional Accountants
Licensed Public Accountants

January 25, 2019

The 2018 year was the 39th year of Cara Community Corporations existence. Cara is still true to its roots of providing reasonable housing to the people of Holy Trinity and the citizens of Sault Ste. Marie and Algoma district.

We continue to have a very top notch management and maintenance staff. Day in and day out they work hard at keeping the Cara ship at full sail. To them all I say thank you.

This year Barb Monto who put in 23 years retired as our bookkeeper and welcomed Melissa Jaeger to take Barbs place. Also, we welcomed Joseph Muise and Tracey Madill who are now responsible for the caretaking of Cara II and Amanda Blais and A.J Gonzalez who are responsible for Cara III. Never forgetting the continued great work of Dan and Karen Blais who keep Cara I ship shape.

In the front office besides Melissa, there is Lesley as Administrative Assistant who spends her day being an excellent listener and receptionist at the front desk. Brian Gordanier will be starting his 7th year as administrator and manager of our 241 apartments with 241 needs! On special assignments we have a very competent Linda Pastushuk.

In my humble opinion they are great people doing often a tough job! I say a big thanks to them all.

During the year some major expenditure's on all 3 buildings occurred.

Cara I saw the townhouses get new roofs, soffits and siding at a cost of \$60,000

Cara II had its elevator system upgraded at a cost of \$200,000

Cara III also had its elevator system upgraded at a cost of \$100,000.

With 241 apartments there is constant maintenance going on, and as tenants move out and in apartments are freshened up at an average cost of \$4,000.

Now to the exciting stuff, in August we got struck by lightning and the idea of Cara IV was born!

Using the motto, preserving the past by building the future, this vision of an affordable senior's apartment complex with worship space included started to take shape. It will be a three party win, for the Algoma Anglican Diocese, Holy Trinity Parish and Cara Community Corporation.

Geoff Meakin
President
Cara Community Corp.

Financial Statements of

CARA COMMUNITY CORPORATION

Year ended June 30, 2018



KPMG LLP
111 Elgin Street, Suite 200
Sault Ste. Marie ON P6A 6L6
Canada
Telephone (705) 949-5811
Fax (705) 949-0911

INDEPENDENT AUDITORS' REPORT

We have audited the accompanying financial statements of Cara Community Corporation, which comprise the statement of financial position as at June 30, 2018, the statements of operations, changes in net assets and cash flows for the year then ended, and notes, comprising of a summary of significant accounting policies and other explanatory information. The financial statements have been prepared by management based on the financial reporting provisions of Section 113(2) of the Social Housing Reform Act.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with the financial reporting provisions of Section 113(2) of the Housing Services Act, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on our judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, we consider internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.



Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of Cara Community Corporation as at June 30, 2018, and its results of operations and its cash flows for the year then ended in accordance with the financial reporting provisions of Section 113(2) of the Housing Services Act.

Basis of Accounting and Restriction on Use

Without modifying our opinion, we draw attention to Note 1 to the financial statements, which describes the basis of accounting. The financial statements are prepared to assist Cara Community Corporation to meet the requirements of the District of Sault Ste. Marie Services Administration Board and the Canada Mortgage and Housing Corporation. As a result, the financial statements may not be suitable for another purpose. Our report is intended solely for Cara Community Corporation and the District of Sault Ste. Marie Services Administration Board and the Canada Mortgage and Housing Corporation and should not be used by parties other than Cara Community Corporation or the District of Sault Ste. Marie Services Administration Board and the Canada Mortgage and Housing Corporation.

KPMG LLP

Chartered Professional Accountants, Licensed Public Accountants

Sault Ste. Marie, Canada

September 27, 2018

CARA COMMUNITY CORPORATION

Statement of Financial Position

Year ended June 30, 2018, with comparative information for 2017

	June 30, 2018				June 30,
	Cara I	Cara II	Cara III	Total	2017
Assets					
Current assets:					
Cash	\$ 187,712	147,637	68,506	403,855	\$ 510,709
Accounts receivable	21,474	32,753	16,278	70,505	63,625
Prepaid expenses	23,942	23,631	6,212	53,785	41,007
	233,128	204,021	90,996	528,145	615,341
Restricted assets:					
Reserve funds:					
Cash and investments - Subsidy surplus reserve fund	42,496	31,384	12,184	86,064	85,857
Cash - Replacement reserve fund	207,458	111,426	21,813	340,697	164,488
Accounts receivable	-	200,000	2,077	202,077	75,815
Investment certificates	130,090	688,209	475,588	1,293,887	1,166,748
Temporary advances to (from) operating fund	26,017	28,213	265	54,495	326,994
	406,061	1,059,232	511,927	1,977,220	1,819,902
Capital assets (note 2):	4,589,789	9,156,307	3,617,656	17,363,752	17,363,752
Less accumulated amortization	(4,589,789)	(5,140,293)	(1,747,090)	(11,477,172)	(10,857,635)
	-	4,016,014	1,870,566	5,886,580	6,506,117
	\$ 639,189	5,279,267	2,473,489	8,391,945	\$ 8,941,360

CARA COMMUNITY CORPORATION

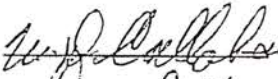
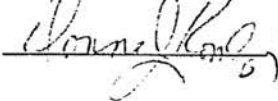
Statement of Financial Position (continued)

Year ended June 30, 2018, with comparative information for 2017

	June 30, 2018				June 30, 2017
	Cara I	Cara II	Cara III	Total	
Liabilities and Net Assets					
Current liabilities:					
Accounts payable and accrued liabilities	\$ 16,047	108,910	26,917	151,874	\$ 100,882
Payable to (from) District of Sault Ste. Marie					
Social Services Administration Board	-	44,310	27,885	72,195	41,147
Deferred revenue	8,336	3,080	3,113	14,529	17,828
Temporary advances to (from) restricted funds	26,017	28,213	265	54,495	326,994
Current portion of long-term debt (note 3)	-	364,842	150,914	515,756	4,634,188
	50,400	549,355	209,094	808,849	5,121,039
Long-term debt (note 3)					
	-	3,651,172	1,719,651	5,370,823	1,871,929
	50,400	4,200,527	1,928,745	6,179,672	6,992,968
Net assets:					
Unrestricted	182,728	17,131	32,817	232,676	126,113
Non-shelter surplus	-	2,377	-	2,377	2,377
	182,728	19,508	32,817	235,053	128,490
Restricted:					
Subsidy surplus reserve fund	45,458	30,000	12,000	87,458	87,021
Succession planning reserve fund	26,944	17,029	-	43,973	43,973
Replacement reserve fund - Cara I	333,659	-	-	333,659	242,721
Capital reserve fund - Cara II	-	1,012,203	-	1,012,203	960,484
Capital reserve fund - Cara III	-	-	499,927	499,927	485,703
	406,061	1,059,232	511,927	1,977,220	1,819,902
	588,789	1,078,740	544,744	2,212,273	1,948,392
	\$ 639,189	5,279,267	2,473,489	8,391,945	\$ 8,941,360

See accompanying notes to financial statements

On behalf of the Board:

 Director
 Director

CARA COMMUNITY CORPORATION

Statement of Operations

Year ended June 30, 2018, with comparative information for 2017

	2018	2017
Revenue: (schedule)		
Rental	\$ 1,465,234	\$ 1,412,328
Interest and other income	57,862	60,429
Solar panel	20,504	19,406
Canada Mortgage and Housing Corporation subsidy	-	36,243
Ontario Ministry of Municipal Affairs and Housing subsidy	969,705	961,348
	2,513,305	2,489,754
Expenses: (schedule)		
Amortization of capital assets	619,538	739,699
Utilities	374,287	389,956
Municipal taxes	291,608	295,273
Administrative wages and benefits	189,726	187,662
Repairs and maintenance	307,563	228,844
Maintenance wages and benefits	159,046	159,548
Interest on long-term debt	125,804	127,202
Insurance	26,300	42,034
Administrative costs	55,474	45,828
Grounds	23,014	26,101
Bad debts	7,715	4,124
Miscellaneous	3,870	3,421
	2,183,945	2,249,692
Excess of revenue over expenses	\$ 329,360	\$ 240,062
Allocated as follows:		
Cara I	\$ 209,982	\$ 51,217
Cara II	87,219	80,674
Cara III	32,159	33,007
	\$ 329,360	\$ 164,898

See accompanying notes to financial statements

CARA COMMUNITY CORPORATION

Statement of Changes in Net Assets

Year ended June 30, 2018, with comparative information for 2017

	Cara I Unrestricted	Cara II Unrestricted	Cara III Unrestricted	Cara I Subsidy Surplus	Cara II Subsidy Surplus	Cara III Subsidy Surplus	Cara II Non-Shelter Surplus	Cara I Succession Planning Reserve	Cara II Succession Planning Reserve	Cara I Replacement Reserve	Cara II Capital Reserve	Cara III Capital Reserve	2018 Total	2017 Total
Net assets, beginning of year	\$ 72,746	13,048	40,319	45,458	29,563	12,000	2,377	26,944	17,029	242,721	960,484	485,703	\$ 1,948,392	\$ 1,791,432
Adjustment of prior years' subsidy	-	5	(5,860)	-	-	-	-	-	-	-	-	-	(5,855)	2,234
Adjusted net assets, beginning of year	72,746	13,053	34,459	45,458	29,563	12,000	2,377	26,944	17,029	242,721	960,484	485,703	1,942,537	1,793,666
Excess of revenue over expenses	209,982	87,219	32,159	-	-	-	-	-	-	-	-	-	329,360	240,062
Interest income	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Transfer (to) from subsidy surplus reserve fund	-	(437)	-	-	437	-	-	-	-	2,034	10,286	6,983	19,303	19,568
Capital expenditures	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Inter-fund transfer to replacement and capital reserves	(100,000)	(82,704)	(33,801)	-	-	-	-	-	-	(11,096)	-	(19,067)	(30,163)	(80,533)
SHIP funding	-	-	-	-	-	-	-	-	-	100,000	82,704	33,801	-	-
SHIP expenses	-	-	-	-	-	-	-	-	-	-	159,261	50,496	209,757	-
Unrealized capital losses	-	-	-	-	-	-	-	-	-	-	(188,252)	(50,496)	(238,748)	-
Net assets, end of year	\$ 182,728	17,131	32,817	45,458	30,000	12,000	2,377	26,944	17,029	333,659	1,012,203	499,927	\$ 2,212,273	\$ 1,948,392

See accompanying notes to financial statements

CARA COMMUNITY CORPORATION

Statement of Cash Flows

Year ended June 30, 2018, with comparative information for 2017

	2018	2017
Cash flows from operating activities:		
Excess of revenue over expenses	\$ 329,360	\$ 240,062
Item not involving cash:		
Amortization of capital assets	619,538	739,699
	948,898	979,761
Changes in non-cash operating working capital:		
Accounts receivable	(6,880)	(10,399)
Prepaid expenses	(12,778)	(4,072)
Accounts payable and accrued liabilities	50,991	(30,848)
Payable to District of Sault Ste. Marie Social Services Administration Board	31,048	(29,717)
Deferred revenue	(3,299)	(23,371)
	1,007,980	881,354
Cash flows from financing activities:		
Principal payments on long-term debt	(619,538)	(739,699)
Adjustment of prior year subsidy	(5,855)	2,234
	(625,393)	(737,465)
Cash flows from investing activities:		
Transfer (to) from restricted cash	(272,499)	262,042
Transfer to subsidy surplus funds	(437)	-
Allocation to succession planning funds	-	(8,756)
Allocation to capital reserve funds	(216,505)	(163,649)
	(489,441)	89,637
(Decrease) increase in unrestricted cash	(106,854)	233,526
Unrestricted cash, beginning of year	510,709	277,183
Unrestricted cash, end of year	\$ 403,855	\$ 510,709

See accompanying notes to financial statements

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

Cara Community Corporation (the "Corporation") was incorporated without share capital under the laws of Ontario and its principal activity is to provide rental accommodation to low and moderate income families. The Corporation operates a total of 3 buildings, Cara I, Cara II and Cara III.

The Corporation is a registered charity under the Income Tax Act and, accordingly, is exempt from income taxes provided certain requirements of the Income Tax Act are met.

These financial statements have been prepared in accordance with the financing reporting provisions of Section 113(2) of the Housing Services Act. Section 113(2) of the Housing Services Act indicates that the financing reporting framework is Canadian generally accepted accounting principles ("GAAP"). Canadian GAAP has been interpreted to mean Canadian accounting standard for not-for-profit organizations, Part III of the Chartered Professional Accountants of Canada Handbook - Accounting.

1. Significant accounting policies:

(a) Basis of accounting:

These financial statements are prepared in accordance with the significant policies set out below to comply with the policies determined by Section 113(2) of the Housing Services Act and guidance in its application issued by the District of Sault Ste. Marie Social Administration Board. The basis of accounting used materially differs from Canadian generally accepted accounting principles because:

- (i) amortization is not provided on building, furniture and equipment over the estimated useful life of these assets but rather at a rate equal to the annual principal reduction of the mortgages on each respective property;
- (ii) property and equipment purchased from the replacement reserve are charged against the replacement reserve account, rather than being capitalized on the statement of financial position and amortized over their estimated useful lives; and
- (iii) a reserve for future capital replacement is appropriated annually from operations;
- (iv) interest on the replacement reserve funds is accounted for in net assets rather than the statement of operations;
- (v) prior year funding adjustments are accounted for in net assets rather than the statement of operations; and
- (vi) interest free loan with fixed repayments has not been discounted and an imputed interest rate has not been determined.

(b) Revenue recognition:

The Corporation presents its financial statements on the deferral method of accounting which include donations and government grants. Rental revenue is recognized when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured.

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

1. Significant accounting policies (continued):

(c) Fund accounting:

The Corporation accounts for its activities in its twelve funds as described below:

- (i) Unrestricted: These funds of Cara I, Cara II and Cara III represent the operating accounts for each building in which all day-to-day activities are conducted.
- (ii) Subsidy surplus reserve fund – Cara I: The fund represents an appropriation of surplus, plus interest limited to a total provision of \$500 per unit at 31 Old Garden River Road to be set aside to supplement future income requirements, which were allowable under the agreement with the District of Sault Ste. Marie Social Services Administration Board ("DSSAB"). In 2017 subsidy revenues from DSSAB were completed and as a result the surplus is no longer restricted by DSSAB and is available for use by Cara I. No transfers were made into the fund for 2018 or 2017.
- (iii) Subsidy surplus reserve fund – Cara II: The fund represents an appropriation of surplus, plus interest limited to a total provision of \$300 per unit at 59 Old Garden River Road to be set aside to supplement future income requirements. If the building experiences a deficit, transfers can be made from this fund to the operating fund. The excess of revenue over expenses less the replacement reserve fund allocation, are transferred to this fund annually. Any adjustments from prior year's subsidy would also affect the amount transferred. No transfers were made into the fund for 2018 or 2017.
- (iv) Subsidy surplus reserve fund – Cara III: The fund represents an appropriation of surplus, plus interest limited to a total provision of \$300 per unit at 77 Allard Street to be set aside to supplement future income requirements. If the building experiences a deficit, transfers can be made from this fund to the operating fund. The excess of revenue over expenses less the replacement reserve fund allocation, are transferred to this fund annually. Any adjustments from prior year's subsidy would also affect the amount transferred. No transfers were made into the fund for 2018 or 2017.
- (v) Non-shelter reserve fund – Cara II: The fund represents the accumulated surplus non-shelter portion that the Corporation is able to retain for unrestricted use. The balance of this fund includes donations received by the Corporation.

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

1. Significant accounting policies (continued):

(c) Fund accounting (continued):

- (vi) Replacement reserve fund - Cara I: The fund represents an annual appropriation from operations to finance future major repairs, replacements and renovations on the building at 31 Old Garden River Road which was determined by the District of Sault Ste. Marie Social Services Administration Board (DSSAB). In 2017 subsidy revenues from DSSAB were completed and as a result the replacement reserve fund is no longer restricted by DSSAB. Cash of an equivalent amount is set aside. Interest earned is credited directly to the fund balance. The amount transferred to the fund in 2018 was \$100,000 (2017 - \$50,000).
- (vii) Capital reserve fund - Cara II: The fund represents an annual appropriation from operations to finance future major repairs, replacements and renovations on the building at 59 Old Garden River Road as determined by the District of Sault Ste. Marie Social Services Administration Board (DSSAB). Cash of an equivalent amount is set aside, the use of which is restricted in accordance with DSSAB. Interest earned is credited directly to the fund balance. The amount approved by the DSSAB for transfer in 2018 is \$82,704 (2017 - \$80,178).
- (viii) Capital reserve fund - Cara III: The fund represents an annual appropriation from operations to finance future major repairs, replacements and renovations on the building at 77 Allard Street as determined by the District of Sault Ste. Marie Social Services Administration Board (DSSAB). Cash of an equivalent amount is set aside, the use of which is restricted in accordance with CMHC. Interest earned is credited directly to the fund balance. The amount approved by the DSSAB for transfer in 2018 is \$33,801 (2017 - \$32,471).
- (ix) Succession planning fund - Cara I: The fund represents an annual appropriation from operations to finance future succession planning which was determined by the District of Sault Ste. Marie Social Services Administration Board (DSSAB). In 2017 subsidy revenues from DSSAB were completed and as a result the succession planning fund is no longer restricted by DSSAB. Cash of an equivalent amount is set aside. Interest earned is credited directly to the fund balance. No amounts were transferred to the fund in 2018 (2017 - \$8,756).
- (x) Succession planning fund - Cara II: The fund represents an annual appropriation from operations to finance future succession planning as determined by the District of Sault Ste. Marie Social Services Administration Board (DSSAB). Cash of an equivalent amount is set aside, the use of which is restricted in accordance with DSSAB. Interest earned is credited directly to the fund balance. No transfers were approved by DSSAB into the fund for 2018 or 2017.

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

1. Significant accounting policies (continued):

(d) Use of estimates:

The preparation of financial statements requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities, the disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the year. Significant items subject to such estimates and assumptions include the valuation allowances for receivables. Actual results could differ from those estimates. These estimates are reviewed periodically, and, as adjustments become necessary, they are reported in earnings in the year in which they become known.

(e) Financial instruments:

Financial instruments are recorded at fair value on initial recognition. Equity instruments that are quoted in an active market are subsequently measured at fair value. All other financial instruments are subsequently recorded at cost or amortized cost, unless management has elected to carry the instruments at fair value. The Corporation has not elected to any instrument at fair value.

Transaction costs incurred on the acquisition of financial instruments measured subsequently at fair value are expensed as incurred. All other financial instruments are adjusted by transaction costs incurred on acquisition and financing costs, which are amortized using the effective interest rate method.

Financial assets are assessed for impairment on an annual basis at the end of the fiscal year if there are indicators of impairment. If there is an indicator of impairment, the Corporation determines if there is a significant adverse change in the expected amount or timing of future cash flows from the financial asset. If there is a significant adverse change in the expected cash flows, the carrying value of the financial assets is reduced to the highest of the present value of the expected cash flows, the amount that could be realized from selling the financial asset or the amount the Corporation expects to realize by exercising its right to any collateral. If events and circumstances reverse in a future period, an impairment loss will be reversed to the extent of the improvement, not exceeding the initial carrying value.

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

2. Capital assets:

2018	Cost	Accumulated amortization	Net book value
Land and building – Cara I	\$ 4,435,836	\$ 4,435,836	\$ –
Land and building – Cara II	8,974,077	5,026,749	3,947,328
Land and building – Cara III	3,615,439	1,744,875	1,870,564
Furniture and equipment – Cara I	153,953	153,953	–
Furniture and equipment – Cara II	182,230	113,542	68,688
Furniture and equipment – Cara III	2,217	2,217	–
	<u>\$ 17,363,752</u>	<u>\$ 11,477,172</u>	<u>\$ 5,886,580</u>

2017	Cost	Accumulated amortization	Net book value
Land and building – Cara I	\$ 4,435,836	\$ 4,330,416	\$ 105,420
Land and building – Cara II	8,974,077	4,669,748	4,304,329
Land and building – Cara III	3,615,439	1,595,857	2,019,582
Furniture and equipment – Cara I	153,953	153,953	–
Furniture and equipment – Cara II	182,230	105,444	76,786
Furniture and equipment – Cara III	2,217	2,217	–
	<u>\$ 17,363,752</u>	<u>\$ 10,857,635</u>	<u>\$ 6,506,117</u>

CARA COMMUNITY CORPORATION

Notes to Financial Statements

Year ended June 30, 2018

3. Long-term debt:

	2018	2017
2.89% Mortgage payable \$39,691 monthly including interest due March 1, 2023, secured by land and buildings situated at 59 Old Garden River Road, Sault Ste. Marie, Ontario	\$ 4,016,014	4,381,115
1.39% Mortgage payable \$14,672 monthly including interest due June 1, 2020, secured by land and buildings situated at 77 Allard Street, Sault Ste. Marie, Ontario	1,870,565	2,019,582
Interest free loan payable to District of Sault Ste Marie Administration Board, payable in 12 equal monthly installments of \$17,570, commencing after the discharge of the 4.366% mortgage for the Cara I building	–	105,420
	5,886,579	6,506,117
Less current portion of long-term debt	515,756	4,634,188
	\$ 5,370,823	\$ 1,871,929

Principal due within each of the next three years on long-term debt is approximately as follows:

2019	\$ 515,756
2020	2,095,835
2021	387,316
2022	398,591
2023	2,489,081

4. Financial risks:

(a) Liquidity risk:

Liquidity risk is the risk that the Corporation will be unable to fulfill its obligations on a timely basis or at a reasonable cost. The Corporation manages its liquidity risk by monitoring its operating requirements. The Corporation prepares budget and cash forecasts to ensure it has sufficient funds to fulfill its obligations. There has been no change to the risk exposures from 2017.

(b) Interest rate risk:

The Corporation is exposed to interest rate risk on its fixed interest rate financial instruments. Further details about the mortgage payable is included in note 3.

CARA COMMUNITY CORPORATION

Schedule of Operations

Year ended June 30, 2018, with comparative information for 2017

	Cara I	Cara II	Cara III	2018 Total	Cara I	Cara II	Cara III	2017 Total
Revenue:								
Rental	\$ 810,365	486,005	168,864	\$ 1,465,234	\$ 781,592	461,773	168,963	\$ 1,412,328
Other income	23,192	26,842	7,828	57,862	25,070	26,019	9,340	60,429
Solar panel	11,329	9,175	-	20,504	8,756	10,650	-	19,406
Subsidy income	-	674,427	295,278	969,705	36,243	670,498	290,850	997,591
	844,886	1,196,449	471,970	2,513,305	851,661	1,168,940	469,153	2,489,754
Expenses:								
Amortization of capital assets	105,420	365,101	149,017	619,538	230,653	361,871	147,175	739,699
Utilities	132,800	157,189	84,298	374,287	142,938	163,115	83,903	389,956
Municipal taxes	115,062	138,574	37,972	291,608	113,832	139,445	41,996	295,273
Administrative wages and benefits	85,382	85,382	18,962	189,726	60,366	112,926	14,370	187,662
Repairs and maintenance	93,900	150,189	63,474	307,563	72,573	99,157	57,114	228,844
Maintenance wages and benefits	58,839	68,309	31,898	159,046	57,199	69,401	32,948	159,548
Interest on long-term debt	-	98,763	27,041	125,804	1,358	97,866	27,978	127,202
Administrative costs	18,279	24,881	12,314	55,474	15,524	19,736	10,568	45,828
Insurance	10,519	10,521	5,260	26,300	17,230	16,461	8,343	42,034
Grounds	12,949	6,430	3,635	23,014	6,983	9,019	10,099	26,101
Bad debts (recovery)	(40)	2,575	5,180	7,715	279	3,833	12	4,124
Miscellaneous	1,794	1,316	760	3,870	1,224	1,494	703	3,421
	634,904	1,109,230	439,811	2,183,945	720,159	1,094,324	435,209	2,249,692
Excess of revenue over expenses								
(before appropriation to reserves)	\$ 209,982	87,219	32,159	\$ 329,360	\$ 131,502	74,616	33,944	\$ 240,062

WILLIAM McMURRAY CORPORATION

(A Non-Profit Corporation)

The **WILLIAM McMURRAY CORPORATION** is a non-profit housing project established in 1980, sponsored by the Diocese and St. Luke's Cathedral. It owns and operates a three-storied, elevator serviced, 18 unit apartment building that is located in downtown Sault Ste. Marie close to the Cathedral. The building also houses the offices of the Diocese of Algoma.

We continue to maintain the building in good repair responding to necessary repairs and maintenance in a speedy manner. Completed major projects include the rebuilding and landscaping of the west walkway, a new exterior sign, voice communication and door security system including security cameras in the hallways.

We are in a financially sound position and building a reserve fund for future repairs and upgrades.

We maintain a waiting list of prospective tenants and application forms can be obtained in the Cathedral office. We offer 14 one bedroom apartments and 4 two bedroom apartments at low end market rents. All the apartments are currently occupied.

Appended hereto are the Auditor's Report and Financial Statements of the Corporation for the fiscal year ending July 31st 2018.

William McMurray Corporation
Financial Statements
For the year ended July 31, 2018

	Contents
Independent Auditor's Report	2
Financial Statements	
Statement of Financial Position	3
Statement of Operations and Accumulated Surplus	4
Statement of Reserve Funds	5
Statement of Cash Flows	6
Notes to Financial Statements	7



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747 Queen Street E
PO Box 1109
Sault Ste. Marie ON P6A 5N7 Canada

Independent Auditor's Report

To the Board of Directors of William McMurray Corporation

We have audited the accompanying financial statements of William McMurray Corporation, which comprise the statement of financial position as at July 31, 2018 and the statements of operations and accumulated surplus, reserve funds and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information. The financial statements have been prepared by management based on the administrative requirements of the Canada Mortgage and Housing Corporation agreement as described in Note 1.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with the administrative requirements of the Canada Mortgage and Housing Corporation agreement, this includes the determination that the basis of accounting is an acceptable basis for the preparation of the financial statements in the circumstances, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of William McMurray Corporation as at July 31, 2018 and the results of its operations, reserve funds and cash flows for the year then ended in accordance with the administrative requirements of the Canada Mortgage and Housing agreement.

Basis of Accounting and Restriction on Use

Without modifying our opinion, we draw attention to Note 1 to the financial statements, which describes the basis of accounting. The financial statements are prepared to assist William McMurray Corporation to comply with the administrative requirements of the Canada Mortgage and Housing Corporation agreement. As a result, the financial statements may not be suitable for another purpose. Our report is intended solely for the information and use of William McMurray Corporation, Canada Mortgage and Housing Corporation, and the District of Sault Ste. Marie Social Services Administration Board and should not be used by any other parties.

BDO Canada LLP

Chartered Professional Accountants, Licensed Public Accountants
Sault Ste. Marie, Ontario
December 10, 2018

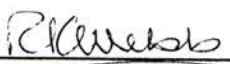
William McMurray Corporation
Statement of Financial Position

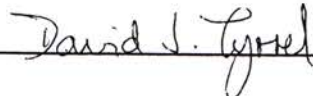
July 31	2018	2017
Assets		
Current		
Cash	\$ 22,576	\$ 24,290
Accounts receivable	4,577	1,367
Prepaid expenses	2,412	2,117
	<u>29,565</u>	<u>27,774</u>
Restricted		
Cash	35,198	35,799
Due from operating	19,327	18,704
	<u>54,525</u>	<u>54,503</u>
Capital assets (Note 2)	<u>48,500</u>	<u>61,151</u>
	<u>\$ 132,590</u>	<u>\$ 143,428</u>

Liabilities and Fund Balances

Current		
Accounts payable and accrued liabilities	\$ 10,237	\$ 8,274
Due to restricted reserve	19,327	18,704
Current portion of long term debt (Note 3)	6,000	13,447
	<u>35,564</u>	<u>40,425</u>
Long term debt (Note 3)	<u>42,500</u>	<u>48,500</u>
	<u>78,064</u>	<u>88,925</u>
Fund balances		
Replacement reserve	15,020	33,879
Subsidy surplus	39,506	20,624
	<u>54,526</u>	<u>54,503</u>
	<u>\$ 132,590</u>	<u>\$ 143,428</u>

Approved by the Board


 _____ Director


 _____ Director

The accompanying notes are an integral part of these financial statements.

William McMurray Corporation
Statement of Operations and Accumulated Surplus

For the year ended July 31					2018		2017	
	Residential	Commercial	Total		Total		Total	
Revenue								
Rental income	\$ 122,216	\$ 25,024	\$ 147,240	\$	148,202			
Interest and other income	3,635	-	3,635		3,461			
Government assistance	-	-	-		1,014			
	125,851	25,024	150,875		152,677			
Expenses								
Administration	14,400	-	14,400		13,400			
Amortization	12,650	-	12,650		20,808			
Enterphone and elevator maintenance	3,738	-	3,738		1,306			
Insurance	9,194	1,022	10,216		10,473			
Interest on long-term debt	-	-	-		643			
Janitorial services	4,533	504	5,037		4,360			
Municipal taxes	18,991	2,110	21,101		20,886			
Office and general	1,214	-	1,214		1,019			
Professional fees	9,219	1,024	10,243		10,950			
Repairs and maintenance	22,620	-	22,620		16,536			
Utilities	27,697	3,077	30,774		33,383			
	124,256	7,737	131,993		133,764			
Excess of revenue over expenses	1,595	17,287	18,882		18,913			
Transfer to subsidy surplus fund			(18,882)		(18,913)			
Surplus, beginning of year			-		-			
Surplus, end of year			\$ -	\$	-			

The accompanying notes are an integral part of these financial statements.

William McMurray Corporation
Statement of Reserve Funds

For the year ended July 31

2018

2017

Replacement reserve fund

Balance, beginning of year	\$ 33,879	\$ 42,451
Interest income (charges) for the year	(42)	48
Expenditures	(18,817)	(8,620)
Balance, end of year	15,020	33,879

Subsidy surplus fund

Balance, beginning of year	20,624	1,711
Transfer from operations	18,882	18,913
Balance, end of year	39,506	20,624

Total reserve funds

\$ 54,526 \$ 54,503

The accompanying notes are an integral part of these financial statements.

William McMurray Corporation
Statement of Cash Flows

For the year ended July 31

	2018	2017
Cash flows from operating activities		
Excess of revenue over expenses	\$ -	\$ -
Item not involving cash		
Amortization	12,650	20,807
	12,650	20,807
Changes in non-cash working capital balances		
Accounts receivable	(3,210)	4,361
Prepaid expenses	(295)	(86)
Accounts payable and accrued liabilities	1,963	(8,718)
Due to/from restricted reserves	623	27,385
Deferred revenue	-	(1,014)
	11,731	42,735
Cash flows from financing activities		
Repayment of long term debt	(13,444)	(20,808)
Increase (decrease) in cash	(1,713)	21,927
Cash, beginning of year	24,289	2,362
Cash, end of year	\$ 22,576	\$ 24,289

The accompanying notes are an integral part of these financial statements.

William McMurray Corporation
Notes to Financial Statements

July 31, 2018

1. Summary of significant accounting policies

Nature of Business The company is incorporated under the laws of Ontario without share capital and its principal activity is to provide rental accommodation for the elderly and others in need. Income taxes have not been reflected in these financial statements as the company has claimed exemption under Section 149 of the Income Tax Act.

Basis of Accounting These financial statements have been prepared in accordance with the financial reporting provisions required to comply with the agreement with Canada Mortgage and Housing Corporation (CMHC). The basis of accounting used in these financial statements materially differs from Canadian accounting standards for not-for-profit organizations because:

- a) Amortization on capital assets purchased from loans is not provided over the estimated useful lives of these assets, but rather at a rate equal to the annual principal reduction of the debt.
- b) Capital assets:
 - i) Capital assets are recorded at the original cost at the time of construction, and
 - ii) Capital assets purchased from accumulated surplus are charged to operations in the year the expenditure is incurred, and
 - iii) Capital assets purchased from the replacement reserve are charged against the replacement reserve account, rather than being capitalized on the statement of financial position and amortized over their estimated useful lives.
 - iv) Capital assets financed by loans are capitalized and amortized on the same basis as the loan.
- c) Replacement reserve fund:
A reserve for future capital replacement is appropriated annually from operations. These funds, along with accumulated interest, must be held in a separate bank account and may only be used for specific identified items.
- d) Any income earned on the reserves is reported in the Statement of Reserve Funds.
- e) Mortgages are recorded at initial cash consideration, not fair value.

Revenue Recognition The corporation recognizes rental revenue monthly as it becomes due. Non-rental revenue is recognized as it is earned.

Replacement Reserve The fund represents an appropriation of income, being \$150 per unit annually, to be set aside to finance future major repairs, replacements and renovations in accordance with the terms of the operating agreements with CMHC. The annual appropriation ceased when the original loan was fully repaid on August 1, 2016.

Financial Instruments Financial instruments are recorded at fair value when acquired or issued. In subsequent periods, they are reported at cost or amortized cost less impairment, if applicable. Financial assets are tested for impairment when changes in circumstances indicate the asset could be impaired. Financial instruments traded in a public market are reported at fair value.

William McMurray Corporation
Notes to Financial Statements

July 31, 2018

1. Summary of significant accounting policies (continued)

Use of Estimates

The preparation of financial statements in accordance with the basis of accounting described above requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities at the date of the financial statements, and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from management's best estimates as additional information becomes available in the future.

2. Capital assets

	2018		2017	
	Cost	Accumulated Amortization	Cost	Accumulated Amortization
Land and improvements	\$ 87,366	\$ 87,366	\$ 87,366	\$ 87,366
Furniture and equipment	22,156	22,156	22,156	22,156
Building	857,693	809,193	857,693	796,542
	<u>\$ 967,215</u>	<u>\$ 918,715</u>	<u>\$ 967,215</u>	<u>\$ 906,064</u>
Net book value		<u>\$ 48,500</u>		<u>\$ 61,151</u>

3. Long term debt

	2018	2017
Diocese of Algoma, repayable in monthly installments of \$1,055 including interest at 5%, repaid during the year	\$ -	\$ 7,447
DSSAB mortgage, repayable in monthly installments of \$500, 0% interest, maturing August 1, 2026	48,500	54,500
	<u>48,500</u>	<u>61,947</u>
Less current portion	<u>6,000</u>	<u>13,447</u>
	<u>\$ 42,500</u>	<u>\$ 48,500</u>

Principal repayments over the next five years are as follows:

Year	Amount
2019	\$ 6,000
2020	6,000
2021	6,000
2022	6,000
2023	6,000
Thereafter	<u>18,500</u>
	<u>\$ 48,500</u>

William McMurray Corporation

Notes to Financial Statements

July 31, 2018

4. Related party transactions

William McMurray Corporation is related to St. Luke's Cathedral. Three members of the board of directors of St. Luke's Cathedral are also on the board of the Corporation. St. Luke's Cathedral administers the operations of the Corporation.

During the year William McMurray Corporation made payments to St. Luke's Cathedral for administration fees in the amount of \$14,400 (2017 - \$13,400).

These transactions were in the normal course of operations and were measured at the exchange amount, which is the amount of consideration established and agreed to by the related parties.

5. Financial instrument risk

The Corporation's management monitors, evaluates and manages the principal risks assumed with the financial instruments on a daily basis. The risks that arise from transacting financial instruments include credit risk, and liquidity risk.

Credit risk

Credit risk arises principally from the organization's accounts receivable. The organization is exposed to normal credit risk resulting from the possibility that one party to a financial instrument will cause a financial loss for the other party by failing to discharge an obligation. The majority of the organization's receivables are from government sources and the organization works to ensure it meets all eligibility criteria in order to qualify to receive the funding.

Liquidity risk

Liquidity risk arises from the organization's management of accounts payable and other current liabilities. It is the risk that the organization will encounter difficulty in meeting its financial obligations as they fall due. The ability to pay its current liabilities is dependent on the receipt of funds from revenue.

6. Comparative figures

Comparative figures have been reclassified to confirm with current year presentation.



THORNELOE
UNIVERSITY
AT LAURENTIAN

Report to the Diocese of Algoma Synod

May 2019

In 2019, Thorneloe University continues to offer excellent academic programming in the arts and humanities, as well as theology. Our enrolments continue to be steady and strong. This is a year of change at Thorneloe, with the Rev. Dr. Bob Derrenbacker leaving for warmer climes in Melbourne, Australia this past December where he takes on the role of Dean at the Trinity College Theological School at the University of Melbourne. Thorneloe is grateful for the 10 years of leadership provided by Dr. Derrenbacker.

In January the Board was pleased to announce that the Reverend Canon Dr. John Gibaut will take on the role of President, Provost and Vice-Chancellor at Thorneloe University. For the past 11 years, Dr. Gibaut has held senior executive leadership positions within two global church organizations, the World Council of Churches in Geneva, Switzerland and the Anglican Communion Office in London, England. Prior to assuming these international appointments, Dr. Gibaut was an administrator and professor in the Faculty of Theology at Saint Paul University, a bilingual institution federated with the University of Ottawa. From 1994 to 2003, he served as the faculty's Director of Anglican Studies. Canon Gibaut will start his new position at Thorneloe on June 1st, 2019.

Our School of Theology continues to offer excellent theological training primarily through distance (online) education. We have students from across the Diocese and Northern Ontario, as well as from many other parts of Canada, and even Trinidad & Tobago. We are pleased to welcome a number of new faculty members from across the country: Dr. David Fuller (ON), the Rev. Dr. GailMarie Henderson (ON), the Rev. Dr. Carolyn Sharp (NS), and Dr. Stephen Black (BC). Program options include a Certificate for Anglican Lay Leaders (5 half courses), a Diploma in Theology (10 half courses), and a Bachelor of Theology degree (30 half courses). The Diploma continues to be listed in the Diocese of Algoma Lay Readers' Handbook as a recommended qualification for Diocesan Lay Reader applicants. Tuition remains inexpensive and we offer bursaries each semester. This summer, we are offering the following on-campus intensive course: "Children Thriving: A holistic, biblical, and practical approach to nurturing children who flourish" (The Rev. Dr. Valerie Michaelson, Queen's University), June 17-21, 2019 at Thorneloe University [free accommodations will be provided for all registered students]. For more information on this course and our Theology programs, please visit <http://thorneloe.ca/theology>.

David Macdonald, Registrar of the School of Theology, has been representing Thorneloe University at the Ontario Provincial Commission On Theological Education (OPCOTE) since

October 2017. One of OPCOTE's major projects is the "Ask Bigger" campaign, designed to encourage theological discussion and connect Ontario Anglicans to the province's Anglican-affiliated theological schools. Please visit <http://askbigger.com> to explore further.

Thorneloe remains committed to providing a vibrant and meaningful chaplaincy ministry on the Laurentian University campus. Our weekly Thursday noon-time Eucharist is regularly attended by staff, faculty, and students from across campus. We are thankful for the Rev. Aidan Armstrong and other Sudbury-Manitoulin clergy who have helped us continue to share the weekly Eucharist following Bob's departure over the Christmas holidays. The Rev. Dr. Spencer Boersma has left Sudbury to take on a faculty position in the Faculty of Theology at Acadia University, and so we are pleased to have the Rev. Jason Tripp on board as our Assistant Chaplain. Jason offers weekly coffee chats, games nights, movie nights, and informal ministry to residents, staff, and faculty.

We have been making steady progress in implementing the 2017-2022 Strategic Plan. Notably, we have raised Thorneloe's profile in local media and on social media with the assistance of professional communications consultants; this spring, the residence will see the installation of a workout room in the McGregor Lounge loft, giving them opportunities for improved physical and mental health; the Board of Governors has reconfigured its committees for more efficient and proactive governance.

At our 2017 Convocation, we saw five theology students graduate, and another eight in 2018. We are also pleased to have recognized the work and dedication to their fields and to Thorneloe University of a number of people at our Convocations. In 2017, Roslyn and Glen Crichton received the Mitre Award, Dr. Carol Stos was admitted as a Fellow of Thorneloe University, and musician Matthew Larkin received the Honorary Doctorate of Sacred Theology. Dr. Larkin followed that up with a concert to raise funds for a new organ in our chapel. In 2018, local architect Oryst Sawchuk received the Mitre Award, Mrs. Susan Moores, Thorneloe's trusted administrative secretary, became a Fellow, and we conferred an Honorary Doctorate of Sacred Theology on the Rt. Rev. Dr. Mark MacDonald.

In 2017 and 2018, we welcomed Dr. Linda Ambrose (Dept. of History, Laurentian University), and Kristina Donato to the Board of Governors. We welcome the wealth of their contributions and expertise to Thorneloe's ongoing mission as "an interdisciplinary centre of teaching, learning and research in the humanities, the arts and theology."

Respectfully submitted,

Paul Baskcomb
Acting President
president@thorneloe.ca