

THE ALGOMA ANGLICAN

Holy Week

Silent Marches On Good Friday

A few reports from across the diocese of the special Holy Week and Good Friday services reveal that an effort towards Christian unity was being made, the most ambitious project taking place at the Lakehead where a combined Good Friday Ecumenical Service was held at 8 p.m. in the Fort William Memorial Gardens attended by over two thousand people.

Before the service a silent walk of witness began from St Paul's Anglican Church, led by Server Reid Carter carrying a wooden processional cross from that church, and involved about nine hundred people who joined the procession at St Patrick's Roman Catholic Cathedral and St Andrew's Presbyterian and Wesley United Churches. Parade marshal was The Ven. E. R. Haddon, Archdeacon of Thunder Bay. The Service in the Gardens was based on the theme, "Love as I have loved you".

In the Algoma Deanery on St Joseph Island the fourth annual Pilgrimage, a walk of twelve miles from Richards Landing to Jocelyn, took place beginning with a hymn and prayer at Emmanuel Church at 10.30 a.m. and concluding at about 2.30 p.m. at Holy Trinity Church, Jocelyn with hymns and a reading of the St John's Passion Narrative. This year the devotional address was given by The Rev. M. McGlashan, a United Church minister. Walkers carried a cross on the pilgrimage which is meant to be an act of worship, not just with voices but also with the feet and in a spirit of praise, thanksgiving and penitence; a commemoration of the journey Christ made to Calvary.

At St John's Church, New Liskeard in the Deanery of Temiskaming an "Inter-Faith Communion Service" was held on Maundy Thursday night. The sermon was given by Dr W. F. Butcher of St Andrew's Presbyterian Church. The service was followed by the traditional "stripping of the altar" and the vigil of Gethsemane. Devotional Services were held at St John's on Good Friday at 10 a.m. and 2 p.m. and in the evening the combined choirs of New Liskeard Churches presented Stainer's "Crucifixion" in St Paul's United Church.

EASTER CANTATA SUNG

The choir of St Matthew's Church, Sault Ste Marie presented on the evening of Easter Day the Resurrection and Ascension Cantata by the Canadian composer, Rex Lelacheur, the first time this work has been sung other than by Mr Lelacheur's own choir in Ottawa. It tells the story of Christ from the Resurrection until His Ascension.

Ordination at North Bay



Bishop Greenwood with ordinands, Brother Patrick James, Deacon; John Craig, Priest.

A large congregation of clergy and laity from many places in the diocese and beyond attended the ordination held at the Church of St John the Divine, North Bay on Saturday, March 25, 11 a.m. the Feast of the Annunciation. Officiating in place of the Archbishop was The Rt. Rev. T. Greenwood, former Bishop of the Yukon and at present Assistant to the Bishop of Ottawa. The ordinands were Brother Patrick James, SSJE, who was made a deacon, and The Reverend John Maxwell Craig, who was ordained to the priesthood. Members of the families and friends of the ordinands were present from Toronto, Sarnia, and Chapleau. The service was under the direction of Canon C. F. Large, Rector of St John's, and the choir.

More than twenty priests of this diocese attended the event led by Dean F. F. Nock, who sang the Litany and who very ably represented the Archbishop in presiding at the reception which followed the service. Visiting priests were The Rev. W. J. Dyer and The Rev. S. J. Maddock from St Margaret's, West Hill, Toronto, the parish to which Mr Craig had been attached as honorary assistant before coming to Chapleau, where he is now the Rector.

Acting as crucifer for the procession was Mr Tom Corston, now having completed his studies at Lakehead University prior to becoming a postulant for holy orders. Mr Corston, a member of the parish of St John's, Chapleau, brought the greetings of the parish with a presentation to Mr Craig at the reception.

Bishop Greenwood preached the sermon, which came in the traditional place at the beginning of the service. He reminded the people of the significance of the Annunciation as a time for an ordination, for the Blessed Virgin Mary had offered herself for ministry when in response to the Angel's message she said, "I am the Lord's servant". Christ has given this ministry to His Church, and all our ministries are summed up in His ministry. He spoke of the work of a bishop as the guardian of the flock,

pointing out that some of our dioceses are so organized as to render the pastoral work difficult and referred to Algoma as being a large area for a bishop to administer, and that Yukon, the diocese of which he had been the chief shepherd has covered an area three times the size of Great Britain.

After speaking particularly of the work of the diaconate and priesthood as part of the ministry of Jesus, the High Priest and Servant, the Bishop concluded by reminding the congregation that "holy orders" is not the entire ministry, for we are all called into ministry, urging all to respond to this call as did the Blessed Virgin Mary.

The candidate for the diaconate, Mr Herbert Coote, who in the Society of John the Evangelist is Brother Patrick James, has been at the Mission House, Bracebridge for several years and often assists in the rural parishes under their care. He was presented by the Father Superior of the society, The Rev. J. G. McCausland, SSJE, who had been a choir-boy at the North Bay church where the ordination took place.

The Rev. J. M. Craig, who was ordained priest, had been made a deacon in the Diocese of Toronto in 1971 after following a business career with the T. Eaton Co. in that city. He was presented for ordination by The Ven. C. B. Noble, Archdeacon of Algoma.



Canon Sims with Bishop Greenwood; both were former Church Army officers.

Church Army Extension Blessed by Archbishop

On St. Patrick's Day, March 17, Archbishop Wright took part in an important ceremony in Toronto when he officiated at the dedication and blessing of the new residence to be added to the impressive row of buildings on Brunswick Avenue which house the staff and headquarters of the Church Army in Canada. The dedication took place at 5.30 p.m. and was attended by a large number of the Board which met earlier in the afternoon, the staff and their families, and associates of the Church Army in Toronto. Following the dedication they were conducted on a tour of the newly decorated building.

This new addition brings to four the buildings now owned and operated by the Church Army at

395-401 Brunswick Ave., just north of Bloor and west of the university campus. After being established in Canada at a modest headquarters on Howland Ave. in 1929, the Church Army moved into the much larger house at 397 Brunswick Ave. which was given by Mr. Cyrus Dolph and dedicated by the late Archbishop Owen on October 1, 1935. It still contains the offices, chapel and main lecture room of the society as well as a growing book department.

Recent years have marked a period of great expansion for this society which trains lay evangelists. Women are now being admitted and trained as Church Army sisters. The homes on both sides of the headquarters were



Capt. R. Taylor, Director, and Dr. L. Billingsley, President, with Archbishop Wright at the dedication service.

Most of the congregation were guests of St John's parish following the service and sat down to a dinner prepared by a group of the Churchwomen in the parish hall. Canon Large introduced the People's Warden, Mrs. B. C. Mallory, who welcomed the guests on behalf of the parish and expressed the appreciation of the laity for the important work of the clergy in the parishes. Dean Nock expressed the thanks of the diocese to Bishop Greenwood for coming to officiate at the Ordination while Archbishop Wright was in hospital.

procured, the one at 399 Brunswick owned originally by the Dolph family and of the same size as the headquarters became the "annex" and women's residence; the house at 395 Brunswick, former rectory of St. Alban's Church, was purchased as a residence for the Director.

With this newest addition to their grounds the Church Army now has a considerable frontage and an extensive area for parking. This winter, besides the regular training offered to the students preparing for full-time service in the Church, an evening course has been given to a class of about twenty-five persons in lay-evangelism within their ordinary occupations. In this way the Church Army is trying to fill a growing need for more articulate Christians who will witness to their faith in their daily lives and work in their own parishes more effectively.

Captain Ray Taylor is the director of the society and there are more than forty officers and sisters serving in various parts of Canada from Newfoundland to the Queen Charlotte Islands and at posts in the Arctic and in several cities. Four men are attached to parishes at Thunder Bay in this diocese.

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The Archbishop's Letter

SPIRITUAL POWER

Bishophurst,
Sault Ste Marie,
May, 1972

My dear People:

The month of May and Whitsunday — Pentecost are synonymous. It is appropriate that we give some thought to the Holy Spirit. When we speak of the Holy Spirit we think of power — spiritual power. That is something the Christian must possess if he is to live a full and abundant life. And this power is to be used for the special purpose of witnessing to Christ.

Whenever it is spoken of in Holy Scripture, it is always in connection with the idea of service; for instance, our Lord applies to Himself the prophecy of Isaiah, "The Spirit of the Lord is upon me because He has anointed me to preach the gospel". Similarly, to the Apostles it is for the purpose of witnessing — service: "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me". Immediately after that promise is fulfilled at Pentecost, the Apostles go out at once to bear their witness in the streets of Jerusalem.

When we have this spiritual power great things can be done in witnessing for Christ. I have constantly used the term "spiritual renewal" and this is effective as we receive this power. I expect we all have known men and women, boys and girls in whose very look we have seen clear evidence of the power of the Spirit within them.

During the past month I have been reading a paper-back, "Fire in Coventry". It is the story of how the Diocese of Coventry for one year prepared to celebrate the official opening of the new Coventry Cathedral. Plans were made whereby each deanery within the diocese gathered together small groups of clergy and laity each month for prayer, Bible study and reflection following the celebration of the Eucharist. This caught fire across the diocese and each parish represented at the deanery level endowed with the spiritual power of the Holy Spirit applied the same procedure in the parish and family life. What a miracle was wrought! On the eve of the consecration of the cathedral people from all over the diocese were given an opportunity to renew their Christian vows; then, having offered themselves to God, they offered Him a cathedral.

For us our Christian vows mean the vows we have taken at our Baptism when we were received into the family of Christ's Church. For the clergy it would mean their ordination vows, as also for the bishop.

In the case of the Diocese of Coventry, the service was simple. I haven't the space here to elaborate upon it, but for weeks afterwards and indeed months there was a veritable spiritual renewal throughout the diocese. Let me quote the author: "Perhaps we have come to know a tiny bit of what Jesus meant when He said, 'I will send you the Spirit of Truth'. We have seen reality break through, like the sun through a fog, sweeping away the pretences. People have been set free to become what they really are. We have begun to know that a whole diocese could be a fellowship of the Holy Spirit. We know now that when men and women make themselves available to God together in love and prayer then the Spirit Who is already within them can break out and take control. These are the three who dance together and are one at the heart of the Church — Love, Prayer, the Holy Spirit. All else is secondary."

In 1973 we celebrate the consecration of the first Bishop of Algoma. This will be observed at a diocesan service to be held in the Armoury in Sault Ste Marie on Sunday, October 28. People from every parish throughout the diocese will assemble to observe a great service of thanksgiving on that occasion. What about the preparations? Surely priority should be given to "Spiritual Power" — a stirring of the Spirit in the intervening period.

Spiritual renewal throughout the diocese. Think about this — will someone take the initiative and put it into operation?

My hope and prayer is that we may continue to increase in His Holy Spirit more and more until all of us, young and old, become radiant with spiritual power to serve Christ more faithfully. This is our hope. This is the only hope of our nation. It is the hope to which the whole world must aspire if there is to be any meaning to love and peace.

My warmest thanks for all your prayers.

Your friend and Archbishop,

William L. Algoma

BOOK REVIEW:

Unusual and Timely Study of Church's Healing Ministry

THE HEALING POWER OF CHRIST— by Emily Gardiner Neal; Spring selection, Episcopal Book Club. 180 pp., Published in Canada by Prentice-Hall, 1870 Birchmount Rd., Scarborough.

A newspaper reporter who once set out to expose the absurdity of "faith healing" and became instead one of the most active agents in the Church's healing ministry, Emily Gardiner Neal has given in this her latest book a positive defence for the extension of the sacramental ministry of healing. She states that it is "at once the most subjective of all the ministries of the Church and one of the most powerful instruments of intercession God has placed in our hands."

Written against the background of her own experience over the past six years during which practically her whole time has been devoted to the healing ministry, she now exposes the great potential of help available through prayer and sacrament. This ministry is not limited to the healing of physical ills or disabilities, but also helps people to live with new purpose and meaning.

The effect of the healing ministry is not always to perform miraculous cures, though Mrs. Neal testifies to many such occurrences, but she stresses that it is to bring about an awareness of Christ's presence and love. It is not the the importance of receiving a gift that is emphasized, but one's relationship with the Giver.

The author, who takes part in regular services of healing in her own parish of Calvary Church, Pittsburg, as well as

answering many demands on her time for healing missions in cities across the United States and Canada, has suffered almost constantly from a back injury yet has been enabled to carry on an intensive ministry. She describes how she has felt herself being supported by "a firm hand and arm" when scarcely able to walk after being on her feet for three or four hours at a time during a mission service.

Two points about the healing ministry are firmly established in the book. First, the author is convinced it should be within the fellowship of the Church and under its authority. Second, it is made clear that it is not a substitute for medical or surgical methods, but to be used in co-operation with them. It is "spiritual healing" that is the Church's primary concern, though physical healing may and often does accompany it.

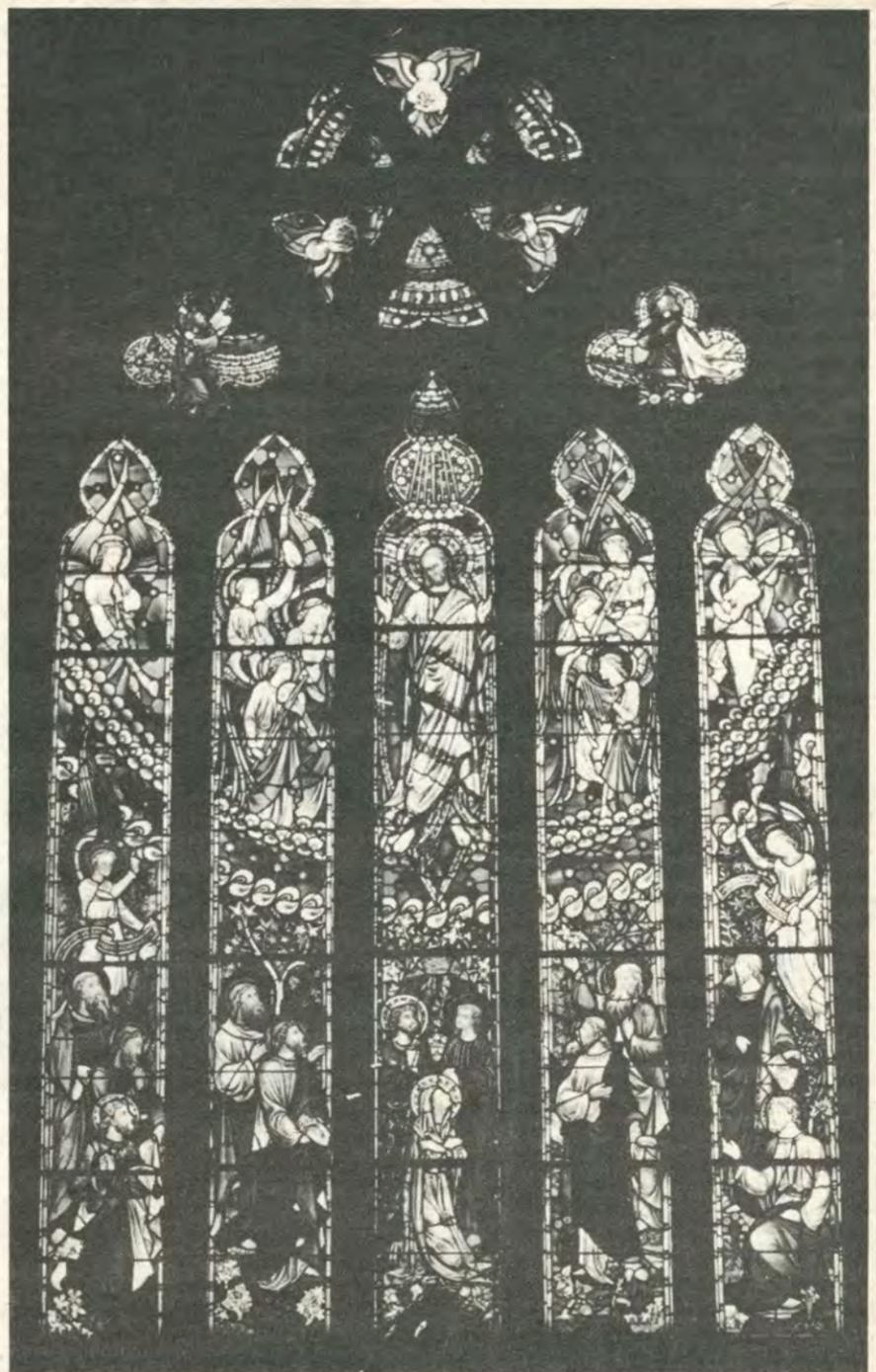
While the many personal references in the book makes exciting reading its real worth may be found in the sound advice on many problems encountered in ministering to people. There is a wealth of accumulated experience in its chapters that makes it an invaluable reference and we predict it will be recommended reading for any clergy or laity who may be called to share in a more active ministry of healing. And while her book is an affirmation of the power of Christ to heal through His Body the Church, she warns against the dangers and excesses sometimes found in the charismatic movement when over zealous persons may abuse the gifts of the Spirit and cause untold harm. Because of this her book is timely.

While the author is very conscious of the presence and power of the risen Christ she also believes that we must ever be on guard against the power of evil which tries to render the Church's ministry ineffective by subtle means. This book can be used in the spiritual warfare against the devil if we heed the warnings it contains and are inspired by its positive witness to become more effective agents of Christ's love in the world.

Paradoxically, Mrs Neal's witness is of a triumph through suffering; it shows how pain can be used in a positive way by offering it as a prayer for the healing of others. This can be a comfort and encouragement to those who are called upon to endure pain, and to experience, as she has done, something of the "joy of the Lord". Perhaps this is best expressed in the quotation with which she prefaces her book; written by Dorothy Kerin, a great pioneer of the healing ministry in England and who herself was miraculously healed.

"By the bruising of my whole life, strengthen me with sympathy for ever wounded soul, and let my prayers be as balm for the wounds of Thy children, that they may be healed."

The Healing Power of Christ tells, as the author states, "of the no less wonderful way in which He uses suffering as we await our healing", and she adds, "it is the sharing of this suffering that makes this book unusual". Readers will find that it also gives it positive value, a fruit of suffering that will bring joy as we become more aware of Christ's power that still avails to heal.



The Ascension of our Lord, celebrated this month (May 6), is beautifully depicted in stained glass in the unusual east window of St. John's Church, Sault Ste Marie, shown above.

Supposed to have been removed for some reason from St George's Church, Hurstpierpoint, Sussex, England, it was donated to Algoma through the interest of a benefactor of the diocese in England. Intended for St Luke's Cathedral, it was eventually installed in St John's.

Our Lord, surrounded by angels, is shown in the upper arc while watching below are the eleven apostles and the Blessed Virgin Mary. In the top circle are angels and the tersanctus and on the sides Moses and Elijah.

Sudbury Emergency Team Aids GA Members

Holy Trinity parish, Sault Ste Marie was host for this year's Girls Auxiliary Festival held during the March school break when one hundred and twenty-five GA members and leaders gathered from the six Deaneries of Algoma, Mississauga, Manitoulin, Sudbury, Temiskaming and Muskoka-Parry Sound. The festival began on Monday, March 20 and continued until noon on Wednesday after which the girls visited Bishophurst before going to their homes. Holy Trinity was assisted by other parishes of Sault Ste Marie in billeting and providing meals for the girls. This marked the seventeenth annual rally of the Girls Auxiliary in the diocese. In recent years a separate festival has been held for the branches in the Deaneries of Thunder Bay and Superior.

Highlight of the worship services was a Folk Mass at which the celebrant was the Rector of

Holy Trinity, The Rev. W. R. Stadnyk, assisted by The Rev. F. R. Coyle. Speakers during the programs were Mrs Wright, wife of the Archbishop, who gave a brief resume of the beginnings of the Diocese of Algoma as an introduction to the requirements for the GA Centennial Badge which it is proposed to offer in 1973, the year when the diocese will celebrate the centenary of its founding and consecration of its first bishop. The other speaker was Miss Helen Locke, a former GA Ring of Honour member from the Diocese of Moosonee, who described her work as a teacher at the School for the Blind, Brantford. She prefaced her talk with a history of work amongst blind persons and of how the Braille system of printing came to be invented. The interest she created among the girls was shown by the many questions they asked after her address. Miss Locke, whose home is now at Novar in this diocese, has been accepted by the Canadian University Services Organization for special work among the blind in Africa. Previous to her position at Brantford she spent two years with the Anglican Sunday School Van in the Diocese of Cariboo, and a few years ago was a member of an Anglican Youth Work Tour in the West Indies.



Helen Locke

Winning the Archbishop's Trophy for the third year in succession was the group from Muskoka Deanery with three first standings in three competitions of drama, singing, and elementary sewing, and a second in advanced sewing. Other activities during the festival included a fashion show, modelling the garments made by the girls, dancing, skits, and gymnastic exercises. Leaders and branch representatives met during the festival to plan a syllabus of study and activity for next year. Chairman of the gathering was Mrs. R. A. Locke, Diocesan GA Secretary.

The twenty-eight girls and leaders from Muskoka, representing Sundridge, Novar, Bracebridge and Gravenhurst, had an exciting adventure on the way home, even more exciting than winning the Archbishop's Cup,

when they gave the city of Sudbury the opportunity of exercising special emergency measures. Fortunately it was not a disaster but it showed that Sudbury could certainly cope with one should it ever occur, and the Muskoka girls appreciated the thorough and efficient way in which the volunteers performed their work.

It all happened because of the icy road conditions which steadily grew worse after the bus left Sault Ste Marie; however the driver was able to get as far as Sudbury without mishap. Mrs. D. N. Mitchell, Deanery Leader, telephoned The Ven. S. M. Craymer, Rector of the Church of the Epiphany, to ask if they could stay in the parish hall for the night, "and could you also find enough sleeping bags for everybody?" — Rather an impossible request to make of an Archdeacon who had got out of bed to answer the telephone! When they reached the Church of the Epiphany in downtown Sudbury they were soon joined by a busload of about twenty girls from Englehart in the Deanery of Temiskaming, also looking for a place to stay. Archdeacon Craymer had the hall open and soon had the Sudbury Municipal Emergency Workers on the job; they came with fifty mattresses, blankets and pillows, and enough food was provided for all the travellers to have breakfast in the morning.

In the morning the weather was more kindly for motorists and the highway soon declared fit for travel again. The stranded Anglicans hit the road for home having enjoyed the hospitality of two cities, the first where they had been expected and which was well prepared to receive them; the second where they were unexpected, but which was also well prepared for them and in an emergency performed a first rate job.

Admit Girls to Servers Guild

St John's Church, Sault Ste Marie, which broke the traditional pattern of having only male servers at the altar by admitting a girl to that office a year ago, recently saw the admission of two more teen-age girls; they are Miss Heather Hocken and Miss Kathy Coyle, the latter being the daughter of the Rector, The Rev. F. R. Coyle.

Other churches in the diocese have had female servers for a few years, but it is not usual to find them in most parishes, though the custom is growing.

(Editor's Note: We remember how surprised we were to see a little girl serving the priest in the sanctuary of a little country church in an Ontario diocese over thirty years ago; so what's new?)

Ecumenical Confirmation

An "ecumenical" Confirmation Service will be held this month at the Canadian Forces Station at Falconbridge when The Reverend Colin Clay, Protestant Chaplain at the base will present candidates he has prepared to three different Churches for their Confirmation ceremony, with an Anglican Bishop, a United Church minister, and a Lutheran pastor officiating according to the respective rites of their Churches.

The Right Reverend Harold Appleyard, Bishop Ordinary to the Canadian Forces, will confirm the Anglican candidates. The Rev. Prof. J. W. E. Newberry will confirm the United Church candi-

The time of the singing of birds is come Song of Songs, 2:12



by Muriel E. Newton-White

One of the joys of spring and early summer is the return of the song-birds. Their singing, morning and evening and before rain, is one of the most joyous sounds ever heard on earth. We in Algoma Diocese are privileged people in that many of us can still live where there are song-birds, and where it is quiet enough to hear them.

It is not mere sentimentality to speak of birds singing hymns of praise. The bird sings to tell the world he has found his mate and loves her; to announce that this is his home, his nesting-ground; to say his little ones have burst from their shells and there are new lives in the world. These are songs of love and life, as spontaneous as the song of the wind in the trees, expressing all that birds are created for.

It is a joy to watch a singing bird. All his being is concentrated in the song, and his attitude and expression have the same combination of eagerness and contentment that one sometimes sees in a human being utterly absorbed in the task or art or craft that is his purpose in life. Although at other times the bird may be as wary, agitated, or angry as any other creature that has to live in our out-of-order world, in his singing he is oblivious to all but song. The whole bird becomes a song of praise.

There is infinite variety in the songs of birds. While all bird-song expresses "birdness", within that there is the range from the house-sparrow's twitter to the whitethroat's poignant notes; from the wren's light-hearted warbling to the deep thrilling tones of the hermit-thrush. And within that again—although perhaps only a child can hear it—there is a difference between the voice of Susie Sparrow and that of Sally Sparrow, of Richard Robin and of Robert Robin. Bird-song, like all else in the natural

world, expresses to the full the principle of variety within unity which is of the very essence of God. In other words, birds are singers of the eternal love-song between God and His Creation.

Long before the days of Christianity birds were regarded as symbols for souls. The Christian Church adopted this bird-symbolism, considering birds as symbols of the souls of believers. St Francis must have had this in mind when he preached his "Sermon to the Birds" which has come down to us in the form of a fairytale but which is firmly based on Scripture. He spoke to the birds but intended that we humans should eavesdrop:

"My little sisters, the birds, you are much beholden to God your Creator, and in all places you ought to praise Him, because He has given you liberty to fly about in all places, and has given you double and triple raiment. Know also, that He preserved your race in the ark of Noah that your species might not perish. And again, you are beholden to Him for the element of air, which He has appointed for you; and for this also, that you neither sow nor reap, but God feeds you, and gives you the brooks and fountains for your drink, the mountains and valleys also for your refuge, and the tall trees wherein to make your nests. And since you know neither how to sew nor spin, God clothes you and your young ones. Wherefore your Creator loves you much, since He has bestowed on you so many benefits. And therefore beware, my little sisters, of the sin of ingratitude, and study always to please God."

*Birds of heaven! all bless the Lord:
Give glory and eternal praise to Him.*

WITHOUT A SOUND

A seed sprouts, flourishes
without a sound,
And the sapling grows tall, with
green leaves crowned.
The rising sun comes up
without a sound,
And a new day is born, with
His light gowned.
The setting sun goes down
without a sound,
And shades of night show in
town all around.
A million stars appear
without a sound,
The majestic moon comes up,
white and round.
Almighty God speaks so,
without a sound.
Conscience comes alive! powerful
and profound.

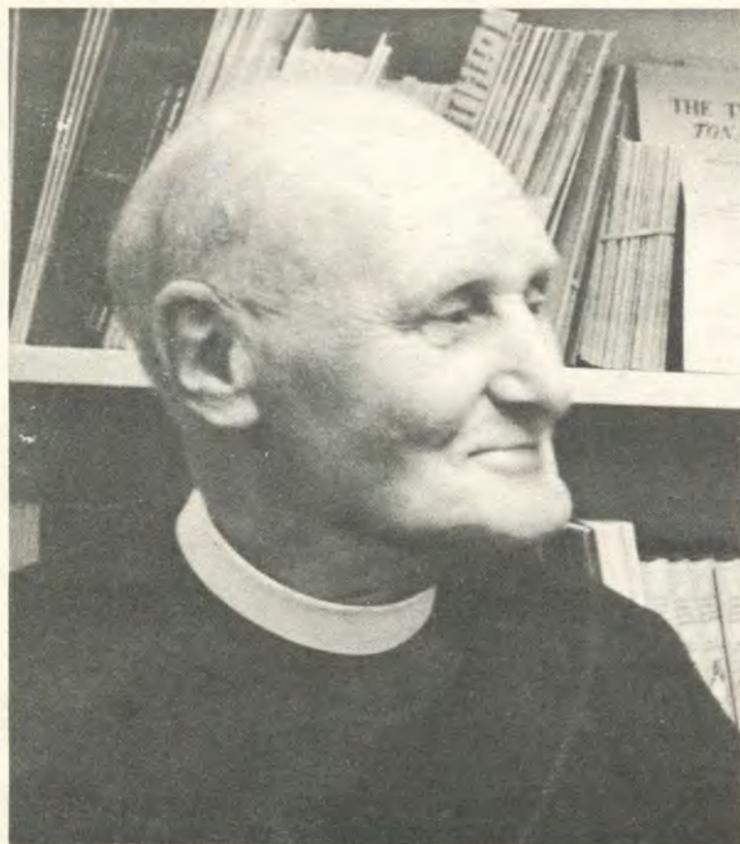
Lucy A. McPhee
Baysville, Ontario

Leslie Woodward Memorial Bursary For Nursing Students

A Nursing Bursary of \$250 to be awarded by September 15, 1972.

Applications will be received at the Synod Office, Box 637, Sault Ste Marie before June 30, 1972.

Please state age, School of Nursing attending, Parish Church, Father's occupation, other bursaries (if any) received for 1972-73, and two references.



Canon W. A. Hankinson

On April 10 death came quietly and peacefully at the end of the day to close a ministry of fifty-five years in the Diocese of Algoma by William Archer Hankinson. He was eighty-nine years of age and had been ill for the past few months, since he first entered hospital for treatment on November 20, 1971. He had been priest-in-charge of St Mark's, Milford Bay with St John's, Beaumaris for twenty-six years and there in the heart of the Muskoka district he had ministered to hundreds of members of local families and the summer residents who regularly come to this area from cities in Ontario and the United States. To all alike he was a devoted and faithful parish priest. For the past ten years he was assisted in the parish by Mr George Brooke, a Lay Reader who had been associated with him when he was Rector of St Thomas' Church, Thunder Bay.

Canon Hankinson was born at Runcorn, Cheshire, England, and followed a business career in early life but feeling called to the ministry he began training at the Dorchester Missionary College, afterwards emigrating to Canada. He worked in Winnipeg for a short time and having been recommended as a prospective candidate for the priesthood, the Bishop of Algoma offered him work in this diocese as a catechist and gave him the task of organizing services in the Latchford-Timagimi area. After proving his worth as a missionary, Bishop Thorneloe made him assistant to the Rector of North Bay, The Rev. C. W. Balfour, who guided him in his studies towards ordination. He was ordered deacon in 1917 and was priested in 1920 while missionary in charge of Rosseau parish in Muskoka, where he spent ten

years. It was here he was married to Miss Emma Smythe. In 1928 he was appointed Rector of St Thomas', West Fort William where he remained eighteen years which spanned the era of the great depression and the second world war. Under his leadership the parish continued to grow and become self-supporting and a new congregation was established at Vickers Heights. His labours also included the chaplaincy of the Air Training School operated by the R.C.A.F. at Fort William.

During the latter part of his ministry at Thunder Bay Canon Hankinson was left alone to raise his three children; his wife having died in 1937. They now survive him; his son, Fennell, in Sault Ste Marie, and daughters, Barbara and Alice in Toronto. A brother, Roderick Hankinson, lives in Thessalon and a sister, Dorothy, in Toronto. Other brothers and sisters are in England.

Burial services for the late priest, who had been a Canon of the diocese since 1949, were held in St Mark's Church, Milford Bay. The Ven. George W. Sutherland, Archdeacon of Muskoka, who had once been organist for Canon Hankinson at St Mary's, Vickers Heights, presided at the Requiem Eucharist, assisted by the Rural Dean, The Rev. Lawrence Robertson, another long-time friend. The Rev. M. R. Hankinson, Rector of Blind River, a nephew of Canon Hankinson, read the Gospel. Other priests of the diocese assisted and, with the two Churchwardens of St Mark's, acted as pall bearers and honorary pall bearers.

Work Projects At Red Rock Church

Several improvements to the fabric of St Peter's Church, Red Rock have been carried out this spring; the church hall has been redecorated and carpet placed in the choir room and stairways, and the kitchen floor has been tiled, all this through the efforts of the Anglican Churchwomen who planned and raised money for these projects. One of their works is making carnations for Mother's Day, which they have found a profitable venture for the past few years. The men of the parish and laymen of the United Church have made repairs to the roof of the church, having purchased the materials and doing most of the work themselves.

Manitou and Muskoka Camps Announce Summer Schedules

1972 Program at Camp Manitou, Whitefish Falls, Ont.
The Central Camp of the Diocese of Algoma

Prospectors

For: Girls 12 and up who enjoy camping with short day trips.
Dates: Sunday, July 2 to July 9
Apply: Mrs. P. Willis,
194 Andrews Ave.,
Smith Falls, Ont.
Cost: \$23.00

Junior Girls

For: Girls 9 to 11 who want to develop camping skills.
Dates: Sunday, July 9 to July 16
Apply: Mrs. D. Brideaux,
424 Shannon Rd.,
Sault Ste. Marie, Ont.
Cost: \$24.00

Adventure — 1

For: Girls 14 and up who enjoy canoeing and living under canvas.
Dates: Saturday, Aug. 5 to Aug. 12
Apply: Mrs. W. Stadnyk,
1389 Queen St. E.,
Sault Ste Marie, Ont.
Cost: \$23.00

Adventure — 2

For: Girls 14 and up who are strong and experienced canoeists.
Dates: Sunday, Aug. 13 to Aug. 27
Apply: Mrs. W. Stadnyk,
1389 Queen St. E.,
Sault Ste Marie, Ont.
Cost: To be announced

Pathfinders — 1

For: Boys 9 to 11 who want to develop camping skills.
Dates: Sunday, July 16 to July 23
Apply: Mr. J. E. Mason,
324 Wellington Hts.,
Sudbury, Ont.
Cost: \$23.00

Pathfinders — 2

For: Boys 12 to 14 who want to develop camping and canoeing skills.
Dates: Sunday, July 23 to July 30
Apply: Mr. J. Mason,
324 Wellington Hts.,
Sudbury, Ont.
Cost: \$23.00

Junior Voyageur — 8

For: Boys over 13, inexperienced in canoeing, who want a week in the open.
Dates: Saturday, Aug. 5 to Aug. 12
Apply: Mr. J. E. Mason,
324 Wellington Hts.,
Sudbury, Ont.
Cost: \$23.00

Senior Voyageur — 8

For: Boys over 14, experienced, who want canoeing and living in the open.
Dates: Sunday, Aug. 13 to Aug. 27
Apply: Mr. J. E. Mason,
324 Wellington Hts.,
Sudbury, Ont.
Cost: To be announced

Youth

For: Mixed groups 15 and up who enjoy walking and a week under canvas.
Dates: Sunday, Aug. 27 to Sept. 3
Apply: Mr. Brian Court,
399 Bruce St.,
Sault Ste Marie, Ont.
Cost: \$23.00

Families

Camp 1: Sunday, July 30 to Aug. 6
Camp 2: Sunday, Aug. 6 to Aug. 13
Camp 3: Sunday, Aug. 13 to Aug. 20
Camp 4: Sunday, Aug. 20 to Aug. 27
Apply: Mr. D. Cole,
Site 14, RR #3,
Sudbury, Ont.
Cost: \$60.00 per family/week

Camp Manitou is located on Bay of Islands in the North Channel near Flat Point, eight miles west of Whitefish Falls, Ont. Transportation is by boat from Whitefish Falls.

Muskoka Deanery Camps, Pitman's Bay, Mary Lake, near Port Sydney

Each camp limited to forty applicants. Fees: \$15 per camper
Boys, 8-14 years: August 13-19 inclusive
Girls, 8-14 years: August 20-26 inclusive
Boys — Canoe Voyage: June 18-24
Girls — Canoe Voyage: Last week in August

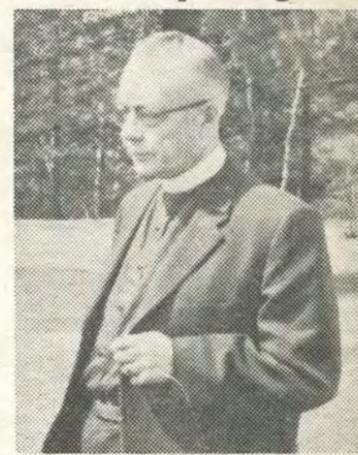
Registration forms may be secured from Deanery parish priests who must endorse each application. Registrar is Mr. M. Lipiski, Gravenhurst, Ont.

Telephone Ministry at Lakehead

Another Telecare operation in the diocese began in April when after several months of training a group of people at the Lakehead, including both clergy and laity, opened this telephone ministry to any person who calls with a problem. This will mean that Thunder Bay will be the

seventh Canadian city to have a branch of Telecare ready to deal with people in need of help. Since the work was founded by an Australian clergyman in 1963 it has been extended to many parts of the world. Sault Ste Marie has had an active branch for two years.

College Bestows Honorary Degree



The Ven. G. Thompson

Receiving the degree of Doctor of Divinity, honoris causa, at the spring convocation of Huron College, May 6, will be The Venerable Gilbert Thompson who recently retired as Rector of Copper Cliff and Archdeacon of Nipissing. Also being honoured with the degree is Archbishop Scott, Primate of All Canada.

Archdeacon Thompson graduated in Arts from the University of Western Ontario and in Theology from Huron College. After ordination he served with the Colombia Coast Mission, then for twelve years held the post of Principal of Bishop Horden School at Moose Factory, Ont. He came to this diocese in 1945 and was appointed Archdeacon of Nipissing in 1957. He and his wife now live at Elora, Ont.

His many friends in Algoma will join in congratulating Dr Thompson on the well-deserved honour given him by his alma mater.

Stainer's Work Sung by Choirs

Three choirs in the Sudbury area joined in singing John Stainer's cantata, "The Crucifixion" during Holy Week. Members of St Alban's, Capreol church choir, the choir of the Canadian Forces Station (Protestant Chapel) Falconbridge, and a group of students from Huntingdon College were led by Dr Gerald Hobbs, a United Church minister on the staff of Huntingdon; the soloists were two well-known Sudbury singers, Jack Davidson (bass) and Douglas Hallman (tenor), assisted with the extra bass solos by Bill Creese, the Church organist at St Alban's, Capreol.

The cantata was presented three times: on Palm Sunday evening in the Protestant Chapel at CFS, Falconbridge, on Good Friday morning in St Alban's, Capreol, and on Good Friday evening in the United Church at Massey. It was well received and those taking part enjoyed the experience so much that plans are already being made for future presentations of similar musical works.

(Editor's Note: In the April issue we published a story of a Muskoka choir singing this Cantata, and in referring to the life of the composer, John Stainer, inadvertently missed a typing error which said Stainer had been a "choirmaster" at the age of nine! We assure our readers that even so great a genius was a choirster only at that tender age! It is strange that up to press time no one has pointed out our mistake; we hope it reflects charity on their part towards the editor, and not a lack of discernment.)