

Would you like more information on the Anglican Church? Here are a few websites you might like to consult.

www.anglican.ca

www.diohuron.org

www.anglican.ca/about

www.anglicansonline.org/canada

www.anglicanjournal.com



We hope this information will be helpful to you as an introduction to our faith. A priest at any of our churches would be glad to speak to you in person and you would be most welcome to attend any of our services.



What is an Anglican?



By the Ven. R.K. Farrell, Rector of St. John the Evangelist,
London, Ontario (1978 – 1984)

Revised and updated by St. John the Evangelist
Worship Committee (2015)

*What is
an
Anglican?*



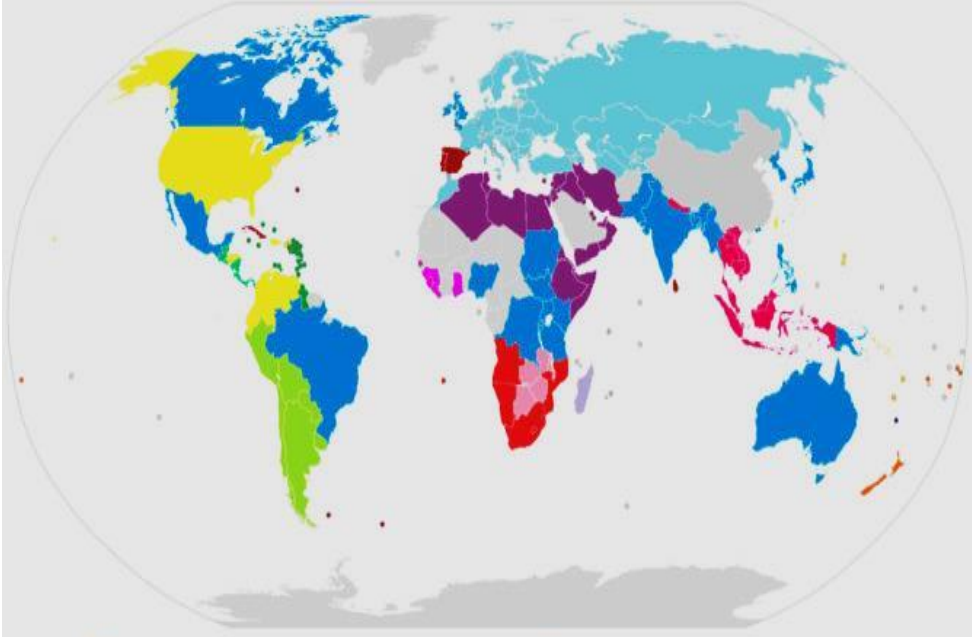
A person who is a member of ...

any of the churches that make up the world-wide Anglican Communion of Christians;

- founded on the way and teaching of Jesus Christ;
- derived from the reformed Church of England and now consisting of 38 self-governing churches around the world, of which the Anglican Church of Canada is one, sharing the faith and order set forth in the Bible, in the Book of Common Prayer and any authorized supplements;
- embracing attitudes which are:
 - Catholic and Protestant
 - liberal and conservative

The Partner Churches of the Anglican Communion

The Anglican Communion includes partner churches in all areas of the world including North America, Central America, the Caribbean, South America, Great Britain, Europe, the Middle East, Africa, East Asia and the South Pacific.



■ Autonomous churches	■ Episcopal Church in Jerusalem and the Middle East
■ Episcopal Church of the United States	■ Church of the Province of the Indian Ocean
■ Church in the Province of the West Indies	■ Anglican Church in Aotearoa, New Zealand and Polynesia
■ Anglican Church in Central America	■ Church of the Province of Melanesia
■ Anglican Church of the Southern Cone of America	■ Diocese in Europe of the Church of England
■ Anglican Church of Southern Africa	■ Extra-provincial to the Archbishop of Canterbury
■ Church of the Province of Central Africa	■ Church of the Province of South East Asia
■ Church of the Province of West Africa	■ No organized Anglican presence

Note that the Church of Ireland serves both Northern Ireland and the Republic of Ireland, the Episcopal Church of the Sudan serves both Sudan and South Sudan and the Anglican Church of Korea serves South Korea and, theoretically, North Korea. Indian Anglicanism is divided into a Church of North India and a Church of South India. The Diocese in Europe (formally the Diocese of Gibraltar in Europe) is also present in Portugal and Spain. The Episcopal Church, USA affiliated Convocation of Episcopal Churches in Europe has affiliates in France, Belgium, Austria, Switzerland, Italy and Kazakhstan.

Yet the Parish is where it's at!



**All are
Welcome**

The structure of the Church exists to serve life as it is lived in the parishes, in small groupings of people of all ages coming together regularly:

- to celebrate in worship the goodness of God towards us;
- to grow in our understanding of the new life in Jesus Christ;
- to participate in that life through lives of

service and concern for others;

- to find support and acceptance in one another as together we make our journey of faith by discerning the meaning of life in all its fullness.

The Anglican Church nearest you welcomes you to membership, but, more importantly, welcomes you to a way of life which grows out of the Way of Life of our Lord and Saviour, Jesus Christ.

- a way of life which we believe gives hope to our confused world by shining light through active compassion.

*WELCOME
to the
Anglican Church of Canada*



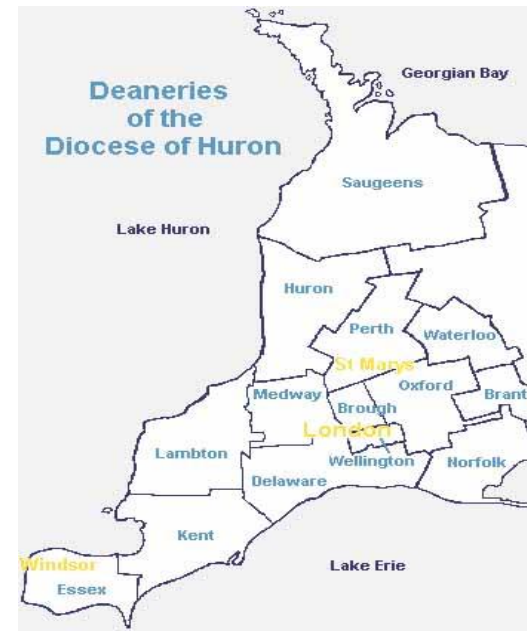
The Anglican Church had its beginnings in 16th century England when Henry VIII freed the Church of England from the authority of the Pope in Rome. The Anglican Faith was given its distinctive form by Archbishop Thomas Cranmer who produced the first Book of Common Prayer in 1549.

The earliest British settlers brought the Anglican expression of faith to Canada. It spread rapidly as our nation developed.

The first bishop was consecrated for the Church in Canada in 1787 – Bishop Charles Inglis of Nova Scotia.

The first bishop of Huron was consecrated in 1857 – Bishop Benjamin Cronyn.

As of the 2007 Census there were more than 545,000 members in over 1600 Anglican parishes across Canada in 32 dioceses and over 2792 congregations. There are presently over 50,000 Anglicans in more than 180 congregations in the Diocese of Huron – the second largest diocese in Canada by Anglican population.



Parish

Anglicans in a small geographic area, served by a priest appointed by the Bishop in consultation with the parish.

Vestry

- all baptized people of the parish 16 years old or over.
- the vestry meets annually to review and approve the business of the church.

Parish Council

- lay people annually elected by vestry or appointed by the priest, responsible for the parish property and funding and for giving leadership in parish programming.

Annual Diocesan Synod

- All parishes elect Lay Representatives to accompany their clergy to the Annual Diocesan Synod.
- forum in which lay and clergy discuss and conduct the Church's business and develop programming for their diocese
- sovereign body of the diocese in matters of Church policy
- chaired by the Diocesan Bishop
- elect from its membership delegates to two further synods:

Provincial Synod (meets every 3 years)

- consists of representatives (clergy and lay) from local area dioceses coming together to deal with trans-diocesan concerns
- chaired by the Archbishop
- There are four Provincial Synods in Canada – Ontario, Rupert's Land, Canada and British Columbia. Canada consists of Newfoundland, the Maritimes and all of Quebec province except the western tip (Moosonee). Ontario is primarily the civil province of Ontario. Rupert's Land consists of the Arctic, Alberta, Saskatchewan, Manitoba and the western tip of Ontario. British Columbia includes the Yukon as well as the civil province of B.C.



2. Tradition

In addition to the centrality of Scripture, Anglicans are guided by Tradition. We understand Tradition to include 1) the historical Creeds as summaries of our belief; 2) the Sacraments; 3) the Apostolic Succession as the ordained ministry passed on by Christ to his Apostles and expressed in the threefold order of bishops, priests, and deacons; and 4) the various teachings of and by the Church throughout the ages. More



broadly speaking, Tradition preserves the witness of holy men and women since the time of the Apostles. It asserts the value of both corporate and individual spiritual practices, beliefs and doctrines as transmitted through the writings of the Church Fathers, the Councils of the undivided Church, and the teachings of Church authorities over the ages. Evidence of transitions over time needs to be validated and made continually fresh through the experiences of Christians today. The former Archbishop of Canterbury George Carey deemed Tradition to be the "living faith of the dead" and warned against turning living Tradition into mere traditionalism ("the dead faith of the living"): "Tradition is when we keep godly customs alive because they are as real today as they were 70 years ago".

3. Reason

Although Reason is a very important component in our Anglican way of life, we do not believe that truth is only gained through a rational analysis of the data of our senses. We believe that God also reveals sacred truth to us in ways that transcend our reason

through the operation of the Holy Spirit. Therefore, we say that God gave us minds to use under the guidance of the Holy Spirit to understand the way of Christ, to look critically at our customs, to review new



insights and make morally responsible decisions about how we are to live out our life of faith in God's world.

The genius of Anglicanism is the holding of these three sources of authority: Scripture, Tradition and Reason in their proper, dynamic tension and balance while remaining open to the corrective contribution each makes to the other in our growth in the life of our risen Christ. As Anglicans we share a certain moral tone which avoids rigidly extreme positions and has been called "the middle way". We hold few absolute positions beyond the absolute to love. Therefore, we frequently find ourselves making decisions in the midst of conflicting values as we work out our salvation "in fear and trembling" under God.

Structure of the Anglican Church



Primate

The National Archbishop of the Anglican Church of Canada

Metropolitan

Archbishop of one of the four ecclesiastical areas of Canada

Bishop

- presides over a diocese and is the chief liturgical officer of that diocese. The Bishop is responsible for the preservation of the faith within that diocese.
- elected by the clerical and lay delegates to Synod of that diocese.
- maybe assisted by Suffragan or Assistant Bishops and various councils and committees of clergy and lay people.

Diocese

- a group of parishes in a large geographic area. There are 30 dioceses in Canada. There are over 180 congregations in the Diocese of Huron – from the Bruce Peninsula to Windsor to Kitchener.

Archdeaconry

- a smaller geographic unit within a diocese. Each archdeaconry is presided over by an archdeacon appointed by the Bishop. The archdeacon assists the Bishop with the administration of that area.

Deanery

- a smaller geographic unit within an archdeaconry. Each is presided over by a regional dean who is appointed by the Bishop.

Deanery Council

- the forum in which the clergy and lay people from parishes within a deanery come together to discuss issues of common concern.

Clericus

- the forum in which the clergy of a deanery come together to discuss matters of common concern.
- chaired by the regional dean

How Anglicans Learn

Although we realize that some people come to a dramatic awareness of the new life Christ has won for us and now shares with us through what appears to be instant conversion, we believe that our primary way of life is to participate in a total nurturing process which encourages people to grow into the fullness of Christian life and faith. In the process we understand:

- that all experiences can be nurturing experiences;



- that the way we treat each other is more important than the information we might wish to convey;

- that children acquire considerable incidental learning when they worship and/or interact with the adult congregation;



- that the Good News of Christ is most fully understood when it is related to the experience of those involved in the learning process;

- that learning is enhanced through involvement and individual participation.

The Church



The Church is not a building, but rather the people of God. It is the body of which Jesus Christ is the head, and of which all baptized people are members. It is the sign of Christ's risen presence in his world.

The Church is:



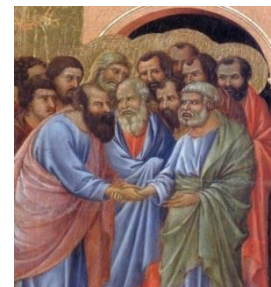
ONE – one Body under one head, Jesus Christ



HOLY – the Holy Spirit dwells in it and in its members.



CATHOLIC – universal - holding the faith for all time, everywhere, for everybody, preserving sacraments, ministry, creedal affirmation and traditions of the undivided church.



APOSTOLIC – continuing in the Apostles' teaching and fellowship, and inheriting their commission to go forth into the world to love one another.

The Church has been given **ORDERS OF MINISTRY** ordained to nurture the Church and add to its fellowship.

Bishops



An unbroken line of Bishops may be traced back to the early church, commissioned by Jesus himself. Bishops represent their diocese to the church catholic (universal) and the church catholic to their diocese; are spiritual overseers and chief liturgical officers of their diocese charged with the responsibility of interpreting the scriptures and preserving the faith; are elected to office by clergy and laity of the diocese; act as counselors to clergy and laity; ordain priests and deacons; administer confirmation and consecrate other bishops. Together bishops and their people share responsibility for the welfare of the church.

Priests

Priests are licensed by a bishop to share in his or her pastoral, spiritual and educational leadership through a specific appointment to care for the members of the church. Essentially priests celebrate the Eucharist, preach, baptize, pronounce absolution, administer most sacramental rites of the church, provide pastoral care for the members of the church, manage and administer the parish structures, etc.



Deacons

Deacons assist priests in parish work and minister (under Bishop's supervision) through outreach and evangelism, to the world outside our church as an icon for all to love our neighbour and bring hope to our world. During the Eucharist they can proclaim the Gospel, prepare the altar for the sacrament and dismiss the congregation, encouraging us to go into the world to serve Christ in all people.



Religious Orders



Religious orders consist of men and women bound by traditional vows of poverty, chastity and obedience. Most live in community where the emphasis is on a life of prayer, but frequently go out into the world to perform social, medical or educational ministries.

How Anglicans Serve

Although we believe that one of the primary reasons for the existence of the Anglican Church is to serve, we also know that even the Church universal has no monopoly on good works inspired by the spirit.

Consequently, we encourage our people to live out their faith by becoming involved in causes which alleviate suffering and seek to restore dignity to human life according to the pattern of Christ, wherever they may be found – through Church, community or international agencies or by visiting the troubled person next door. We are increasingly aware of our responsibility to act as stewards and preservers of God's created world which has been entrusted to our care. Baptism is seen as the commissioning of the laity for this essential ministry of Christ in the world.

Fulfill Christ's Mission



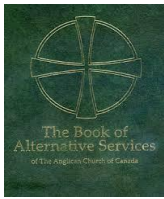
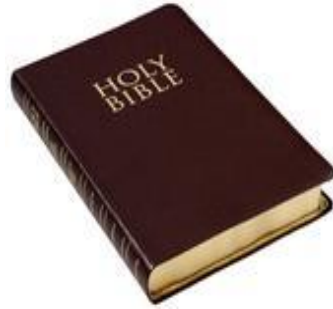
Being an Anglican means actively participating in the world through Christ in the Church.

How Anglicans Worship

The Anglican Church's liturgy, i.e. its services, rites and customs drawn from the past and present, are designed to encourage active community participation.

In worship three books are generally used:

Bible – regularly read throughout the year following a schedule shared with many other denominations.



The Book of Common Prayer and Book of Alternative Services – contain services and scripture for all occasions, the roots of which go back to the early Church.



The Book of Common Praise – contains both ancient and modern hymns and worship songs.



Services – There are three main services found in the Book of Common Prayer and the Book of Alternative Services: Morning Prayer, Evening Prayer, and Eucharist or Holy Communion. All include readings from scripture, prayer, and a sermon in which one of the clergy will speak about the readings and how God's Word is active in the world today. Most services include hymns sung together by the congregation and other music led by the choir and organist. In each service, we gather together as a community to praise and worship God, to thank God for our many blessings and to share our joys and sorrows with God and with each other.

Most Sundays we will share together in the bread and wine of the Eucharist. Fed by this spiritual food, which is for us bread for the journey, we are sent out into the world to love and serve others.

The Church has been given **TWO MAJOR SACRAMENTS** (outward and visible signs of inward and spiritual grace) which were ordained by Christ himself for the building up of his Church and are considered spiritually necessary for all people.

BAPTISM



"Gateway to the family of God"

Baptism is administered once to each person. Water is poured over the head or the person is immersed in water while prayers are said to symbolize death to sin and a rising to new life in Jesus Christ. Through Baptism the gift of the Holy Spirit is given to strengthen him/her in the new life into which he/she has been initiated. The newly baptized makes a pledge of repentance and a covenant with God. In the case of infant baptism, which is most common, parents make the pledges on behalf of their child and promise to raise the child in the way of Christ. Baptism is seen as a commissioning of the individual to Christian ministry.

HOLY EUCHARIST



Holy Eucharist is a remembrance of, and praise and thanksgiving for, Jesus Christ's life, death and resurrection. In the Eucharist ordinary bread and wine (the outward signs) become the sacramental vehicles for Christ's presence within and among us as he promised (the inward grace). As the priest takes, blesses, breaks and gives the bread and wine Christ is made present again sacramentally among us. We allow ourselves to be taken up into that same action; to be taken, blessed, broken and given for the same purpose - and thus become more fully his Body living his life in his world.

The Church has also developed **FIVE LESSER SACRAMENTS**, not instituted by Christ and not all applicable to all people. These sacraments are intended to strengthen people through the various passages of life.



CONFIRMATION

Confirmation is conferred by a bishop through the laying on of hands at a time following Baptism when a person desires to make a mature adult commitment of his/her life to Jesus Christ. The gift of the Holy Spirit gives the candidate the strength to witness to Christ in the world.

MATRIMONY

In the sacramental rite of marriage God joins together two persons in physical and spiritual union. Sacramentally the two become one flesh – the intention of which is life-long.



PENANCE OR RECONCILIATION

The assurance by a priest of God's forgiveness through absolution after a penitent has confessed the need to amend his/her life and shows a sincere desire to do so.

MINISTRY OF HEALING

This continuation of Jesus Christ's work among the sick involves laying on of hands, anointing with oil, and prayer for physical, emotional, and spiritual health.



ORDINATION

Ordination involves the consecrating of a Christian duly prepared for the special function of bishop, priest or deacon. Through the laying on of hands and the gift of the Holy Spirit, authority is given to help him/her devote his/her life to the well-being of the community – teaching, preaching, administering the sacraments and directing the Church.

The Church undivided has given us **CREEDS**, summaries of our faith as set forth in the universal creeds. There are two major creeds in Anglicanism.



The Apostles' Creed

of the Western Church dated from the 2nd century, and used in Morning Prayer, at Baptism and as an alternative in the Eucharistic rite.

The Nicene Creed

of the Eastern Church, dated from the 4th century and often used at the Eucharist.

Each creed outlines our basic **Trinitarian Belief** which we share with the church universal:



God The Father - Creator, good, all-powerful in Love, present to His creation and encouraging us towards harmony with Himself.



God The Son - Redeemer: The full union of divine and human in Jesus Christ whose life, death and resurrection banishes the darkness of sin and despair and brings us into the light of God's presence, promising us eternal life and communion with God.



God The Holy Spirit – Comforter, Sanctifier, Inspirer: God's power of love in the world moving in us, through us and among us in mysterious and unexpected ways, strengthening us in our life in Christ, leading us on to new frontiers of understanding, commitment and service.