

# DOWNLOAD PDF OCCASIONAL CELEBRATIONS OF THE ANGLICAN CHURCH OF CANADA.

## Chapter 1 : Occasional celebrations of the Anglican Church of Canada | Open Library

*Occasional Celebrations of the Anglican Church of Canada Anglican Church of Canada Occasional celebrations E32 is taken from The Book of Occasional Services.*

A matter of some confusion for Anglicans elsewhere in the world is that while the Anglican Church of Canada is a province of the Anglican Communion, the Ecclesiastical Province of Canada is merely one of four such ecclesiastical provinces of the Anglican Church of Canada. This confusion is furthered by the fact that Canada has ten civil provinces, along with three territories. In recent years, there have been attempts by splinter groups to incorporate under very similar names. Corporations Canada, the agency of the federal government which has jurisdiction over federally-incorporated companies, ruled on 12 September that a group of dissident Anglicans may not use the name "Anglican Communion in Canada", holding that in Canada, the term "Anglican Communion" is associated only with the Anglican Church of Canada, being the Canadian denomination which belongs to that international body. The first cleric of the English Church sailed on her to North America in One way was by officers of ships and lay military and civil officials reading services from the Book of Common Prayer regularly when no clergy were present. For example, in the charter issued by Charles I for Newfoundland in was this directive: A third way was the employment of clergy by private "adventurous" companies. Stourton was of the Puritan party and remained in Ferryland until returning to England in Roger Aitken gave it to St. The editors of the Book of Common Prayer found that they had to address the spiritual concerns of the contemporary adventurer. In the Preface, the editors note: Direct aid of this sort lasted up to the s. Jackson continued to receive little actual support [11] and was replaced by the Reverend Jacob Rice in Rice wrote a letter to the Bishop of London detailing his efforts to repair the church which had been "most unchristianly defaced" and asking for help in acquiring communion vessels, a pulpit cloth, surplices and glass for the windows. It has been a parish church since when St. Lukes Pro-Cathedral in Halifax replaced it. The Church of All Saints in Halifax was made the cathedral of the Nova Scotian diocese in and remains as such to date. The Anglican Church was a dominant feature of the compact governments that presided over the colonies in British North America. He became the first bishop of the diocese of Nova Scotia on 12 August and the first Church of England bishop of a diocese outside the United Kingdom and in the British Empire. There were historical connections between the Episcopal Church in the U. Samuel Seabury and Inglis knew each other. Founded by Bishop Inglis in as an Anglican college. It is the oldest English-speaking university in the Commonwealth of Nations outside Britain. The connections between the now administratively separated churches continued in many ways. In the summer of , Bishop Thomas F. Scott of Oregon visited Victoria and confirmed twenty candidates as the first British Columbian bishop would not be appointed for another two years. The Constitutional Act of was promulgated, and interpreted to mean that the Church was the established Church in the Canadas. In Lower Canada, the presence of a Roman Catholic majority made establishment in that province politically unwise. The secular history of Canada depicts Bishop Strachan as an ally of the landed gentry of the so-called Family Compact of Upper Canada, opposed to the political aspirations of farmers and bourgeoisie for responsible government. Nonetheless, Strachan played considerable part in promoting education, as founder of Kings College now the University of Toronto and Trinity College. The Clergy reserves, land which had been reserved for use by the non-Roman Catholic clergy, became a major issue in the midth century. Anglicans argued that the land was meant for their exclusive use, while other denominations demanded that it be divided among them. In Upper Canada, leading dissenters such as Methodist minister Egerton Ryerson "in due course a minister of education in the government of Upper Canada" agitated against establishment. Following the Upper Canada Rebellion, the creation of the united Province of Canada, and the implementation of responsible government in the s, the unpopularity of the Anglican-dominated Family Compact made establishment a moot point. The first Canadian synods were established in the s, giving the Canadian church a degree of self-government. Gray in ,

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all Anglican churches in colonies of the British Empire became self-governing. Even so, the first General Synod for all of Canada was not held until Expansion[ edit ] As the new Canadian nation expanded after Confederation in , so too did the Anglican Church. In the forty years between self-government in and , sixteen of the currently existing dioceses were created, as numbers blossomed with accelerating immigration from England, Scotland, and Ireland. The far-flung nature of settlement in the North-West together with a shortage of resources to pay stipendiary clergy early led to a significant reliance on women lay workers, deemed "deaconesses," for missionary outreach, [21] a phenomenon which made the eventual ordination of women to the priesthood in relatively uncontroversial. The church contracted with colonial officials and later the federal Crown to administer residential schools for the indigenous peoples of the First Nations â€” a decision which would come back to haunt it much later. Such schools removed children from their home communities in an attempt to, among other things, assimilate them into the dominant European culture and language: Despite this growth in both the size and role of the church, progress was intermittently undermined by internal conflict over churchmanship. This was manifested in the creation of competing theological schools Trinity versus Wycliffe Colleges in the University of Toronto, for example , a refusal by bishops of one ecclesiastical party to ordain those of the other, and â€” in the most extreme cases â€” schism. This latter phenomenon was famously and acrimoniously borne out in the high profile defection of Edward Cridge, the Dean of the Diocese of British Columbia in Victoria, B. In , the Church began its missionary activities in Central Japan , [22] which would later result in the formation of the Diocese of Chubu in the Anglican Church in Japan. During the early part of this period, the ACC reinforced its traditional role as the establishment church, although influences from the autochthonous Protestant social gospel movement, and the Christian socialism of elements in the Church of England increasingly were felt. By the middle of the century, pressure to reform the structures of the church were being felt. The name of the church was changed in from "The Church of England in Canada" to the "Anglican Church of Canada" and a major revision of the Book of Common Prayer was undertaken in , the first in over forty years. Change became more rapid towards the close of the s, as mainline churches including the Anglicans began to see the first wave of evaporation from the pews. On 23 August , the Anglican Church of Canada agreed to permit the remarriage of divorced persons in their churches. While negotiations with the largest Canadian Protestant denomination, the United Church of Canada , faltered in the early s, the Anglican Church achieved full communion with the Evangelical Lutheran Church in Canada as the century drew to a close. New liturgical resources were introduced, which would culminate in the publication of the Book of Alternative Services in Agitation for the ordination of women led to the vote on 18 June , by the Anglican Church of Canada in favour of ordination as priests, [24] and, eventually, bishops. From to , parish membership declined from , [27] to , [28] a decline of From to , according to the Canadian Census, self-identified Anglicans declined from 2,, [29] to 1,, [5] a decline of Twenty-first century[ edit ] In the twenty-first century a division in the Anglican Communion developed when more conservative churches opposed liberal positions on issues such as same-sex marriage and acceptance of gays and lesbians. The Anglican realignment was reflected in Canada with the development of the Anglican Essentials Canada , the Anglican Network in Canada aligned with the Anglican Church in North America and Anglican Coalition in Canada aligned with the Anglican Mission in the Americas made up of conservative churches and their congregants and which have either separated from or dissent within the Anglican Church of Canada. These last four instruments of unity have moral but not legislative authority over individual provinces. In Canada, Anglican bishops have divested some of their authority to three bodies â€” the General Synod, the Provincial Synod there are four in Canada and the diocesan synods there are The national church in Canada is structured on the typical Anglican model of a presiding archbishop the Primate and Synod. In the church considered rationalizing its increasingly top-heavy episcopal structure as its membership waned, which could have meant a substantial reduction in the number of dioceses, bishops and cathedrals. There is a national House of Bishops, which meets regularly throughout the year, as well as provincial houses of bishops. These are chaired, respectively, by the Primate and the individual metropolitans. In consequence, Primates of the

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Anglican Church of Canada are not diocesan bishops and generally do not carry out ordinary episcopal functions; they originally held office for life but in recent years they have retired by the age of 70. In recent decades Primates of the ACC have intermittently held a considerable place in public life. In particular, Archbishop Ted Scott, who was a President of the World Council of Churches, was a member of a Commonwealth Eminent Persons committee in respect of the devolution of power from the white-only government of South Africa to a multiracial government. Each diocese holds annual diocesan synods from which lay and clergy delegates are elected as representatives to General Synod, the national deliberative body, which meets triennially. These delegates join the Primate and the bishops of the church to form three Orders – lay, clergy, and bishops. The most recent general synod was in 2002 and met in Richmond Hill. General Synod has authority to define "the doctrines of the Church in harmony with the Solemn Declaration", and over matters of discipline, and canon law of the national church, in addition to more prosaic matters of administration and policy. At each diocesan synod, the three houses elect representatives to sit on the Council of General Synod, which – with the Primate – acts as the governing authority of the national church in-between synods. Provinces, dioceses and parishes[ edit ] Main articles: Within the provinces are 29 dioceses and one grouping of churches in British Columbia that functions equivalently to a diocese. Each province has its own archbishop, known as the Metropolitan, and each diocese has a bishop, although there are no metropolitan dioceses or archdioceses as such; a metropolitan is styled "Archbishop of [his or her own diocese], and Metropolitan of [the ecclesiastical province]. The legal relationship between a parish and its diocese and between a parish and its synod varies around the country and even within dioceses depending in part on when each was established. Both dioceses and provinces hold synods, usually annually, consisting of the active diocesan clergy and lay delegates elected by parish churches. Diocesan synods elect lay and clergy delegates to provincial synod. On the diocesan level, there are effectively two houses instead of three – clergy and laity – with the diocesan bishop required to give assent to motions passed by synod. Between and over parishes closed. Ecumenical relations[ edit ] Further information on the on-going dialogue between Anglicanism and the wider Church: Through the 1970s the ACC was involved in talks with the United Church of Canada and the Disciples of Christ with a view to institutional union, in the course of which a comprehensive Plan of Union was formulated and a joint Anglican-United Church hymnal produced in 1978. Ultimately such talks foundered when the Houses of Laity and Clergy voted in favour of union but the House of Bishops vetoed it, largely due to concerns over the maintenance of the apostolic succession of the episcopacy. Contrary to the practice in Roman Catholic, Eastern Orthodox and Oriental Orthodox communions, all baptized Christians are welcome to receive Holy Communion in Canadian Anglican churches, in accordance with the resolution in favour of open communion at the Lambeth Conference. Unlike the Anglican Churches of the British Isles, it is not a signatory to the Porvoo Agreement which established full communion between those bodies and a number of European Lutheran churches. Liturgy and service books[ edit ] See also: It is a more thoroughgoing modernizing of Canadian Anglican liturgies, containing considerable borrowings from Lutheran, Church of England, American Episcopal and liberal Roman Catholic service books; it was received with general enthusiasm and in practice has largely supplanted the Book of Common Prayer, although the BCP remains the official Liturgy of the Church in Canada. The preference for the BAS among many parishes and clergy has been countered by the founding of the Prayer Book Society of Canada, which seeks "to promote the understanding and use of the BCP as a spiritual system of nurture for life in Christ". There have been increasing calls for revision of the Book of Alternative Services. Those who use the BAS have cited various shortcomings as it ages and newer liturgies are produced elsewhere in the Communion. At the General Synod, a resolution was passed which will begin the process of revising the modern language liturgies. Hymnody is an important aspect of worship in Anglicanism, and the ACC is no different. There is no one hymnal required to be used, although the ACC has produced four successive authorized versions since 1968. The most recent, Common Praise, was published in 1992. Anglican plainsong is represented in the new hymnal, as well as in the older Canadian Psalter, published in 1968. For a time, beginning in the early 1970s, many Anglican congregations

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experimented with The Hymn Book produced jointly with the United Church of Canada under the direction of Canadian composer F. Clarke , but both churches have since abandoned the common hymnal. Like most churches of the Anglican Communion, the ACC was beset by intense conflict over the ritualism controversies of the latter 19th century, leading in some extreme cases to schism.

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*Resources. The Resource Centre is a centralized online hub containing links to resources produced by the Anglican Church of Canada. New resources are uploaded on a regular basis and may be viewed by topic, keyword and/or audience.*

Commemoration of the Faithful Departed. Richard Hooker, Doctor of the Church of England, Margaret, Queen of Scotland, From April 4 to December 7 Lancelot Andrewes: From September 25 to September 26 Thomas Aquinas: From March 7 to January 28 Basil the Great: From June 14 to January 2 Bede: From May 27 to May 25 Benedict: From March 21 to July 11 Clement of Alexandria: From December 4 to December 5 Cyril and Methodius: From November 8 to September 18 Gregory the Great: From March 12 to September 3 Gregory of Nazianzus: From May 9 to January 2 Reginald Heber: From April 3 to April 4 Hilda of Whitby: From November 17 to November 18 Richard Hooker: From November 2 to November 3 Hugh of Lincoln: From November 16 to November 17 Henry of Finland: From January 13 to July 13 Ignatius of Antioch: From December 17 to October 17 James of Jerusalem: From May 1 to October 23 Thomas Ken: From March 19 to March 22 Leo the Great: From August 28 to August 30 Monnica: From November 13 to November 12 Thomas the Apostle: From March 2 to March 3 John Wyclif:

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## Chapter 3 : Cycle of Prayer

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## Chapter 4 : Anglicans Online | Books of Common Prayer

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

## Chapter 5 : The Diocese of Algoma - Anglican (Episcopal) Church of Canada - Worship

*The Anglican Church of Canada did not get its own Book of Common Prayer until ; prior to that it used the Church of England BCP. There was a revision in (probably the last Anglican Prayer Book revision to use traditional language) and a modern-language Book of Alternative Services in*

## Chapter 6 : Liturgical texts online - The Anglican Church of Canada

*The Hymn book of the Anglican Church of Canada and the United Church of 64 copies, 1 review The Book of Common Prayer Canada 16 copies Occasional Celebrations 10 copies.*

## Chapter 7 : riteseries online: The Book of Occasional Services

*Each year parishes and congregations across the Anglican Church of Canada observe the Season of Creation from Sept. 1 until Oct. 4. We join together with Christians around the world to pray and work for the care of creation and the environment.*

## Chapter 8 : Calendar of saints (Anglican Church of Canada) - Wikipedia

*The Anglican Church of Canada (ACC or ACoC) is the province of the Anglican Communion in Canada. The official French-language name is l'Église anglicane du Canada. In , the Anglican Church counted , members on parish rolls in congregations, organised into parishes.*

## Chapter 9 : Occasional Celebrations | LibraryThing

*The Book of Alternative Services of the Anglican Church of Canada with the Revised Common Lectionary Anglican Book Centre Toronto, Canada.*