



Religions IN CANADA



National
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Canada

Religions in Canada

INTRODUCTION

Nowhere in our Canadian pluralistic society is there as great a reflection of our openness, diversity and tolerance than in our approach to an individual's understanding of her/his faith or spirituality. The complexity and diversity of religions represented in this publication clearly demonstrates the vastness of the Canadian spiritual landscape as reflected in the Canadian Forces. Our current world focus pushes all Canadians and especially members of the Canadian Forces to grapple with issues of personal faith and spirituality while at the same time attempting to understand the faith and spiritual perspective of others.

Humans are spiritual beings who ask spiritual questions of meaning, relationship and self-awareness. Spirituality has to do with our need to understand who we are and how we relate to ourselves, to others and to our world, and for some, to God. Truly effective CF members are ones who are attending to spiritual issues with the same healthy attitude as they afford their physical and mental well-being. The demands of military service present enormous challenges for men and women, frequently calling them to have a firm understanding of the deeper questions of life. Dealing with trauma, managing violence with integrity, serving others before self, facing ethical challenges successfully, and developing values that enrich one's community are all, at their core, spiritual values. Through the exploration of spiritual issues a person discovers the values that strengthen resolve, promote decency and encourage women and men to do the right thing, at the right time, for the right reason. Exploring one's understanding of spirituality, especially one's interconnectedness to others, moves a person from a crippling self-centeredness to a view of life that respects the dignity of others and promotes loyalty and sacrifice for the benefit of the broader community.

For many, spiritual issues are addressed in the context of their practice and understanding of their religious traditions. Given the great variety of religious traditions represented both in Canadian society and so clearly demonstrated in this publication, it is incumbent on all members of the Canadian Forces to garner as clear an understanding as possible of their sisters and brothers who serve alongside them. Within the pluralistic environment of the CF, military chaplains play an extremely important role in the provision and facilitation of venues in which members and their families can explore their own spiritual and religious practices while keeping respect for the traditions of others. Religious accommodations are one example of how we demonstrate our sincere desire to take seriously and respect the faith practices of all. Understanding oneself and others decreases prejudice while opening doors to cooperation and trust.

On behalf of the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), which oversees the provision of chaplains to the CF for all religious traditions, I commend this resource to all who use it whether for personal growth or as a leadership tool to more clearly understand those who serve their country in the Canadian Forces.

The Right Reverend Peter Coffin

Chair

Interfaith Committee on Canadian Military Chaplaincy

Notes:

A. The Canadian Forces Emblem, next to the name of a religion signifies that, as of the date of publication, this particular denomination had at least one representative in the Canadian Forces Chaplaincy.

B. Although this is not the definitive guide to all religions in Canada, it should assist Commanding Officers and supervisors to understand and respond to requests for accommodation.

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Anglican Church of Canada



DESCRIPTION

The Anglican Church is a community of Christians with more than 70 million members around the world. In Canada, its proper title is the Anglican Church of Canada. Its counterparts in other countries are the Church of England and the Episcopal Church. The Archbishop of Canterbury, in England, is the primate, or head of the worldwide Anglican Communion, with no governing authority but regarded as the spiritual head.

The Anglican tradition dates to the first or second century CE. It did not emerge as a distinct denomination until the 16th century, when reform was taking place in the Church. Anglican reformers chose a middle ground between the Roman Catholicism of the time and the various forms of Protestantism that had developed in Europe during the Reformation.

The spread of Anglicanism parallels the expansion of British imperial power to North America, South Africa, New Zealand and Australia. Extension of the Church continued when missionaries of the Church of England moved beyond the colonies to other countries and regions in Asia, Africa and South America to establish churches and continue to spread the religion.

At the head of the Anglican Church of Canada is the primate, with four Ecclesiastical provinces comprising 29 regional groupings, called dioceses. At the head of each diocese is an elected diocesan bishop, who presides over a Synod of clergy and elected lay members from each congregation. The dioceses are further grouped under metropolitan provinces, led by archbishops. The primate presides over the Anglican General Synod, which assembles every three years, but neither the primate nor the General Synod has any authority over the individual dioceses.

As Christians, Anglicans profess the commonly accepted creeds of the Christian community, stating their belief in the Triune God: Father, Son and Holy Spirit.

Though the Anglican community shares much of its tradition and liturgy with the Roman Catholic Church, it also shares many of the principles of the Reformation with the Protestant community. Anglican congregations may, therefore, vary in their nature, being more traditional or more reformist, while still forming part of the larger Anglican union, which is open to such diversity of practice.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Scripture is the Word of God written in the Old and New Testaments of the Bible.
- Anglicans profess three statements of belief: the Nicene Creed, Athanasius's Creed and the Apostles' Creed, all dating from the ancient Christian Church.
- The 39 Articles of Religion define the doctrine of the Anglican Church.

Sacraments

- There are two primary sacraments ordained by Jesus Christ in the Gospels:
 - The Lord's Supper, or Eucharist
 - Holy baptism.

- The following sacramental rites confer a special state on the recipient but are not considered sacraments ordained directly by Jesus Christ:
 - Confirmation
 - Matrimony
 - Orders, or ordination of priests and deacons
 - Reconciliation of penitents
 - Unction, or anointing of the sick.

Moral Code

- The moral code is based on the Ten Commandments and the teachings of Jesus Christ.
- Anglicans strive to follow Christ's teachings of compassion, justice, mercy, respect and love toward others.

- Anglicans also subscribe to the concept of stewardship, which is founded in the belief that all things in creation (including one's own talents, skills and financial resources) come from God, who trusts that His gifts will be used wisely and responsibly.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.
- A cathedral in the Anglican Church is a church that is the official seat of a bishop.

Devotional Practices and Services

- Parishioners join in common prayer.
- Bible readings.
- Sung words of praise and song are a part of the service.
- Varied rituals, colours and symbols are important aspects of the liturgy.
- Styles of worship vary from the simple to the elaborate, from evangelical or reformed to Anglo-Catholic, from charismatic to contemplative, depending on the tradition and preferences of the individual congregation.
- Canadian Anglicans use two worship books, *The Book of Common Prayer* and the *Book of Alternative Services*:
 - *The Book of Common Prayer* evolved from rites of the 16th century and uses English language in the style of that century. Although different from modern liturgies, it is preferred

by many Anglicans for its beauty and the sense of tradition it brings to services and they consider it a great aid to their devotions. It remains the Church's official prayer book.

- The *Book of Alternative Services*, published in 1985, introduced more contemporary language to services and rituals. Its prayer forms draw on a broad range of traditional resources, as well as modern resources of the Anglican Communion.

Clergy, Organization and Government

- Every three years, representatives from Canadian dioceses meet in General Synod to discuss the national work of the Church.
- Between the meetings, the Council of General Synod is authorized to make decisions on behalf of the wider church.
- The House of Bishops, which is a gathering of bishops and archbishops from across Canada, gives other counsel or advice. The bishops meet regularly to consult each other on spiritual, moral and leadership issues.
- The Primate of the Anglican Church of Canada has a variety of roles in the life of the Church, including President of the General Synod, Chair of the Council of General Synod and Chair of the House of Bishops. The position also calls for the Primate to be the "Chief Executive Officer" of the staff of General Synod.
- The clergy comprises bishops, priests, and deacons.

Propagation of the Faith

- The Anglican Church of Canada participates actively in sending and maintaining missions to remote regions of Canada.
- Through partnership arrangements within the worldwide Anglican community it supports Christian missions abroad by assigning personnel, volunteer workers and funding.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday: day of rest and worship.
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi).
- Baptism of Jesus.
- Ash Wednesday (beginning of Lent).
- Passion Sunday/Palm Sunday (Jesus enters Jerusalem; His betrayal and trial).
- Maundy Thursday (the Last Supper).
- Good Friday (Jesus' crucifixion).
- Easter Sunday (Jesus' resurrection).
- Ascension Day (Jesus' ascension to heaven): 40 days after Easter.
- Pentecost (birth of the Christian Church): 10 days after Ascension Day.
- Trinity Sunday.
- Thanksgiving.
- All Saints' Day (commemorates saints and martyrs): 1 November.

Special Observances

- Lent (period of fasting and abstinence in preparation for Easter).
- Presentation of Jesus in the Temple.
- Annunciation to the Blessed Virgin Mary.
- Feast of John the Baptist.
- Feast of Saints Peter and Paul.
- Transfiguration of Jesus.
- Feast of Mary, Mother of God.
- Feast of Michael and all Angels.
- Feast of Saint Andrew.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- The Church does not have any dietary requirements.
- Anglicans may choose to fast or abstain from certain foods during Lent and on Good Friday.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion is always the taking of a human life, in the view of the Church, and should never be done except for serious therapeutic reasons.
- The Church does not object to blood transfusions or organ transplants.

DEATH AND BURIAL

- Last rites are appropriate for all Christians.
- If hospitalized, patients should be asked if they would like to see a chaplain or their local priest.
- Prayers may be said at the bedside of a dying patient.
- The family or the patient may ask to receive the anointing of the sick. This involves anointing with holy oil.
- After death, some families offer prayers of thanksgiving for the person's life.
- Funeral services are normally conducted in church.

OTHER

- In 2001, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada established “full communion” by signing the Waterloo Declaration. By signing this document, the two Churches recognized the legitimacy and apostolic authority of each other’s bishops and acknowledged the legitimacy of ordination of the pastors and priests of the two Churches. Sharing of the Eucharist had been agreed to in 1989. The two churches undertook to continue working towards full, visible unity of “the whole church of God.”

SOURCES OF ADDITIONAL INFORMATION

<http://www.anglican.ca> — official web site of the national Anglican Church office.

<http://www.anglicansonline.org/canada/> — information resources for the Anglican Church of Canada.

<http://www.anglicancommunion.org/index.html> — new portal to the international Anglican community.

<http://anglican.ca/> — official website of the Anglican Church of Canada.

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Bahá'í Faith

DESCRIPTION

The Bahá'í Faith is an independent world religion that was founded in Iran in the mid 19th century by Mirza Husayn-'Ali Nuri, known as Bahá'u'lláh (Arabic for “Glory of God”) [1817–1892]. Bahá'u'lláh is regarded by Bahá'ís as the most recent in the line of divine messengers of God that includes Abraham, Moses, Buddha, Zoroaster, Christ, Mohammed and the Báb – the prophet forerunner of Bahá'u'lláh.

Bahá'u'lláh taught that there is one God “who is unknowable and indescribable and whose successive revelations of His will to humanity have been the chief civilizing forces in history. The common purpose of His Divine Messengers has been to bring the human race to spiritual and moral maturity.”

Bahá'í teachings centre on the oneness of humanity, the harmony of religion and science, the equality of men and women, and the establishment of universal peace. Its central theme is that humanity is one single race.

The Bahá'í Faith, according to the description of Bahá'u'lláh's teachings on the religion's official website, considers the principal challenge facing humanity to be the unification of all people in a peaceful, global society, and believes that this goal can be achieved through:

- *The abandonment of all forms of prejudice.*
- *Assurance to women of full equality of opportunity with men.*
- *Recognition of the unity and relativity of religious truth.*
- *The elimination of extremes of poverty and wealth.*
- *The realization of universal education.*
- *The responsibility of each person to independently search for truth.*
- *The establishment of a global commonwealth of nations.*
- *Recognition that true religion is in harmony with reason and the pursuit of scientific knowledge.*

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- There are doctrines and a body of authoritative Scripture.
- The most holy text of the Bahá'í Faith is the *Kitab-i-Aqdas*, written by Bahá'u'lláh. The writings of the Báb (prophet and forerunner of Bahá'u'lláh), Bahá'u'lláh, and his son and successor, Abdu'l-Bahá, are all considered authoritative texts.
- Scriptures of any of the world's great religions may be included in prayer and contemplation.

Sacraments

- There are no sacraments.

Moral Code

- The Bahá'í Faith calls its members to a high moral standard, enjoins such virtues as truthfulness, magnanimity and courtesy and forbids gambling, consumption of alcohol, drug abuse, promiscuity, gossip and backbiting. Marriage requires the consent of both parties. Couples must remain chaste before marriage and be faithful to each other after marriage.

Houses of Worship

- There are 7 Bahá'í Houses of Worship around the world. An 8th is under construction. All are open to all people. The nine-sided structure and central dome, common to all of them, symbolizes both the diversity of the human race and its essential oneness. Unaccompanied choirs provide music.
- Until such time as national and local houses of worship are established, Bahá'ís gather in local Bahá'í centres or each other's homes for devotional meetings and other activities.

Devotional Practices and Services

- There are no formal, public rituals.
- Devotional programs are simple, consisting of prayers, meditations, and the reading of selections from the sacred Scriptures of the Bahá'í Faith and other world religions.

- Bahá'ís are required to recite one of three obligatory prayers, to study the Bahá'í writings and to meditate every day.

Clergy, Organization and Government

- There is no priesthood or clergy. In every municipality where there are 9 or more Bahá'ís, the 9 members of the Local Spiritual Assembly are elected annually by secret ballot, without nomination or campaigning.
- The Local Spiritual Assembly guides the growth and development of the Bahá'í community, coordinates the celebration of the 19 day Feasts and Holy days, oversees the education of children and other educational activities, collaborates with other community groups for the betterment of the spiritual and material well-being of the larger community and serves as liaison with the National Spiritual Assembly.
- Delegates who are elected at 'unit conventions' elect the National Spiritual Assembly. The boundaries of unit conventions are adjusted as required to ensure even distribution of delegates according to Bahá'í population. The National Spiritual Assembly is responsible for promoting the faith; stimulating and coordinating activities of local assemblies; and communicating with the Bahá'í World Centre in Haifa, Israel.
- The Bahá'í World Centre consists of:
 - Universal House of Justice,
 - International Teaching Centre,
 - International Bahá'í Archives,
 - Centre for the Study of the Sacred Text, and
 - International Bahá'í Library.

Propagation of the Faith

- Every Bahá'í is responsible for the propagation of the teachings of Bahá'u'lláh. Their 'teaching' efforts are guided and supported by Bahá'í institutions at all levels.
- Bahá'ís are not permitted to proselytize.
- In Canada, teaching is carried out by advertising, public events and individual Bahá'ís sharing the teachings of their faith with interested friends, family and colleagues. Bahá'ís also extend an open invitation to the community at large to participate in study circles, children's classes, junior youth groups and devotional meetings.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- The Bahá'í Faith has nine holy days when believers should not work or attend school:
 - Naw-Rúz (New Year): 21 March, the vernal equinox.
 - Ridván (period during which Bahá'u'lláh declared his mission): first day, 21 April.
 - Ridván: ninth day, 29 April.
 - Ridván: 12th day, 2 May.
 - The Báb's Declaration of his Mission: 23 May.
 - Passing of Bahá'u'lláh: 29 May.
 - Martyrdom of the Báb: 9 July.
 - Birth of the Báb: 20 October.
 - Birth of Bahá'u'lláh: 12 November.
- There are two additional Holy Days on which work is not suspended
- Day of the Covenant: 26 November.
- Ascension of Abdu'l-Bahá: 28 November.

Special Observances

- The Nineteen-Day Feast is a three-part program held in all Bahá'í communities every 19 days, on the first day of each Bahá'í month. All Bahá'ís in an area must try to attend it. The program consists of a devotional part given to prayer, an administrative part concerning the functioning of the community, and a social part at which refreshments are served.
- The Bahá'í calendar consists of 19 months of 19 days each. The remaining four intercalary days (five in a leap year), called Ayyám-i-Há, are set aside for hospitality and gift giving. The Bahá'í day begins at sunset.

Bahá'í Fast 2–20 March

- The fasting period lasts nineteen days, from March 2nd to 20th.
- Bahá'ís from 15 to 70 years of age fast from sunrise to sunset during this period.
- Fasting, like obligatory prayer, is considered one of the most important spiritual obligations.

- Children, expectant and nursing mothers, the sick, the elderly, travelers, persons engaged in heavy labour and menstruating women are exempt from fasting.

DRESS REQUIREMENTS

- Women have equality with men and dress according to their own discretion, though modesty is emphasized.
- The choice of clothing and the cut of the beard and its dressing are left to the discretion of men.

DIETARY REQUIREMENTS

- Alcohol, including alcohol in cooking, is not permitted.

MEDICAL AND HEALTH REQUIREMENTS

- Blood Transfusions – There is no religious basis for any objection.
- Organ Transplantation – There are no objections to organ transplants.
- Drugs – Drugs are permitted for medicinal purposes, however Bahá'ís are forbidden to use drugs for non-medical purposes.

MARRIAGE

- Once the partners have chosen each other, their marriage is dependent upon the consent of all living parents.
- The Local Spiritual Assembly in whose jurisdiction the marriage is to take place oversees the marriage.
- Before authorizing the marriage, the Local Spiritual Assembly requires proof of the consents of all parents and approves two witnesses who are selected by the bride and groom.
- There is no prescribed marriage ceremony, aside from the recitation of a prescribed verse by the two parties: “We will all, verily, abide by the will of God”.

DEATH AND BURIAL

- Bahá'ís believe in an afterlife and therefore treat the body with great respect after death.
- Cremation is not permitted.
- Burial should take place within an hour's journey of the place of death.
- Post Mortem examinations are permitted; as long as the remains are treated with respect and receive proper burial.
- There is an obligatory prayer to be recited at the graveside.

SOURCES OF ADDITIONAL INFORMATION

<http://www.bahai.org>: Official Website of the Bahá'í Faith.

<http://www.ca.bahai.org>: Official Website of National Spiritual Assembly of the Bahá'ís of Canada

National Spiritual Assembly
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Thornhill, ON, L3T 6L8
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Baptist Church



Note: This chapter relies principally on information found on the World Wide Web at www.baptist.org [Baptist.Org] and its subsidiary websites, and at www.cbmin.org [Canadian Baptist Ministries]. Both websites are resources for Baptists worldwide.

DESCRIPTION

The Baptist Church originated in England in the 16th century, around the same time as Congregationalism.

There were two emergent Baptist churches, the Particular Baptists and the General Baptists. Particular Baptists believed that Christ died only for the salvation of a certain number of people, and General Baptists believed that Christ died for the salvation of all. Both Churches were based in Calvinist theology, although the latter was a more moderate form of Calvinism.

Both Churches were congregationalist, believing that churches should be self-governed and should function like other Protestant churches. Eventually, however, the General Baptist following dwindled, and the remaining few congregations became Unitarian. The Particular Baptists became more prominent during an evangelical revival in Britain. At this point, the Church's doctrine became more Evangelical than Calvinist.

Baptists believe that baptism is symbolic of the adoption of faith in an individual, and so only believers are baptized. Baptism is also representative of the life, death and resurrection of Christ. Accordingly, full immersion, signifying death, and re-emergence from the water, signifying the new life in Christ, constitute the way Baptism is administered. The Church recognizes as members only those who have demonstrated their faith in Christianity and in the Baptist Church. Baptists understand that God is one Person, but the Trinity is recognized in the sense that God has manifested as three substances. The Father, as Creator, has always been in existence; the Son, Jesus Christ, comes from the Father; and the Holy Spirit comes from the Father and the Son.

Not all Baptists are alike. Members and congregations may adhere to fundamental or reformed religious practices and beliefs. They may profess strongly conservative social views founded on their particular religious beliefs and biblical interpretation, or they may prefer to apply the independence associated with the government of Baptist congregations to their personal values.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Bible, particularly the New Testament, is regarded as the sole source of teaching in the Church.
- Baptists do not place as much emphasis on creeds or confessions of faith as other Christian denominations, though some have been published or used in churches.

Sacraments

For Baptists, there are no sacraments that impart a special state of grace or sanctification. However, traditional Christian practices instituted by Jesus Christ hold a special place in the teachings of the Church. They are termed *ordinances*, which the faithful are commanded to observe:

- Baptism by water for adults and for young children, though not infants, at the wishes of their parents. The baptism is by immersion in water.
- The Lord's Supper, usually once or twice a month.

Moral Code

- Founded on the Bible, particularly the New Testament.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. Ornamentation, imagery and iconography are avoided. The size of the building

generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- Worship consists of prayer, sermon and singing and is similar to the worship style of other Protestant churches.

Clergy, Organization and Government

- There are five major groupings of Baptists in Canada:
 - Baptist Federation of Canada
 - Fellowship of Evangelical Baptists
 - North American Baptists
 - General Conference of Baptists
 - Southern Baptists of Canada.
- Additional congregations remain independent.
- The congregation functions as a group, making decisions concerning who is called to be pastor, who is included or excluded from the congregation, and how faith in Christ should be demonstrated by the Church.
- Individual congregations are linked through assemblies at the local, regional or national level.
- The assemblies do not have authority over individual congregations; they simply meet to address the concerns of the congregations.
- The pastor leads the congregation; lay people and deacons are responsible for corporate church affairs and direction of church boards.
- After completion of required training, ordination and accreditation, members of the clergy are called to service by congregations.
- Baptists believe in the “priesthood of all believers,” a doctrine whereby all believers could, in theory, perform all functions of ministry. In practice, ordained ministers perform the functions reserved by law and tradition for licensed members of the clergy.

Propagation of Faith

- Evangelism through missions and partnerships around the world.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Every Sunday (day of worship).
- Christmas (birth of Jesus Christ).
- Easter (Christ's death and resurrection): from Good Friday to Easter Monday.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None

MEDICAL AND HEALTH REQUIREMENTS

- Abortion is permitted only in extreme circumstances, when no other option is available or the life of the mother is threatened.

- Baptists encourage abstinence from alcohol and tobacco.
- Nonmedicinal use of drugs is considered immoral.

DEATH AND BURIAL

- No prescribed rituals.
- Funeral and burial practices common to Protestant Christian churches.

SOURCES OF ADDITIONAL INFORMATION

<http://www.baptist.org> — The Homepage for All Baptists.

<http://www.baptist.ca> — Website of the Baptist Convention of Ontario and Quebec

<http://www.cbmin.org/> — Canadian Baptist Ministries — International Baptist Organization serving Canadian Baptists around the world.

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Phone: (905) 821-3533

Brethren in Christ Church

Note: This chapter relies principally on information found on the World Wide Web at www.bic-church.org (Brethren in Christ Denominational website).

DESCRIPTION

The Brethren in Christ Church began about 1778 in Lancaster County, Pennsylvania, with a group called the River Brethren. Since their beliefs differed from those of other churches, they formed a Confession of Faith in 1780. The beliefs of the Church were drawn from several schools of thought, including Pietistic, Anabaptist and, later on, Wesleyan. The major alterations to church doctrine were made in 1937 and 1961. There are about 35 congregations currently active in Canada.

Brethren in Christ believe in the Trinity: God, the Father/Creator who has made Himself known through the Son, Jesus Christ, and through the Holy Spirit. Jesus Christ died and was resurrected from the dead as an atonement for human sins. The Holy Spirit works in the world, convincing people to repent of sin and guiding them to fullness of life in Christ.

The Brethren in Christ doctrine states that God has given humans the ability to determine right from wrong, and so we have the ability to be good or to sin. Humans are predisposed to being sinners because Adam and Eve sinned and transferred that condition to their descendants. Humans are mortal for this reason. God also made humans stewards of the Earth. He created a moral order and hierarchy in the universe, which is described in the Scriptures.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Old and New Testaments of the Bible are the final authority for faith and practice.

Sacraments

In the Brethren in Christ Church, sacraments are termed *ordinances*. Two are observed:

- Baptism of believers, by immersion. It is public testament to one's faith.
- The Lord's Supper, observed quarterly.
Other practices are observed as important aspects of Christian life and worship:
- Washing of another's feet — a sign of love, humility and service.
- Christian wedding ceremony.
- Dedication of children in the midst of the congregation.
- Healing of the sick by praying, anointing with oil and laying on of hands.

Moral Code

- Members of the Brethren in Christ are guided in their moral life by the Ten Commandments, a belief that each human being is of infinite value and a preference for a simple lifestyle over a life of luxury.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation.

Devotional Practices and Services

- Worship takes place on Sundays and includes singing, prayers, Scripture readings and sermons.

Clergy, Organization and Government

- Six regional Conferences in the United States and Canada, each headed by a bishop. The bishop serves as moderator for annual regional meetings.
- A regional Conference meets each year for a day to report on work accomplished throughout the year and to deal with any issues raised by congregations.
- At the local church level, each church has at least one or two ministers.
- A congregation also has a Board of Deacons, and lay members hold teaching and support positions.

Propagation of the Faith

- Evangelism is used to bring new members into the community.
- The church conducts missionary work, often in partnership with other churches, in a number of countries, including Cuba, India, Japan, Malawi, Mozambique, Nepal, Nicaragua, South Africa, Thailand and Zimbabwe.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Brethren in Christ churches observe the general holy days of the Christian calendar.

Days of Regular Observance

- Sunday (weekly worship).
- Season of Advent (four weeks of preparation for Christmas).
- Christmas: 25 December.
- Season of Lent.
- Holy Thursday (celebration of the Last Supper).
- Good Friday.
- Easter.
- Ascension of Jesus Christ: 40 days after Easter.
- Pentecost: 50 days after Easter.

DRESS REQUIREMENTS

- Clothing should be simple and modest.

DIETARY REQUIREMENTS

- Alcohol is not permitted.
- Tobacco is not permitted.

MEDICAL AND HEALTH REQUIREMENTS

- Practices used for healing include laying on of hands, prayer and anointment with oil.

DEATH AND BURIAL

- Standard Christian burial practices are accepted and practised.
- Funeral services are held in churches, and ministers lead prayers at burial services.

SOURCES OF ADDITIONAL INFORMATION

E-mail biccananda@bellnet.ca

Brethren in Christ Church
Canadian Conference – Bishop's Office
2700 Bristol Circle
Oakville, ON L6H 6E1
Phone (905) 339-2335

Buddhism

DESCRIPTION

Buddhism follows the teachings of Lord Gautama Buddha, born Siddhartha, an Indian prince who lived circa 560–480 BCE. His mother had dreamed before his birth that he would either become a great king or renounce everything to become a holy man. His father, King Suddodana, wanted to make sure that Siddhartha did not renounce everything, so he raised him within the palace walls, to avoid the influence of holy men. However, after Siddhartha was married and had a child, his restless nature caused him to venture outside the palace. There he discovered that humans age, get sick, and die and that all humans are subject to this kind of suffering. He encountered a monk who had found peace through meditation, and he decided to renounce everything to seek enlightenment. For several years, he lived his life as a monk, but he did not succeed in his quest for enlightenment until, one day, he sat meditating under a bodhi tree, refusing to leave until he became enlightened. When he reached the state of enlightenment, he became the *Buddha*, or “enlightened one,” and he devoted the rest of his life to teaching others how to escape suffering.

All forms of Buddhism agree with the basic teachings of Lord Buddha, which can be found in the Four Noble Truths. The First Noble Truth is that ordinary existence is a state of suffering, or *dukkah*. There are three types of suffering: physical suffering, impermanence and mental suffering. Physical suffering includes birth, sickness, old age and death. Impermanence causes suffering because all things are impermanent. Finally, mental suffering, which is the worst kind, is a result of conditioned states and causes negative thinking that affects all aspects of life. The result of negative thinking can be seen in the body, speech and mind. The body may be affected by killing, stealing and sexual exploitation. Speech is affected by lies, abusive words and gossip. The mind is affected by ignorance, greed and anger.

The Second Noble Truth describes the cause of suffering, or the arising of *dukkah*. Culture has bred an ignorant state of mind that does not agree with the teachings of Lord Buddha. As a result, humans are bound to a false reality.

The Third Noble Truth describes the end of suffering, or the cessation of *dukkah*. Renouncing the negative mind and embracing a love for all beings, as well as compassion, and escaping ignorance to gain understanding of the true nature of reality constitute the path for escaping *dukkah*.

The Fourth Noble Truth shows that the only way to escape from suffering is to embrace the teachings of Lord Buddha. To undertake the escape, one must have a strong mental discipline and take on several lifetimes' worth of practising the teachings of Buddha. The Eightfold Noble Path and the Five Precepts are the keys to following these teachings and are discussed in the section on morals.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- There are three principal sources of spiritual guidance recognized by Buddhists as scriptural or doctrinal authorities:
 - **Theravada Buddhism:** *Tripitaka* — The Tripitaka is a canon of the southern schools of Buddhism written in India within 500 years of the time of the Buddha. It is divided

into three sections: the *Sutra*, a study of concentration and a guide for monastic life; the *Vinaya Pitaka*, a study of precepts, doctrine and ethics; and the *Abhidharma Pitaka* or *Sastra*, a study of wisdom.

- **Mahayana Buddhism:** *Sutra* — The Sutras are written compositions that originated in Theravada and Mahayana Buddhism. In the Buddhist Sutras, some points of doctrine are discussed at length. The Sutras also contain records of conversations held with the Buddha and *bodhisattvas*.

- **Vajrayana Buddhism:** *Gsung-'bum* — The *Gsung-'bum* is a collection of writings of Tibetan and Mongolian lamas on monastic discipline, the perfection of wisdom, Buddhist practices and other subjects, including the nature and origin of human knowledge, ritual and meditation.

Rituals

- Some forms of Buddhism may have a vow-taking ceremony for lay people.
- In baby-naming ceremonies, the child is given a *Dharma* name. (*Dharma* is the doctrine or teaching of Buddhism, the universal truth common to all people at all times, and proclaimed by Buddha.)
- *Bodhisattvas* have vow-taking ceremonies.
- Pre-death rituals ensure that the soul moves easily into the next life.

Moral Code

- The Eightfold Noble Path and the Five Precepts form the core of the Buddhist moral code. The Eightfold Noble Path comprises three groups of moral guidelines: wisdom, ethical discipline and mental discipline.
 - Wisdom: One must have right views about the four holy truths, a proper mental outlook, and right thoughts (renouncing thoughts of hatred and harm). The results are a pure mind and pure intentions.
 - Ethical discipline: In right speech, the Buddhist avoids lying and gossiping. In right conduct, stealing, killing and sexual exploitation are avoided. By pursuing a right livelihood, the devout Buddhist avoids an unwholesome way of life.
 - Mental discipline: Buddhists make the right effort to think, say and do what is proper, carefully avoiding what is inappropriate; to maintain right mindfulness by being mindful of the Buddha's teachings (for example, by not putting oneself before others); and to practise right concentration by avoiding deviant thinking.
- The Five Precepts involve the taking of vows, one for each precept. Vows are taken only if they can be kept. The precepts apply to body, speech and mind. The precepts of the body oblige the

adherent to abstain from (1) killing, (2) stealing and (3) sexual exploitation. The precept of speech (4) implies abstention from lying, while the precept of the mind (5) requires abstention from mind-altering drugs and intoxicants.

Houses of Worship

- Temples are common places of worship for Buddhists. They usually have a Buddhist shrine with a statue of Buddha, in front of which meditation may take place.
- Some Buddhist groups also maintain refuges with a temple and individual accommodations nearby for retreats.
- Buddhists commonly maintain small shrines in the home.

Devotional Practices and Services

- Buddhist sects may differ in specific practices; the following are general examples:
 - Group meetings may involve sitting meditation, walking meditation, *Dhamma* (*Dharma*) talks from guest speakers, or readings from Buddhist Scriptures at a local temple.
 - Ordained monks and nuns may provide teachings, based on Buddhist Scriptures, for lay people.
 - Personal meditation may take place daily at one's shrine or at an altar to Buddha.
 - Some forms of Yoga may be used as meditation.

Clergy, Organization and Government

- There is no single organization or church governing the Buddhist religion. Each Buddhist sect may have its own structure; however, some generalizations can be made:
 - The foundation of organization is the Three Jewels of Buddhism: Buddha, the teacher, *Dharma*, the teaching, and *Sangha*, the community.
 - There are four main streams, or denominations, of Buddhism: the Theravada, the Mahayana, the Hinayana and the Vajrayana. There are also numerous other Buddhist sects and modes of practice particular to countries and regions, such as Zen Buddhism and Tendai.

- Buddhist practitioners include monks and nuns, who have been ordained. Their monasteries and communities may have a hierarchy based on the point one has reached on the path to enlightenment.
- Advanced practitioners also include lay people who have taken the five precepts.

Propagation of the Faith

- Through teaching and practising Buddhism, practitioners increase awareness of its principles and may create interest in new practitioners.

MAJOR CELEBRATIONS AND OBSERVANCES

Buddhists observe a number of holy days that are particular to countries, regions and cultures. Specific observances and dates may be determined by consulting local temples.

Days of Regular Observance

- Daily meditation is practised.
- In Canada, Buddhist temples commonly hold services on Sundays and offer group meditation on other days.

Special Observances

- Buddha's birthday, determined by the lunar calendar.
- Buddha's day of Enlightenment, determined by the lunar calendar.
- Wesak, a celebration of Buddha's birth, enlightenment and *Paranirvana* that is celebrated by all Buddhist groups. It may involve visiting a temple and paying homage to the Buddha with candles, flowers and incense.
- Dharma Day, celebrating the Buddha's first sermon after his enlightenment, in which he explained the Four Noble Truths and the Eightfold Path.

DRESS REQUIREMENTS

- Lay people should dress modestly, in a style appropriate to the culture in which they live. Modesty reflects virtue.

DIETARY REQUIREMENTS

- Different schools of Buddhism may have different dietary requirements, so these observations are general:
 - Individuals and sects may practise vegetarianism.
 - It is recommended that Buddhists eat food that is grown in their own part of the world.
 - Buddhists, even those who are expected to be vegetarians, should eat food that meets their individual health requirements, even if the food is not vegetarian.
 - Buddhists commonly abstain from mind-altering drugs, including alcohol.

MEDICAL AND HEALTH REQUIREMENTS

- An ordained monk or nun should be notified as soon as it becomes evident that death is a possibility; this is done so that the appropriate rituals may take place at the time of death.
- Buddhism does not approve of the practice of abortion. Some exceptions may be authorized; for example when medical authorities determine that the infant has a handicap so severe that it would cause the infant great suffering.
- Buddhists are guided by the belief that all life is sacred.

DEATH AND BURIAL

- For Buddhists, who believe in reincarnation, death is the end of one life and the beginning of the next. Although death is not final, a person's passing should be marked by compassion for survivors and prayer for the next life of the deceased.
- Cremation of remains is preferred, and temples may retain the ashes for a certain period after the death.

SOURCES OF ADDITIONAL INFORMATION

<http://online.sfsu.edu/~rone/Buddhism/BuddhistDict/BDIntro.htm> — Buddhism A to Z: provides useful definitions.

<http://buddhismcanada.com/web.html> — directory of Buddhist temples in Canada.

<http://www.shambhalaottawa.ca/> — website of the Shambhala Buddhist Meditation Centre in Ottawa (Tibetan Buddhism).

<http://www.dharmacentre.org/> — website of a Buddhist temple and refuge near Toronto.

<http://buddhism.about.com/library/weekly/aa010399.htm> — describes some Buddhist holidays.

<http://www.bcc.ca/bcchome.html> — website of the Buddhist Churches of Canada.

Buddhist Churches of Canada
National Headquarters
11786 Fentiman Place
Richmond, BC V7E 6M6
Phone: (604) 272-3330

Christian Church (Disciples of Christ)

DESCRIPTION

The Christian Church [Disciples of Christ] was founded in 1832 through the union of two American churches. Barton Stone led one group, the Christians, while Alexander Campbell led the Disciples of Christ.

Stone was born in Maryland in 1772. A schoolteacher who became a Presbyterian minister, he assisted in holding the historic Cane Ridge, Kentucky, Religious Revival of 1801, an event so successful it led to the establishment of numerous Methodist and Baptist churches, as well as the Disciples of Christ and The Christians. After the Revival, he formed the Springfield Presbytery, which denounced formal creeds of faith and held out the Bible as the only rule for the practice of faith. The Springfield Presbytery was eventually disbanded, but only after publishing a document entitled “The Last Will and Testament of the Springfield Presbytery,” which became important to the later development of the Disciples of Christ Church. After the disbandment, members formed loosely organized groups simply called Christians.

Campbell was born in Ireland and immigrated to the United States in 1807. There, he rejected the creed of the Presbyterian Church and formed a group called the Reformers, who were for a time associated with the Baptists. In 1830, they withdrew from the Baptist Church, forming a group called Disciples. Campbell wrote the “Declaration and Address,” another document central to later church development. Its central theme was unity of the Christian Church. When his son Alexander joined him from Ireland, the two worked closely together, eventually forming the Disciples of Christ. Barton Stone and the two Campbells, finding their beliefs quite similar, united their movements in 1832.

Two beliefs that are central to the doctrine of the Church of Christ, Disciples are that people should not be forced to state their faith through creeds and that God wants his churches to be united. The Church draws its mission from the New Testament, which indicates that faithful Christians should share the Good News brought by Jesus Christ with the world and each other.

The Church holds that formal creeds should not be used because they are exclusive and lead to divisiveness in God's Church. Instead of excluding Christians because of doctrinal differences, the church embraces the slogan No Creed but Christ. For this same reason, the Church does not have an official doctrinal statement of faith. When individuals become members of the church, they are simply asked if they believe in Jesus Christ as their Saviour, and upon answering yes, they are accepted as members of the Church.

The Church embraces aspects of other Christian denominations, including the baptism by immersion of the Baptists and the weekly Communion of the Roman Catholic Church. Congregations call their pastors to service as the Methodists do, and the Church's government is similar to that of the Presbyterians. A very short and simple document, "The Design for the Christian Church (Disciples of Christ)," describes its design concept and basic practices.

There are about nine congregations in Canada, and these are located principally in Ontario.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.

Sacraments

- Baptism is by immersion, as in the New Testament. It is called the Believer's Baptism, because the individual makes the decision to be a part of the congregation during the teenage years or adulthood. Infants are dedicated, not baptized, and parents pledge to teach the child about their faith.
- The Lord's Supper is taken weekly, and all Christians are welcome to join in, as this encourages Christian unity.

Moral Code

- The Ten Commandments.

Houses of Worship

- Generally, permanent structures in style ranging from early 20th-century wood structures typical of rural areas and small towns, to larger buildings of brick or stone construction. Interior layouts are consistent with those of other Protestant churches, with a large, open hall for seating of the congregation, a raised platform for the Communion table, and a pulpit. A structure's size reflects the size of the congregation. Exterior steeples surmounted by a cross are typical.

Devotional Practices and Services

- Weekly worship involves prayer, singing and sermons, as well as Communion.
- The church has several ministries, including a ministry of evangelism; men's, women's and youth ministries; and justice and communication ministries.

Clergy, Organization and Government

- The organizational structure is congregational. Management and doctrinal authority are centred in the local congregation.
- Ministers are called to service by the congregation, instead of being assigned by a central organization.
- Lay elders are chosen by the congregation to act as hosts of the Lord's Supper, as well to provide pastoral care for congregation members.

Propagation of the Faith

- Evangelism is the principal form of spreading faith.
- There are two aspects to evangelism. The first is outreach, in which members share the faith with others, and the second is inreach, which is described as a strengthening of the Disciples' faith. The more one understands and affirms one's faith, the more easily it can be taught to others.
- The Minister of Evangelism works with congregations, constituencies, church members and regions to encourage positive outreach and a vital congregation.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Sunday worship.
- Advent: the four Sundays before Christmas.
- Christmas Day: 25 December.
- Epiphany: 6 January.
- Lent.
- Palm Sunday.
- Easter.
- Pentecost Sunday.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- None.

DEATH AND BURIAL

- Standard Christian funeral and burial practices.

OTHER

- The symbol of the church is a red chalice marked with a white Saint Andrew's cross. The chalice is symbolic of the importance of the Lord's Supper, while the cross symbolizes the Scottish Presbyterian roots of the Church.

SOURCES OF ADDITIONAL INFORMATION

<http://www.disciples.org/internal/resources/congweba2io.htm> — lists websites of Canadian congregations.

<http://www.disciples.org> — official website of the Christian Church (Disciples of Christ).

Christian Church (Disciples of Christ)
130 East Washington Street
Indianapolis, IN 46204-3645
USA
Phone: (317) 635-3100

Christian and Missionary Alliance



DESCRIPTION

The Christian and Missionary Alliance was born at a convention in Old Orchard Beach, Maine in 1887 under the leadership of Canadian-born preacher and former Presbyterian, Albert Simpson. Albert Simpson began preaching in Canada in 1865, at the age of 21. Working later in New York City, he shunned richer church parishes in favour of the poor and the neglected. Simpson met John Salmon, who had his own desire to reach the “least, last, and lost,” in 1885. They became fast friends and, when the Alliance was founded, Salmon became its “father” in Canada.

In 1887, the Alliance’s first missionary preacher was ordained and sent to spread the Word of God in China. He died of smallpox en route, but his death served to spur the Alliance on in its work. It soon established missions in Africa. By the 1920s, the Alliance was spreading its message across Canada, with preachers visiting homesteads in the west and leading campaigns in the east. The Church continued to grow through the 1930s, and in 1941, a Bible school opened in Saskatchewan to meet the need for more missionaries in the Canadian west. In 1961, the first Chinese Alliance church was built in Regina, to meet the needs of Chinese Canadians. There are now more than 50 Chinese Alliance churches in Canada. In 1980, the first Canadian General Assembly took place in Winnipeg, and the first president was elected. In 1981, the Christian and Missionary Alliance in Canada became autonomous.

The Alliance’s doctrine is historically evangelical and believes that there is one God in three Persons, the Father, the Son and the Holy Spirit. Humans inherit original sin because of the fall from grace of Adam and Eve. We can only be forgiven by the work of Jesus Christ.

The Christian and Missionary Alliance teaches that the only way to salvation is through Jesus Christ, whose return is “imminent”, heralding the beginning of His reign on Earth. The Church considers those who have not heard the Word of God in the Gospels as being lost, just like those who have heard it and rejected it.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.

Sacraments

- The Alliance is not sacramental in the strict sense. Communion, Baptism by immersion and the Lord’s Supper (received at least monthly) are ordinances. Marriage is not an ordinance as not all members are instructed (though permitted) to marry.

Moral Code

- Observe the Ten Commandments.
- Serve with humility and compassion.

- Minister to the poor and oppressed.
- Encourage strength in families and marriages.
- Emphasize stewardship (all possessions belong to God and should be treated with respect and used appropriately).

Houses of Worship

- Generally, permanent structures in style ranging from early 20th-century wood structures typical of rural areas and small villages, to larger buildings of brick or stone construction. Interior layouts are essentially designed as meeting halls, with raised platforms for the Communion table and pulpit. A structure’s size reflects the size of the congregation. Rented multipurpose buildings or church buildings of other denominations are commonly used where congregations are too small to manage construction of permanent facilities.

Devotional Practices and Services

- Elements include prayer, songs and sermon.
- Church Education Ministry provides leadership and coordination of all national church programs.
- Alliance women's and men's ministries address the particular needs of men and women and engage in evangelism and missionary.
- Global evangelism is conducted by missionaries who have been recruited and have agreed to a contract with a mandatory minimum period.

Clergy, Organization and Government

- A church becomes a member of the Christian and Missionary Alliance by adopting the Local Church Constitution, which is written by the General Assembly.
- The pastor of the church is appointed by the district superintendent.
- Only men may be ordained to serve as pastors. Women may be consecrated to perform other ministries in the church, including preaching the Gospel and service in missions.
- Representatives (elders) may be elected from the lay members of congregations to perform administrative duties.
- The senior pastor is the chair of the governing authority.
- Churches are organized into regional districts that help to encourage church growth. Districts oversee licensing, ordination and supervision of the workers.
- There are six regional districts in Canada.

Propagation of the Faith

- Evangelism is central to the propagation of the faith.
- Worldwide evangelism is given precedence, especially among those who are least likely to have heard the Gospel.
- Canadian congregations of the Christian and Missionary Alliance finance the work of more than 200 missionary workers abroad, part of a global team of more than 1000 missionaries in 80 countries. Missionaries are involved in evangelism, teaching, aid project work and health services.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

The Christian and Missionary Alliance observes the general holy days of the Christian calendar, though it does not set out a specific list.

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany: 6 January.
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting).
- Palm Sunday (Jesus enters Jerusalem).
- Easter: from Good Friday to Easter Monday.
- Ascension Day (Jesus' ascension): 40 days after Easter.
- Pentecost (birth of the Christian Church).

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- The Church is opposed to induced abortion.
- Homosexuality is considered immoral.

DEATH AND BURIAL

- The Church follows common practices for Christian funerals and burials.
- Funeral are conducted by pastors.

OTHER

- The Canadian Bible College and the Canadian Theological Seminary, Regina, Saskatchewan, are the official schools of the Christian and Missionary Alliance.
- The Christian and Missionary Alliance opposes marriage of members to non-Christians. The Church opposes divorce except in cases of adultery and cases where a non-Christian spouse leaves the marriage. Remarriage is permissible for members formerly married to non-Christians and for the aggrieved spouses in cases of divorce on the grounds of adultery.

SOURCES OF ADDITIONAL INFORMATION

<http://www.cmalliance.org/> — official US website of the Christian and Missionary Alliance.

<http://www.cmacan.org/> — official website of the Christian and Missionary Alliance in Canada.

The Christian and Missionary Alliance in Canada
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Toronto, ON M9W 5T7
Phone: (416) 674-7878

Christian Reformed Church



DESCRIPTION

The Christian Reformed Church has its origins in the Dutch Reformed Church. Although its members are still predominantly of Dutch birth or descent, the Church broke from its mother church over insurmountable differences of doctrine.

Although the Netherlands, as part of the Spanish Empire, had remained within the religious sphere of the Roman Catholic Church in the 16th century, the Protestant Reformation became popular with the Dutch people themselves. By the 17th century, after the Netherlands had been freed from Spanish control, the Dutch Reformed Church was the established state religion. However, the blend of politics and church caused it to become more liberal and to participate in the Enlightenment, a philosophical movement that encouraged human reason and intellect to take precedence over faith in the Bible. As the state Church, it was the church of the political, mercantile, intellectual and aristocratic establishment, a pragmatic and adaptable group. Eventually, groups of poor and less-educated members of the Church began to emphasize a more traditional faith based on Calvinist doctrine. Called conventicles, these groups were persecuted by the Dutch Reformed Church and eventually separated from it.

To escape persecution in the Netherlands, Albertus Van Raalte, a pastor, fled to North America with 40 others in 1848 and settled in Holland, Michigan. Here, the group could practise their religion, based on strict Calvinist doctrine, more freely. New Dutch immigrants increased the new Church's membership.

Eventually, Van Raalte was forced to seek help, so he turned to the Dutch Reformed Church, which had by then been established in North America for 100 years. The communication between the two Churches eventually led to a merger of four churches, with 130 families. As reasons for the organization of this small group, they opined that American Dutch pastors accommodated American culture too easily and did not teach sound doctrine. As well, they objected to the singing of hymns, since the Reformed Church tradition permitted

only the singing of psalms. American pastors tended to allow all who were believers to participate in the Lord's Supper, rather than permitting only those who confessed the Reformed Church faith. This group of Dutch dissenters was the nucleus of the Christian Reformed Church.

The Church's move into Canada was gradual, developing as American Dutch people immigrated to Canada, bringing their religion with them. The process of expansion accelerated after World War II with a large expansion of Dutch immigration to Canada.

In the 1960s, the Church passed through a period of difficult debate over the ordination of women. The decision of the church to allow congregations to ordain women as elders and to allow "classis" (geographical subdivisions of the church) to ordain women as ministers of the Word caused some 40,000 members and many congregations to leave the Christian Reformed Church in the United States and Canada.

The Christian Reformed Church believes in the Trinity of Father, Son and Holy Spirit, as represented by its symbol of a cross in a triangle. The Church confesses the Apostles' Creed and follows Calvinist doctrine. It pursues a program of evangelism to bring other members of society into the Church. The Church practises evangelism through a radio and television ministry called the *Back to God Hour*, which is broadcast in several countries.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.
- Apostles' Creed.
- Nicene Creed.
- Athanasian Creed.
- Belgic Confession.
- Canons of Dordt.
- Heidelberg Catechism.
- *Our World Belongs to God* (contemporary doctrine).

Sacraments

- The Lord's Supper.
- Baptism.

Moral Code

- Members should obey the Ten Commandments.
- Members should live in accordance with their faith in God and the Bible.
- Members should spread the Word of God to their community.
- The marriage covenant should be upheld, and in cases of marital dispute, mediation and forgiveness are encouraged.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to modern buildings of stone and brick. The interior layout is similar to that of other Protestant churches and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (space around the Communion table for clergy). The size of the building, generally small, reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- Worship includes prayer, confession of sin, songs and reading of Scripture. Communion is offered on a regular basis.

Clergy, Organization and Government

There are two bodies of government within the Church: one for ecclesiastical purposes, such as doctrine and ethical issues; and one for governance of the ministries undertaken by the Church's congregations.

• Ecclesiastical Structure

- Council: The local church assembly includes church elders, deacons and ministers of a local congregation. This council concerns itself with church-related administration.

- The classis: The regional church assembly includes several churches in a geographical area and has decision-making authority in issues related to the churches. Delegates include a minister and an elder from each church.
 - The Regional Synod of Canada: This body represents all the churches of each classis and meets annually. Synod deals with doctrinal issues and issues positional statements of the Church. It also adopts principles of worship and liturgical forms.
- **Ministerial government**
 - Synod: This body oversees the church's seven ministries — the *Back to God Hour*, the Calvin Theological Seminary, Home Missions, World Relief, Calvin College, CRC Publications and World Missions.
 - Ministry boards: Each ministry has its own board of governance, created by Synod.
 - Board of Trustees: This board directly oversees the seven ministry boards of governance and reports directly to Synod on a yearly basis.

Propagation of the Faith

- The Church believes it is mandated to expose those in its surrounding communities to the Word of God. Outreach programs, church planting, and the radio and television ministry are the primary evangelical methods.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Regular Sunday worship.
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi).
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting).

- Palm Sunday (Jesus enters Jerusalem).
- Easter, including Good Friday and Easter Sunday (Jesus' death and resurrection).
- Ascension Day (Jesus' ascension).
- Pentecost (birth of the Christian Church).

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- Avoidance of alcohol is encouraged but is not mandatory.
- Drunkenness must be avoided.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion is only permitted when the life of the mother is threatened.
- Birth control is not accepted.

DEATH AND BURIAL

- Standard Christian funeral and burial practices, officiated at by ministers.

SOURCES OF ADDITIONAL INFORMATION

<http://www.crcna.org> — official website of the Christian Reformed Church.

The Christian Reformed Church in North America
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Burlington, ON L7R 3Y8
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Church of Jesus Christ of Latter-day Saints

DESCRIPTION

The Church of Jesus Christ of Latter Day Saints was organized in 1830, ten years after a 14 year old boy, Joseph Smith, prayed to God to ask Him what church to join. Members of the Church believe that God the Father and His Son, Jesus Christ appeared to Smith to answer his prayers. They told him that the Church started by Jesus was no longer existed on Earth because Christians had fallen away from Jesus' original teachings. Smith was instructed not to join any existing church and was chosen by God to restore His Christian Church. Over the next ten years, other heavenly messengers visited him and Smith recorded their messages. One of the angelic messengers named Moroni directed Joseph to the Hill Cumorah near Palmyra, New York where he found golden tablets that he translated. This translation is known as the Book of Mormon, named for the prophet Mormon, one of the prophets whose words are recorded in it.

The Book of Mormon is the testimony of prophets, many of whom lived in ancient America and is not recorded in the Bible. One of the prophets, Lehi, who lived in Jerusalem, was commanded by God to lead a group of followers to North America in 600 BCE to avoid the prophesied destruction of the city. God continued to call prophets among these ancient Americans. Their writings were transcribed in the golden tablets delivered by the Angel Moroni and translated by Joseph Smith.

In 1830, with the work of translation of the Book of Mormon completed, Joseph Smith founded The Church of Jesus Christ of Latter Day Saints, called colloquially Mormons.

Mormons or Latter-day Saints, a more preferred name used to refer to members, believe in God the Father, His Son Jesus Christ and the Holy Ghost. They believe that Christ died so that all mankind could be resurrected and that human sin could be forgiven. They also believe in having faith in God and following the principles and ordinances of the Gospel and that through faith the gifts of prophecy, visions, interpretation of tongues, and healing may be given.

Mormons believe that the New Jerusalem, Zion, will be built in North America in the latter-days, and that Jesus Christ will reign upon the earth. They also believe that one must obey the rules of law and the government of the land. They believe that all people have the right to pursue their own way of worship, and that other religions should be accepted in that context.

Mormons also believe that families are a central part of God's plan for humans, and they encourage family togetherness and strong family connections. The family is seen as a focal point for development and for understanding the teachings of God and Jesus Christ.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible (King James Version).
- Book of Mormon.
- *Doctrine and Covenants*.
- *Pearl of Great Price*.

Sacraments

In The Church of Jesus Christ of Latter-day Saints, sacramental rituals are termed *ordinances* and include the following:

- Naming and blessing children.
- Baptism by immersion in water. Baptism is administered at the age of 8, the age of accountability ordained by God, or for converts at any age 8 and over.
- Gift of the Holy Ghost. After baptism, the ordinance of confirmation is performed - A priesthood holder places his hands on the head of the baptized individuals and confirms them a member of the Church, bestowing the Gift of the Holy Ghost and pronouncing other blessings.
- Priesthood ordination. At the age of 12, worthy males are received into the Aaronic priesthood, a lesser priesthood, and become deacons. At age 14, they may become teachers. At age 16 they

may be ordained priest and at age 18, they may receive the Melchizedek priesthood and be ordained an elder. There are a further three offices within the Melchizedek priesthood: high priest, seventy and the highest being apostle. Each level has designated authority. A Melchizedek priesthood holder is empowered to administer in all spiritual matters within the Church with approval of the presiding priesthood authority.

- Patriarchal Blessing: Given to all worthy members of the Church beginning in the later teenage years. This blessing is intended to provide spiritual and temporal direction.
- Civil Marriage: This ordinance is performed outside the temple, and it endures for life.
- Temple marriage: This ordinance is performed in the temple by a Melchizedek priesthood holder designated as a temple sealer. Its purpose is to seal a couple together for all eternity.
- Temple covenants: Worthy members covenant to live good lives are encouraged to perform temple ordinances for their ancestors to link their family generations together for eternity.

Moral Code

- The Ten Commandments and the teachings of Jesus Christ.
- Faith. To grow closer to God, believers must have trust and confidence in Him and be willing to act on their own belief in Him
- Repentance. When one has sinned, one must confess sins to God and ask His forgiveness and that of the people one has sinned against, and make reparations to them. After this, one must forsake the sin and not repeat it.
- Emphasis on being honest, virtuous and chaste.
- Obedience to civil law.
- No sexual relations outside of marriage between a man and a woman.

Houses of Worship

- The Latter-day Saints have two places of worship, meetinghouses and temples.
- Meetinghouses are chapels where weekly Sunday worship and various activities during the week take place.
- In temples, members receive instruction concerning the purpose of their lives and their relationship to God and perform ordinances for deceased relatives.

- In 2007 there were 124 temples worldwide, with many being built or planned. Temples are finely crafted and beautifully landscaped. Before a temple is dedicated, the public is invited to tour the temple and receive information concerning its purpose and function. After a temple is dedicated, only worthy Latter-day Saints may enter it. A temple may also be called the House of the Lord. There are six temples in Canada.
- Some ordinances take place only in temples.
- The temple has several rooms, each suited for a different ceremony, such as marriage ceremonies or baptisms
- Inside the temple, only white clothes are worn to symbolize purity and reverence.

Devotional Practices and Services

- Weekly worship takes place at meetinghouses.
- Worship includes prayer, partaking of the Lord's Sacrament (communion) and assigned talks by members of the congregation concerning spirituality, obedience to the commandments, the importance of the family, and reading of Scriptures.
- After the worship service (sacrament meeting) members and visitors meet in various age groups in Sunday School. Afterwards men and boys over age 12 have priesthood gatherings to learn about the gospel and be instructed in the priesthood, as well as report on their assignments. Women over 18 gather to study the gospel, and report on their assignments in Relief Society while young women (12-18) meet separately for instruction.
- Twice a year, General Conferences are held for the entire church membership via satellite from Salt Lake City to listen to the Prophet and other leaders give instructions and spiritual direction.
- Families are encouraged to gather privately on Monday night in their homes to pray and study Scriptures as well as to strengthen the family bond.

Clergy, Organization and Government

- There are two orders of priesthood - Aaronic and Melchizedek.
- The church leader is the President and Prophet and lives in Salt Lake City, Utah.
- Two Counselors assist the President. Together, the three constitute the First Presidency.
- Twelve Apostles who act as witnesses of Christ to the world assist the First Presidency.

- Leaders called Seventies assist the Apostles and serve in locations around the world.
- Leaders of local congregations are called Bishops or branch presidents depending on the size of the congregation and preside over wards or branches. They are not paid for their services. A number of wards are organized into stakes led by a stake president. Branches are organized into districts led by a district president.
- Members of congregations are called to be teachers to teach members of all ages about the principles of the Church, their purpose in life, and provide priesthood training that includes subjects related to the family or to administer Church leadership. Most members have callings.

Propagation of the Faith

- Missionary work is a strong tradition in the Church.
- More than 50,000 missionaries, mostly young people between 19 and 23 years of age, are active at any given time. They serve for 1 ½ to 2 years.
- Missionaries teach the Gospel to those who are interested and perform community service work in health care and welfare.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Sunday is a regular day of worship.
- Latter-day Saints observe the major Christian holidays of Christmas and Easter as well as the national holidays of the country of residence, such as Canada Day.
- Families are encouraged to set aside time for regular prayer, teaching service activities, discussion of the gospel and family activities once a week usually on Monday evenings which is called Family Home Evening.

Special Observances

- Public ordinances: Baptism, Confirmation or Civil marriages and blessings of babies, to name a few.
- Pioneer Day – 24 July, honouring the arrival of Church pioneers in Salt Lake Valley, Utah, USA in 1847.

- General Conference for all members (via satellite): first weekends of April and October.

DRESS REQUIREMENTS

- Generally, Latter-day Saints adhere to the dress norms of the culture in which they live with an emphasis on modesty.
- White clothing must be worn inside the Temple and for some ordinances, such as Baptism.
- Men and women who have received their temple ordinances wear a special, white undergarment as a reminder of the covenants made in the temple.

DIETARY REQUIREMENTS

- Latter-day Saints fast on the first Sunday of each month by abstaining from two consecutive meals.
- According to the Word of Wisdom given to Joseph Smith by God, healthy eating is encouraged as a spiritual benefit. Specifically, the Word of Wisdom prohibits the consumption of:
 - Tobacco.
 - Alcohol, tea and coffee
 - Illegal drugs.

MEDICAL AND HEALTH REQUIREMENTS

- The Church is opposed to abortion, except where the life of the mother is threatened or she has been a victim of rape and is suffering severe emotional difficulties. In such cases the mother should seek counselling from priesthood authorities and ask for divine confirmation of her course of action through prayer.
- Homosexual activity is considered immoral. There is one standard of morality - sexual relations only in marriage between a man and a woman. The Church teaches that same gender attraction is a sin only when acted upon.

DEATH AND BURIAL

- Latter-day Saints believe in eternal life after death and this belief helps them cope with and express grief.
- Latter-day Saints follow Christian burial practices. Those who have been endowed in the temple are buried in their white temple clothing.
- Funerals, directed by the presiding priesthood authority, are held in chapels.

OTHER

- In the early days of the Church, some male members were invited to practice plural marriage, polygamy, on the basis of divine instructions. In 1890, following a divine revelation to the Church leader, the practice

was banned. Members who practice polygamy are excommunicated.

SOURCES OF ADDITIONAL INFORMATION

<http://www.mormon.org/> - Official site of the Church of Jesus Christ of Latter-day Saints (Mormons).

www.lds.org/ - Official Website of the Church of Jesus Christ of Latter-day Saints.

Addresses for the closest chapel or temple can be found on www.lds.org under stake and wards or temples.

Church of the Nazarene

DESCRIPTION

The International Church of the Nazarene was founded in 1908 in Pilot Point, Texas, after a number of mergers of earlier, revivalist-style Wesleyan, Methodist, Pentecostal and "Nazarene" churches stemming from the American holiness movement in the late 19th and early 20th centuries. Eventually, the Church located to Kansas City, whence it continued to grow and spread. In Canada, the Church's origins can be traced to a single congregation founded in Nova Scotia in 1902. That congregation and others eventually affiliated with the international Church. Today, there are some 200 congregations in Canada. The word *Nazarene* is a reference to Jesus Christ's home village, Nazareth.

Evangelism keeps the Church growing, enabling Nazarenes to witness their faith by preaching it to the world. The Church strives constantly to find the most effective methods of evangelism, and Nazarenes try to ensure that they represent themselves as being part of something holy. By doing so, they place great spiritual importance on being a part of the Church.

Lay people are encouraged to become part of an effective and changing ministry, to allow for the best possible leadership in the future of the Church.

Nazarene doctrine is derived from the Wesleyan tradition, and the Church is most closely allied to the Wesleyan and Methodist Churches in its doctrine. Nazarenes profess belief in the Triune God: Father, Son and Holy Spirit. They believe that Jesus Christ, by His crucifixion, atoned for the sins of humanity. This atonement is sufficient to provide the means for salvation of the irresponsible and of children in their innocence.

Those who are mature enjoy freedom of will and so may fall from the state of grace bestowed by Christ's sacrifice. Regeneration of that state can only come through repentance, with the help of the Holy Spirit and faith in God. Justification is the act by which God grants regeneration, or forgiveness of sin and restoration of the state of grace. Through baptism in the Holy Spirit, God grants "entire sanctification"; that is, people are made free from sin and depravity and brought into a state of entire devotion to God and love for humanity. The believer is consecrated through sanctification and seeks to do God's will and serve Him by helping others. Those who do not repent their sins are eternally lost.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Word of God contained in the Old and New Testaments of the Bible.
- *Manual of the Church of the Nazarene*.

Sacraments

- Baptism by water may be administered to young children at the wishes of their parents or to others who wish for Christian baptism. The individual, or parents, may choose baptism by immersion in water, by sprinkling or by anointment.
- The Lord's Supper is also celebrated.

Moral Code

- The moral code is founded on the Bible, specifically, the Ten Commandments.
- Nazarenes are devoted to helping others and conduct much relief work.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (space around the Communion table for clergy). The size of the building generally reflects the size of the congregation.

Devotional Practices and Services

- Nazarenes are devoted to serving others in need, and they develop social programs in the areas of

relief work, such as providing food, clothing and medical supplies to war-torn regions.

Clergy, Organization and Government

- Government is a combination of congregationalism and episcopacy.
- A Board of General Superintendents, on which six members serve, carries out the corporate business of the Church. This board is responsible for administering worldwide work of the Church. It also interprets the *Manual of the Church of the Nazarene*.
- The General Assembly, which meets four times a year, comprises representatives of all of the Church's districts. It is charged with lawmaking in the Church, doctrine formulation, the calling of ministers to service, and the election of the Board of General Superintendents.
- Congregations manage local affairs and are independent in their day-to-day business. They are guided in their activities by appointed pastors and elected elders.

Propagation of Faith

- The faith is spread by evangelism. In 1999, there were 735 missionaries spreading news of the Church throughout the world.
- The use of the Internet and media resources to spread the word of the Nazarene is prevalent.
- Forms of missions include Good Samaritan churches, ministries to the poor that provide spiritual support, meals and other material assistance; Compassionate Mission Centers that raise and coordinate the distribution of funds and other material support for AIDS relief, health care, job retraining, the homeless, the unemployed, children and youth at risk, and others. In the United States, the Church operates colleges and hospitals.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

The Church of the Nazarene observes the general holy days of the Christian calendar, though it does not set out a specific list.

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting).
- Palm Sunday (Jesus enters Jerusalem).
- Easter: from Good Friday to Easter Monday.
- Ascension Day (Jesus' ascension): 40 days after Easter.
- Pentecost (birth of the Christian Church).

DRESS REQUIREMENTS

- Nazarenes are encouraged to dress with Christian simplicity and modesty.

DIETARY REQUIREMENTS

- None.
- Individuals may practise forms of fasting or abstinence from certain foods during Lent.

MEDICAL AND HEALTH REQUIREMENTS

- Nazarenes profess a belief in divine healing wrought through prayer, but they also teach that “providential” means of healing, including medical science, are the gifts of God and should not be refused.
- Abortion is supported only in extreme circumstances, when no other option is available or the life of the mother is threatened.
- The use of tobacco, alcohol and nonmedicinal drugs is considered immoral.
- The Church does not object to medical intervention to prolong life.

DEATH AND BURIAL

- Members follow common Christian funeral service and burial practices.

SOURCES OF ADDITIONAL INFORMATION

http://www.nazarene.org/welcome/beliefs/articles_faith.html — Articles of Faith of the Church of the Nazarene.

<http://www.nazarene.org/> — international website of the Church of the Nazarene.

<http://www.nazarene.ca/> — official website of Church of the Nazarene Canada.

National Director
Church of the Nazarene Canada
20 Regan Road
Unit 9
Brampton, ON L7A 1C3
Phone: (905) 846-4220

Doukhobors

DESCRIPTION

The Doukhobors are members of a fundamental Christian group that originated in Russia in the 17th century. The Russian word *Dukhobortsy* means “spirit wrestlers” and was first applied contemptuously because of their rejection of church rituals and worship practices. The Doukhobors adopted the name, saying that they wrestled with, not against, the Holy Spirit. They follow a pacifist philosophy and traditionally reject concepts of church organization, hierarchy, liturgy and clergy; instead, they profess that God dwells in every person. They also reject secular governments and practise a form of pacifist, agrarian socialism, generally preferring communal ownership of farms. Vegetarianism has also been a feature of Doukhobors beliefs and practices, out of respect for the sanctity of life.

The Doukhobor commitment to nonviolence had often been sporadic in Russia, and young men sometimes ignored the sect’s pacifist teachings and served in the army when called. In 1885, the Russian government began to impose demands of alternative service. It also threatened to make men fully liable to be called for military service, and it imprisoned and exiled some conscientious objectors for refusal to serve. In 1893, a Doukhobor leader, Peter Verigin, feared Russia would lose its tolerance for conscientious objectors and advocated that the Doukhobors seek a new homeland. In 1895, several thousand Doukhobors refused military service and burned their weapons. The reaction of the Russian government was greater repression and forced military service. With the help and advice of British and American Quakers and the financial backing of the Russian novelist Count Leo Tolstoy the Doukhobors began their emigration from Russia. In 1898 and 1899, armed with the guarantee of the Canadian government of exemption from military service and an offer of free land in Saskatchewan, 7400 Doukhobors immigrated to Canada.

In little time, their fear of government and their refusal to swear the oath of allegiance in return for free homesteads led to the cancellation of their property deeds and the departure of 6000 Doukhobors for British Columbia. There, they purchased communal land at their own expense and embarked on a long period of noncooperation and, occasionally, violent conflict with the provincial government, principally over education.

The difficult migration to British Columbia splintered the group into traditional and radical elements, including the Sons of Freedom. In the late 1930s the BC farm commune ran into financial difficulties, and the BC government repossessed the land. By the 1960s, individual members of the sect had managed to buy back properties, but by then the Doukhobor community was in serious decline. Today, some Canadians identifying themselves as Doukhobors follow the communal, religious and pacifist life of the sect, while others live and work within the broader Canadian community. The Doukhobor communities estimate that as many as 30,000 practise the faith in Canada, mostly in Saskatchewan and British Columbia.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- A strong oral tradition of prayer and song, handed down from one generation to the next.

Sacraments

- None.

Moral Code

- Doukhobors are pacifists who believe in the sanctity of all life. The Ten Commandments and their motto, Toil and Peaceful Life, guide their lives.

Houses of Worship

- There are no houses of worship. Prayer meetings are held in homes and communal buildings.

Devotional Practices and Services

- Doukhobors reject the rituals, organization and iconography of churches. Devotions are limited to group prayer and singing.

Clergy, Organization and Government

- There are no clergy in the Doukhobor faith. Members believe they do not need an intermediary between themselves and God.
- There is little or no organization of the religion. The community of worship is centred in the communal social and working life of believers.

Propagation of the Faith

- The religion is handed down from parents to children through oral teaching and example, as it has been since its founding in 17th-century Russia.

MAJOR CELEBRATIONS AND OBSERVANCES

- St Peter's Day - June 29
- Easter
- Christmas

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- Doukhobors may be vegetarians. The practice is not universal.

MEDICAL AND HEALTH REQUIREMENTS

- There are no medical or health requirements.
- Belief in the sanctity of life will guide personal decisions and those made for incapacitated family members.

DEATH AND BURIAL

- There is no church service.
- The presence of family and community members is traditional and sought as a spiritual comfort for the dying and the bereaved.
- Burials are accompanied by prayers and hymns as well as a meal.

SOURCES OF ADDITIONAL INFORMATION

<http://www.iskramag.org/> - ISKRA – Online Publication of the Doukhobors

ISKRA
Box 760
Grand Forks, BC, V0H 1H0
Phone: (250) 442-8252

<http://edocs.lib.sfu.ca/projects/Doukhobor-Collection/> - Simon Fraser University Doukhobor Collection

<http://www.igs.net/~koozmataras/> - The Spirit Wrestlers – A Website Dedicated to the Doukhobors

<http://www.doukhobor.org> - Doukhobor Genealogy Website.

Eastern Orthodox Churches

DESCRIPTION

The following Churches are covered by this section:

- Antiochian Orthodox Church.
- Armenian Orthodox Church.
- Greek Orthodox Church.
- Macedonian Orthodox Church.
- Russian Orthodox Church.
- Serbian Orthodox Church.
- Ukrainian Orthodox Churches.
- Other Orthodox Churches operating in Canada or represented in Canada by members but for which Statistics Canada was unable to collect statistically significant data in the 1991 national census.

The term *orthodox*, derived from Greek, means “right teaching” or “right worship.” The gradual adoption of the term by the Eastern Christian Churches reflects their view of the correctness of their position in doctrinal differences with the Roman Catholic Church.

According to the patriarchate of Constantinople, it was the Apostle Saint Andrew who founded the Eastern Christian Church, now commonly known as the Orthodox Church, in the Roman Empire city of Byzantium. Saint Andrew was the brother of Saint Peter, who founded the Church in Rome. The ancient city of the Persian, Greek and Roman Empires was renamed Constantinople under the reign of Roman Emperor Constantine after he moved his capital there in 330 CE. Today, it is named Istanbul and is the capital city of Turkey.

By the fifth century, the Byzantine Church was one of the five major sees, or seats of authority, of the ancient Christian Church, which was then flourishing under the Roman Empire, by then called the Byzantine Empire. One of the sees, Rome, was Latin-speaking. The others, in Constantinople, Antioch, Alexandria and Jerusalem, were all Greek-speaking. At the Council of Nicaea in 325 CE, all had agreed to profess a common creed, the Nicene Creed. (It was later modified at the Council of Constantinople in 381 CE, in answer to heresies.) But by the fifth century, the claim of the Roman pontiff not only to primacy among the five patriarchs as first among equals, but also to ecclesiastical and doctrinal jurisdiction on grounds of his succession to Saint Peter, was hotly contested by the Greek patriarchs, who supported government by pentarchy, the rule of five equals.

The struggle for dominance continued for the next thousand years. As the control of the emperor in Constantinople over the western part of the empire waned under successive invasions from Italy and other regions, so grew the separation of the Greek and Roman Churches. Because of the close religious and political connections between the emperor and the patriarch of Constantinople throughout that period, the influence of the patriarch of Constantinople grew among his Greek peers. Today, he is still recognized as “first among equals,” though the title grants little in the way of actual jurisdictional authority. Rather, it is a role of spiritual leadership. The rank is partially attributed by historians to the Council of Nicaea, which assigned him pre-eminence after the Roman pope.

The definitive schism with the Church of Rome occurred in 1054, when the four Churches of the East rejected the primacy of the Pope over doctrinal and administrative jurisdiction issues. Central among them were issues that had caused dissension for centuries — the understanding of the nature of the Trinity, rivalry between missionaries in Slavic regions, church boundaries in the Roman Empire's eastern European regions, married versus celibate clergy, rules for fasting, and others. Although several attempts were made at reconciliation over the next 400 years, the idea was rejected by most of the Orthodox faithful, largely because of the pillaging and murder of Orthodox Christians at the hands of Western soldiers during the Crusades. Today, unwilling to reconcile some key differences, the Eastern Orthodox Churches stand officially opposed to ecumenism.

Notwithstanding many sharp differences, the Eastern Orthodox Churches share with the Roman Catholic Church and most Protestant Churches their profession of belief in the divine through the Nicene Creed, though the Eastern Orthodox Churches hold to an early version of the creed that differs from the traditional Western version in their understanding of the nature of the Holy Spirit. They define their doctrine through the decisions of the seven Great Ecumenical Councils: Nicaea I (325 CE), Constantinople I (381 CE), Ephesus (431 CE), Chalcedon (451 CE), Constantinople II (553 CE), Constantinople III (681 CE) and Nicaea II (787 CE).

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The scriptural foundation of the Eastern Orthodox Churches is the Holy Bible, both Old and New Testaments.
- The seven Great Ecumenical Councils of the early Christian Church define Church structure, mission and doctrine.

Sacraments

- Baptism: This is administered in infancy or to older children and adults who convert to the Orthodox faith.
- Chrismation: Holy chrism is administered immediately after baptism. This anointing with holy oils and laying on of hands by the priest is done so that the Holy Spirit may be received by the newly baptized.
- Holy Eucharist: The priest gives the faithful leavened bread and wine, both delivered with a special spoon, the *labris*.
- Confession and repentance.
- Holy priesthood (ordination): Unlike Roman Catholic priests, Orthodox priests may marry.
- Marriage: The Orthodox Churches recognize only marriage by a priest. In countries where civil marriage is required by law, a priest must also perform a wedding service for couples. Common-law marriage is not recognized as

valid. Divorce is not permitted, except in cases of adultery.

- Holy unction: This sacrament of healing and forgiveness of sins is celebrated in church every Wednesday and is administered to any Christian who desires it. It is commonly administered to the sick.

Moral Code

- The Ten Commandments and the teachings of Jesus Christ are central to Orthodox faith.
- Fornication, adultery, abortion, homosexuality and any form of abusive sexual behaviour are considered immoral and inappropriate forms of behaviour per se and also because they undermine the institution of marriage and the family.

Houses of Worship

- The architectural model for all Orthodox churches is probably the Hagia Sophia in Istanbul, the great church of Eastern Christendom, completed by the Emperor Justinian in the sixth century. (The church was converted to a Muslim mosque after the Ottoman Turk conquest of the Byzantine Empire in the 15th century and is now a museum.) The concept consisted of placing a large dome centrally over the Roman basilica structure generally in use in Christian churches of the Roman Empire. The dome signifies the descent of heaven upon the Earth.

- Another distinguishing feature of Orthodox churches is the rich use of religious icons, highly ornamented images of Jesus Christ, the Virgin Mary, Saint Joseph, other saints and holy events. Icons may be murals, paintings, mosaics, stained glass or relief images in wood or precious metals. They may be fixed parts of church structures or portable for use in religious ceremonies. The doctrine supporting the use of icons, which are not worshipped but are considered worthy of veneration, is that because God was truly visible in the humanity of Jesus Christ, the icon is a pictorial confession of faith, a witness to the belief that God, in the Person of Jesus Christ, is accessible to humanity.
- A third distinguishing feature is the screen, or *iconostas*, that separates the chancel from the nave. Not merely decorative, the icon screen serves to enlighten the faithful on the doctrine of the liturgy of the Mass. The opening of this screen for the Eucharist suggests that the mystery of the sacrament is not a secret but rather the revelation of divine life and of the kingdom to come, which was revealed when God became man.

Devotional Practices and Services

- The Orthodox Churches have historically been committed to the use of the vernacular in the liturgy, whereas the Roman Catholic Church used Latin until modern times. However, the conservative nature of the Orthodox Churches has resulted in the retention of old spoken forms of national languages in the liturgy. For example, the Greek churches today use the ancient Greek of Byzantium in the liturgy, and some Slavic churches use 17th-century forms of Slavic languages. This is somewhat analogous to the use of 16th-century English in the King James version of the Bible and in *The Book of Common Prayer of the Anglicans*.
- Two eucharistic liturgies are most commonly used in the Orthodox Mass: the Liturgy of Saint John Chrysostom and the Liturgy of Saint Basil. A third, the Liturgy of Saint James, is rarely used outside the Middle East. During Lent, the Liturgy of the Presanctified, using bread and wine sanctified the previous Sunday, is used for certain services.
- Choirs and congregations sing a cappella during services. The Orthodox Churches ban the use of musical accompaniment, taking the view that

only the human voice is capable of expressing praise worthy of God. Hymns may be ancient or modern and vary according to the date in the liturgical year.

- The Easter cycle dominates the liturgical year, establishing the certainty of the resurrection as the core theme of devotional services.

Clergy, Organization and Government

- The patriarch (and bishop) of Constantinople is the “first among equals” of the patriarchs of the Eastern Orthodox Churches. He is spiritual leader and has the power to extend autocephalous authority (that is, independent jurisdiction) to national Churches such as the Bulgarian, Romanian, Serbian, Russian and Ukrainian Orthodox Churches. His full title is His All Holiness, Archbishop of Constantinople and New Rome and Ecumenical Patriarch.
- The Greek Orthodox Church, as well as other Orthodox Churches, is organized as an episcopacy (that is, rule by bishops who trace their spiritual authority over their dioceses to the Apostles of Jesus Christ). The head of the church in Canada is the “Metropolitan of Toronto and All Canada” (equivalent to archbishop).
- Clergy are ordained as deacons, priests (presbyters) and hierarchs (bishops). Most ordained clergy of the Greek Orthodox Church are ethnic Greeks. In the other national Orthodox Churches, the majority of clergy members share the ethnicity of the church membership. Priests may be married, provided they were married only once and not to widows or divorcees.
- Russian Orthodox congregations in Canada are mainly affiliated with the Russian Orthodox Church Outside Russia, headquartered in New York City, and do not recognize the authority of the patriarch of Moscow.
- The Greek Orthodox Church in Canada is affiliated with the patriarchate of Constantinople. The remaining national Orthodox Churches are associated with the patriarchs of their homelands.

Propagation of the Faith

- From its earliest days, the Eastern Church employed the vernacular, the language of the people, in its liturgy. Initially this was Greek, as the vernacular for the Roman Church was Latin.

As the Greek Church expanded by converting other peoples to Christianity, particularly from the ninth century on, it displayed its understanding of cultures and nationalities by its readiness to translate the liturgy into the language of the converts. In this way, it won the allegiance of people in Slavic countries and in other countries where the Roman Church had failed because of its wish to maintain Latin as the universal language of the Church.

- Missionary activity is still essential, and missions are being carried out in various parts of the world.
- The Eastern Orthodox Churches do not practise systematic proselytizing of members of other religions and oppose such action by other Churches.

MAJOR CELEBRATIONS AND OBSERVANCES

The ecclesiastical year begins on 1 September and is divided into immovable holy days and movable holy days. Movable holy days are determined by the date of Easter, which in turn is determined by a formula established by the Council of Nicaea in 325 CE. Fixed dates generally follow the Western (Gregorian) calendar, though Christmas and Theophany or Epiphany may be celebrated later than in Western Churches. Movable dates in some Orthodox Churches may follow the practices of Western Churches, but most Orthodox Churches determine the date according to the Julian calendar.

Days of Regular Observance

- Every Sunday: (day of rest and worship).
- Nativity of the *Theotokos* (“God-bearer”), that is, of the Virgin Mary, Mother of the Son of God; first day of the liturgical calendar: 8 September.
- Elevation of the cross: 14 September.
- Presentation of the *Theotokos* (Virgin Mary) in the temple: 21 November.
- Nativity of Christ (Christmas): 25 December; may be celebrated on 7 January by Churches using the Gregorian calendar.
- Theophany (baptism and manifestation of Jesus Christ as the Son of God).
- Epiphany (presentation of the baby Jesus to the Magi): 6 January; may be celebrated on 19 January by Churches using the Gregorian calendar.
- Presentation of Christ in the temple: 2 February.
- Annunciation (Archangel Gabriel announces to Mary that she will be Mother of the Son of God): 25 March.
- Palm Sunday (entrance of Jesus Christ into Jerusalem; beginning of Holy Week): date varies according to formula for date of Easter.
- Pascha (Holy [Good] Friday to Easter) — crucifixion, death and resurrection of Jesus Christ: date varies according to formula for determining date of Easter; use of Gregorian calendar causes date to be different from that determined by Julian calendar.
- Transfiguration of the Lord (Jesus Christ’s transfiguration into His heavenly form before the Apostles Peter, James and John on Mount Tabor, revealing His divinity): 6 August.
- Ascension of our Lord (ascension of Jesus Christ into heaven): 40 days after Pascha.
- Pentecost (Holy Spirit’s descent upon the Apostles): 50 days after Pascha.
- Dormition (falling asleep) of the *Theotokos* (assumption of Mary into heaven): 15 August.

Special Observances

- Fasting on specified days (see Dietary Requirements).

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

Fasting is practised in the Orthodox Church at the following times:

- Wednesdays and Fridays (unless otherwise indicated below).
- Day before Epiphany: 5 January.
- Cheese Fare Week (no meat is allowed, but dairy is allowed all week): the last week before Great Lent.
- Great Lent.
- Holy Week.

- Holy Apostles' Fast (fish, wine and oil are allowed): from the Monday after All Saints' Day until 28 June inclusive.
- Dormition of the *Theotokos*: 1–14 August.
- Beheading of Saint John the Baptist: 29 August.
- Exaltation of the Holy Cross: 14 September.
- Advent, Christmas Lent: 15 November – 24 December.

Fast days on which fish, wine and olive oil are permitted are as follows:

- Annunciation: 25 March (if it falls outside Great Lent it is fast-free).
- Palm Sunday.
- Transfiguration.

Fast-free periods are as follows:

- The first week of Triodion (third week before Great Lent).
- Bright Week (the week after Pascha, the resurrection).
- The week after Pentecost.
- Period of 25 December – 4 January.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion for any other purpose than saving the life of the mother is considered the premeditated taking of human life.
- Contraception is permissible for spacing children, enhancing the expression of marital health, and protecting health.
- The Eastern Orthodox Churches are opposed to euthanasia. Assisting in euthanasia is considered murder. Voluntary choice of euthanasia by the ill person is considered suicide.
- The Churches do not expect heroic attempts to preserve the lives of the terminally ill, but they do not oppose such action when medically appropriate.

- Organ transplants are not opposed, but the chance of success should be high.
- Artificial insemination with sperm from the husband is acceptable, but artificial insemination is rejected as an improper intrusion into the sanctity of marriage when the donor is a third party.

DEATH AND BURIAL

- Orthodox Christians believe the body of the Christian is sacred, since it was the temple of the Holy Spirit and will be restored at the resurrection. The Orthodox funeral consists of three services:
 - The vigil, or Trisagion, after death, is usually conducted by a priest at the wake. The people pray to Christ “to give rest with the Saints to the soul of Your servant where there is neither pain, grief, nor sighing but life everlasting.” While the people pray for the soul of the deceased, great respect is paid to the body.
 - The funeral service is continued at the church, where the body is brought on the day of burial. Normally, the divine liturgy (Mass) is celebrated. After the funeral service, the congregation offers its farewell to the deceased.
 - The Trisagion is repeated at the graveside.
- Memorial services may be offered in the church on the 3rd, 9th and 40th days after death.
- Those who commit suicide are considered to have died outside the Church and are not granted Church funeral rites.

SOURCES OF ADDITIONAL INFORMATION

<http://www.gocanada.org/> -

The Greek Orthodox Metropolis
of Toronto (Canada)
1 Patriarch Bartholomew Way
Toronto, ON, M4H 1C 6
Phone: (416) 429-5757

<http://www.greece.org/gopatalex/index.html> -
The Greek Orthodox Patriarchate of Alexandria
and All Africa

<http://www.aaron.org/Patriarchate/index.htm> -
The Patriarchate of Antioch

<http://www.holynight.gr/patria/grpatria.html> -
The Greek Orthodox Patriarchate of Jerusalem

<http://www.macedonianorthodoxchurch.com/> -
website of the Macedonian Orthodox Church

<http://home.ica.net/~vmalchenko/eng/> - Holy
Trinity Russian Orthodox Church in Toronto

<http://www.rocor.org/> - The Russian Orthodox
Church Outside Russia

<http://www.decani.yunet.com/doctrine.html> -
Official Website of the Serbian Orthodox Diocese
of Raska and Prizren (Excellent source for informa-
tion on doctrine)

<http://www.uocc.ca/> - website of the Ukrainian
Orthodox Church of Canada.

Ukrainian Orthodox Church of Canada
9 St. John's Avenue
Winnipeg, MB R2W 1G8
Phone: 1-877-586-3093
Phone: (416) 429-5757

Evangelical Christian Church in Canada

DESCRIPTION

The history of the Evangelical Christian Church began on the American frontier within the various "Christian" church and American — Canadian Restoration movements which were founded by *Barton W. Stone*, and is rooted in the formal organization of the Christian Church on June 28, 1804, in Bourbon County, Kentucky.

A conglomeration of members from different Christian groups and denominations in the United States, England, and Canada decided that many Churches had gotten away from the basic truths of Christianity. With their beliefs in Jesus as the only model, the Bible as the only sacred book, and the Holy Spirit as their guide and teacher, they endeavored to re-establish Christ's church as it had been during Jesus' time. Many Methodists, Baptists, and Presbyterians abandoned what was their formal denomination with hope of establishing a church body that would be based solely on primitive Christianity taught in the Book of Acts — restoring the church to the New Testament pattern in worshiping and serving of God, and growing in racial and ethnic diversity among the many nations the Church represents around the world.

In Laura, Ohio, in 1854, an anti-slavery remnant of the Christian Disciples organized as The Evangelical Christian Church taking the message of Christ to the black community. A number of The Evangelical Christian Churches invited black ministers to preach in their pulpits. Many white ministers preached to mixed congregations. Ministers and members were strong supporters of and workers in the Abolition Movement and participated in the Underground Railroad. These views reflected those of Barton Stone. The early Christian Church was non-creedal and stressed the basic beliefs that represent the Statement of Faith of today's Evangelical Christian Church. In addition to Stone, the early Christian Church also had its origins in the work of two other former Presbyterian ministers, Thomas and Alexander Campbell. Unfortunately most of the churches of the American Restoration Movement abandoned many of the teachings of Stone and became more and more Campbellite.

In Canada, leading up to July 31, 1944, a great western revival of religious interest and excitement swept across North America, revolutionizing a spiritual hunger for God, and unifying Christians on the basis of New Testament principles, while liberating the spiritual landscape in Canada. The founders of The Canadian Evangelical Christian Church's message to the body of Christ was to raise objections against African American discrimination, and supported the Abolition Movement — freeing all blacks from slavery around the world.

In the early 1960's, and 1970's, many new Canadian ECC ministers relocated from the Southern Ontario Region to the Nova Scotia Region and to various parts of the regions of Newfoundland Districts, rebirthing new ministries and planting new Spirit-filled, Bible believing churches.

In the early 1990's, Central and District and Regional Offices were moved to a remote area of the regions of Southern Ontario, where many CECC churches continue to operate and spread to every province throughout Canada. Throughout the last century, many district and regional offices were established to oversee the many independent Canadian ECC churches and ministries which continue to branch out in Western Canada, restoring new biblical foundations while preserving the CECC's rich spiritual heritage.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Holy Bible, particularly the New Testament

Sacraments and Ordinances

- Baptism (the mode is left at the discretion of the individual congregation)
- The Lord's Supper as a memorial meal open to all Christians (the frequency is at the discretion of the individual congregation.)
- Marriage
- Reconciliation

Moral Code

- The Church's foundation is the Bible and Christ alone.

Houses of Worship

- A structure's size will reflect the size of the congregation. Exterior steeples surmounted by a cross are typical.
- The CECC operates facilities to produce radio and television broadcasts to spread and preach the gospel.

Devotional Programs and Services

- Public and private meetings of religious nature.
- Each local congregation is free to structure worship as they choose.

Clergy, Organization and Government

- The CECC is neither pentecostal nor charismatic in label, but believes in the unlimited working power of the Holy Spirit. The Holy Spirit is the source of anointing for the clergy. It is not the CECC's position to limit God by copying or conforming to other denominational structures, doctrinal beliefs, movements or to each other, but rather to emulate and transform one self in the person of Jesus Christ.
- Congregations are self-governing and call their own pastor. Each minister is under the auspices of the District Superintendent in their local District for encouragement, spiritual direction, and educational help. The District Superintendent reports directly to the General Superintendent.
- The CECC ordains and licenses men and women to the Gospel ministry and sends missionaries according to the standards set by the New Testament.
- Women in ministry is a call of God and they can be found in all areas of ministry and all gifting of the Holy Spirit. The CECC supports men and women in all areas and positions in ministry. CECC doesn't believe in equal rights for women, but elevated rights as women. Women should be treated like queens and respected as mothers. Dress code should always be modest and professional.

Propagation of the Faith

- The CECC allows its clergy liberty to proclaim the whole Gospel in the power of the Holy Spirit without the pressure of uniformity or man-made rules and regulations that are not consistent with the Bible.

- Discussion of issues is encouraged and diversity of opinion is common.
- Evangelization is done through preaching of the gospel as well as taking the word of God to the streets and door posts of all people with special emphasis on ethnic minorities, inner cities and third world countries.
- Evangelization is also done through the distribution of Christian literature, videos, CDs as well as radio and television broadcasts.
- The ten *Articles of Faith* are considered to be the Doctrinal Statement of the CECC. The CECC does not advocate any other doctrine unless it is consistent with the whole counsel of God's Word, and does not engender fear, division or confusion. The CECC ministers and clergy are at liberty to hold other personal opinions and Christian doctrinal beliefs, or important matters pertaining to dress code, hair length, observations of days, and informal or formal worship etc., without the restraints of ecclesiastical powers
- The ten Articles of Faith are:
 1. The Bible as the written Word of God
 2. The Virgin Birth of Jesus
 3. The Deity of Jesus the Christ
 4. The Person and work of the Holy Spirit
 5. The Trinity
 6. Salvation through the Atonement
 7. The guidance of our life through prayer
 8. The death and resurrection of Christ
 9. The return of the Saviour
 10. The millennial Reign of Christ

MAJOR CELEBRATIONS AND OBSERVATIONS

Days of Regular Observance

- None specific.

Special Observances

- Founders' Day – June 28.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion is the murder of innocent children when the health of the mother is not at risk, and it is not for women to use as a form of birth control.
- Smoking or drinking is a sin and hazardous to one's health.
- The CECC does not support euthanasia and believes that mercy killing should not end life because of a painful and incurable disease.

DEATH AND BURIAL

- Funeral practices differ in various parts of Canada and the US. Final rites may be conducted at the time of death. The CECC follows a traditional approach to funerals where open scripture is used along with hymns, prayers, and obituary and benediction.

OTHERS

Family

- The family is to provide physical, emotional, and spiritual care for its members as it enables them to serve God, other persons and creation. Family is the foundation to Canadian society.

Common-law living

- Living together as a couple unmarried is a lie against God, and brings no satisfaction in sexual intimacy. The church must bring helpful counsel for those who have lost their way in the modern sexual maze of relationships.

Divorce and Remarriage

- Divorce and remarriage should not be an option to people unless adultery is involved because God can heal relationships.

Homosexuality

- Homosexuality is a sinful and unacceptable lifestyle before God and the church of Jesus Christ.

War

- The CECC does not support war, nor military involvement in a country unless it is for peace-keeping assignments, or a country is threatened by a common enemy.

SOURCES FOR ADDITIONAL INFORMATION

Waterloo Bible College
410-125 Lincoln Road
Waterloo, ON N2J 2N9
e-mail: wbc@ceconline.net

<http://www.ceconline.com> — Official site of
The Canadian Evangelical Christian Church

The Canadian Evangelical Christian Church
410-125 Lincoln Road
Waterloo ON N2J 2N9
Phone: (519) 880-9110

Evangelical Free Church



DESCRIPTION

The Evangelical Free Church was founded in 1911. Its roots were in revival movements of Norwegian immigrants to Canada. The first congregation appeared in Winnipeg in 1913, but it did not survive. In 1917, another congregation appeared at Enchant, Alberta. It was this congregation that the Fosmark brothers, Carl and Lee, found their way into and would later lead. In 1993, the Church and its national office at Enchant were renamed the Fosmark Centre.

In 1957, the Fellowship of Gospel Churches merged with the Evangelical Free Church, bringing the total number of congregations to 56. By 1997, there were 137 Evangelical Free Church congregations across the country. The Evangelical Free Church maintained its connection to its United States counterpart until 1984, when it became autonomous.

The Evangelical Free Church has missionaries in 16 countries and leadership schools in 8 countries. Evangelism is central to the work of the Church.

The Church's name refers to evangelism — proclaiming that the teachings of the Gospel are the only proper way to faith and worship. *Free* in the name refers to the congregational nature of Church governance.

Church doctrine states that God exists in three Persons: the Father, Son and Holy Spirit. Jesus Christ died and rose again to become the advocate of humans, who are considered sinful because of the fall of Adam and Eve. Humans can be saved by regeneration through the Holy Spirit, if they are believers. The Church is an inclusive church and does permit disagreement of its members on points of doctrine. The Church is unified spiritually but not ecumenically, so it is congregational in nature.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.
- Statement of Faith.

Sacraments

- Baptism.
- The Lord's Supper.

Moral Code

- The Ten Commandments are a basis for moral behaviour.
- The concept of stewardship of what God has entrusted to the care of humanity is also central to moral behaviour.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy and choir), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation.

Devotional Practices and Services

- Church meetings consist of prayer, song, and sermon.
- Evangelical missionaries perform work in countries around the world.
- The Church has several ministries, including those for men, for women and for youth.

Clergy, Organization and Government

- Governance is congregational, although the individual churches are unified spiritually.
- Pastors lead the congregations.
- Pastors are vetted by an ordination council or are locally licensed.
- Lay people assist in management of congregations.
- Annual conferences are held; however, these are advisory and do not dictate how individual churches should function.

Propagation of the Faith

- Evangelism through missionaries and church planting.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting).
- Palm Sunday (Jesus enters Jerusalem).
- Easter: from Good Friday to Easter Monday.
- Ascension day (Jesus' ascension): 40 days after Easter.
- Pentecost (birth of the Christian Church).

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- The Evangelical Free Church believes that human life should be protected from birth and encourages a pro-life stance on abortion.
- The Church opposes euthanasia, including for reasons of compassion; palliative care and emotional support are encouraged.
- The Church opposes reproductive technologies that result in destruction of human life, such as in vitro fertilization, which may require the destruction of several embryos after the procedure is completed.

DEATH AND BURIAL

- The Church follows standard Christian practices.
- Funeral services, comprising prayer and Scripture readings, hymns and addresses by the minister and family or friends of the deceased, are conducted in churches. Ministers also attend and preside at burial services.

SOURCES OF ADDITIONAL INFORMATION

<http://www.efccm.ca> — official website of the Evangelical Free Church of Canada Mission.

<http://www.evangelicalfellowship.ca> — official website of the Evangelical Free Church Fellowship.

<http://www.twu.ca/efcc/> — website of the Evangelical Free Church of Canada.

The Evangelical Free Church of Canada
PO Box 850 Langley Stn LCD 1
Langley, BC V3A 8S6
Phone: (604) 888-8668

Evangelical Missionary Church of Canada



DESCRIPTION

The Evangelical Missionary Church of Canada was born of a union between the Evangelical Church in Canada and the Missionary Church of Canada in 1993.

The Missionary Church came out of the revival movements of the late 19th century; many of its members came from Mennonite and Anabaptist communities. The Church developed after many Church mergers over a period of a hundred years. The main principle of the Church was that Scriptures are the only acceptable doctrine and guide to life. The Church also derived some of its principles from those of other Churches: the doctrine of sanctification came from the Wesleyan movement; a fervent belief in Jesus Christ as the only means of salvation came from the evangelical Churches; and the strong sense of community within the Church and its congregations came from the Anabaptist and Mennonite traditions. The primary method of evangelization of the Missionary Church, both in the United States and in Canada, had always been

missionary work, particularly in foreign missions. It had organized its own overseas work and supported missionaries abroad with other agencies. The continuing importance of missions to the Canadian church was evidenced after its 1988 separation from its US counterpart when, together, the two formed World Partners as their joint mission board.

The Evangelical Church in Canada was also born of the revival movement of the mid-18th century and developed from several mergers. Many of the Churches joining in these mergers followed doctrines based in Methodism. By 1946, the principal predecessor of the Evangelical Church in Canada was the Canadian Evangelical United Brethren Church (EUB), which merged with the United Church of Canada in the 1960s. Those congregations of the EUB that did not want to become part of the United Church grouped together to form the Evangelical Church in Canada. The Evangelical Church in Canada emphasized holy living and a desire for further Christian revival. In the United States, some EUB congregations joined with the Methodist Church, while others created the Evangelical Church of North America, to which the Evangelical Missionary Church of Canada retains ties.

Both the Evangelical Church in Canada and the Missionary Church of Canada were extensively involved in missionary work in other countries before their merger. When the Missionary Church of Canada separated from its counterpart in the United States, the two churches formed World Partners to continue their missionary work together, and when the Evangelical and Missionary Churches merged, the new Evangelical Missionary Church of Canada agreed to use World Partners for its missionary work. A few years later, in 1998, the Church formed its own board for missionary work, World Partners Canada. The Evangelical Church in Canada had participated in missionary works in Germany, Japan, Bolivia and Brazil and had provided missionary support to international agencies, including World Gospel Mission and Wycliffe Bible Translators. In 1993, the Evangelical Church in Canada was represented in 16 countries by more than 60 missionaries. With the merger of the Evangelical Church in Canada and the Missionary Church of Canada and the acceptance of World Partners as the new Church's official missions board, missionaries sent out by the former Evangelical Church in Canada with other agencies became Missionaries on Loan. The Evangelical Missionary Church of Canada continues to participate in the world community of Missionary Churches. It also retains ties with the Evangelical Church of North America.

The Evangelical Missionary Church of Canada professes its belief in the Trinity of Father, Son and Holy Spirit. God created humans, and because of the sins of Adam and Eve, they fell from grace. Free will enables us to be either good or sinful, and with the guidance of the Holy Spirit, we are able to be good. Jesus Christ died and was resurrected to mediate for humans and to ensure the forgiveness of sins. God requires that humans repent by confessing and making reparations so that sins may be forgiven. After the forgiveness of sins, believers are sanctified — filled with the Holy Spirit so that they can live a Spirit-filled life, having conquered sin.

The Church believes that Christ will return for a 1000-year reign during which Satan will be bound and Earthly problems such as poverty and war will cease to exist. On Judgment Day, both the righteous and the wicked will be raised and judged; the righteous will live an eternal life, but the wicked will be cast into hell.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Holy Bible, consisting of 66 books of the Old and New Testaments, given by divine inspiration and inerrant in its original manuscripts.
- Articles of Faith.
- Church Constitution.

Sacraments

In the Evangelical Missionary Church of Canada, sacraments are ordinances appointed by Jesus Christ:

- Baptism by water: Water is the symbol of one's union with Christ in death, burial and resurrection. Baptism is administered to adult believers, preferably by immersion.
- The Lord's Supper: This memorial of Christ's death is a centre of Communion and fellowship and is observed only by believers.

Moral Code

- The Ten Commandments are central to the faith.
- Christian stewardship is emphasized: humans use God's possessions, and a tithe should be given to the Church so that God's work may continue.
- An attitude promoting peace, kindness, godliness, love and joy is encouraged.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is similar to that of other Protestant churches and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (space around the Communion table for clergy). The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross. The Evangelical Missionary Church of Canada has many small congregations that may share church facilities with other denominations or rent meeting space in school buildings or multipurpose structures. Very small congregations may meet in members' homes.

Devotional Practices and Services

- The congregation meets weekly for public worship, teaching of the Word of God, prayer, observance of ordinances and evangelism.

Clergy, Organization and Government

- The Church is both congregational and episcopal in organization and structure.
- Local congregations administer their internal affairs and send delegates to the District and General Assemblies. The Evangelical Missionary Church of Canada organization, which is incorporated nationally, is similar to the Anglican Church in that its constitution defines authorities and responsibilities for each level and Church assets are the property of the corporation.
- The Church has Eastern and Western divisions.
- A Board of Directors is led by a president. The board meets annually.

- The General Assembly, comprising Church board members and officers, delegates from divisions and congregations, and leaders of Church organizations, meets biennially.
- Missionary work is conducted through the church agency, World Partners Canada.
- The R&D Committee oversees relief and development work, which is a part of the Missions Board.
- Ministers serve in leadership capacities. They are ordained when they have completed all study requirements. They may be further commissioned as "evangelist" ministers and missionaries.
- Both men and women may be ordained.

Propagation of the Faith

- Evangelism is conducted through literature (including an online magazine) and community outreach.
- Missions are conducted worldwide.
- The Church conducts relief and development work and is a member of the Foodgrains Bank, as well as World Relief Canada and Children's Homes International.
- The Church participates in programs developed for relief for the poor, disaster relief, community development, resource development and aid for children.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday (regular worship, in public and in private).
- Christmas: 25 December.
- Easter: date determined according to the common practice of Western Christian Churches.
- Other days according to the custom of the congregation.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- Illegal-substance abuse is not condoned.
- Abortion is neither sanctioned nor condoned.
- Prayers should be said for the sick, as God has the power to heal.

DEATH AND BURIAL

- The Church follows standard Christian practices.
- Funeral services, comprising prayer and Scripture readings, hymns, and addresses by the minister and family or friends of the deceased, are conducted in churches. Ministers also preside at burial services.

OTHER

- Church members should give a tithe.
- Oaths to secret societies are not to be made.
- Since a true Christian is honest and leads a righteous life, a judicial oath (swearing on the Bible) should not be necessary.
- The individual may decide whether to participate in military service. The Church respects those who decide to serve and those who are conscientious objectors.
- Divorce is considered contrary to God's will and the purpose of marriage. Divorced and remarried persons may be received by the Church if they are born again in the faith. Ministers are to refrain from performing wedding ceremonies where one or both parties have been divorced, except where divorce is the result of adultery.

SOURCES OF ADDITIONAL INFORMATION

<http://www.emccd.ca> — official website of the Evangelical Missionary Church, Canada East District.

<http://www.emcc.ca/mainpages/canwest.html> — official website of the Evangelical Missionary Church, Canada West District.

<http://www.emcc.ca/index.html> — official website of the Evangelical Missionary Church of Canada.

The Evangelical Missionary Church of Canada
4031 Brentwood Road Northwest
Calgary, AB 2TL 1L1
Phone: (403) 250-2759

Free Methodist Church



DESCRIPTION

The roots of the Free Methodist Church can be found in the Anglican spiritual-awakening movement of 18th-century England. John Wesley, who founded the Methodist movement, was a key player in the spiritual revival. He focussed on preaching to his congregation, but he also felt that the world was a congregation and that a message of hope needed to be spread. In 1860, a group of Methodists in the United States began to spread the word of Wesley's philosophies and the benefits that come from embracing God. This group, the Free Methodists, was led by B. T. Roberts.

Methodism spread rapidly in Canada. By 1880, after two mergers, there were five different branches of the faith: the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, the Bible Christian Church and the Free Methodist Church. The first four merged into one Methodist Church in 1883. In 1925 that Church merged with Congregationalists and most of the Presbyterian congregations to become the United Church of Canada. In 1927, Free Methodist congregations of central and eastern Canada were united by federal charter. In 1959, the corporation merged with the Holiness Movement Church, and in 1990, this alliance was established as the Canadian General Conference of the Free Methodist World Conference. In 1993, two districts in the west, formerly associated with the US Pacific Northwest Conference, merged with the Canadian General Conference.

One major factor in the rapid spread of Methodism was that since teaching the Word of God was done one on one or in small groups, those who sought to understand or embrace Methodism attained a better understanding. This traditional approach to teaching the faith continues today.

Free Methodists believe in the Trinity — three Persons under the Godhead: Father, Son and Holy Spirit. Jesus Christ died and then was resurrected from the dead; he ascended into heaven, where he mediates on behalf of humans. In the Wesleyan tradition, the mission of the Free Methodists is to conduct evangelism and find new believers and then to educate them in the knowledge of God. Free Methodists should live their lives theologically and celebrate God's power, which made things the way they are. People can become members after they go through Christian baptism and confess to feeling they have been regenerated; as well, they must accept the Articles of Religion, the Covenant and the authority of *The Book of Discipline*. Finally, they must be accepted as members by the church board and declare their membership publicly.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments.
- Historic Apostles' Creed and Nicene Creed.
- Formula of Chalcedon.
- The 39 Articles of Religion of the Church of England.
- The 25 Articles of the Methodist Episcopal Church of 1784.
- *The Manual of the Free Methodist Church in Canada*.

Sacraments

- Baptism: Infant baptism is preferred, as the Church teaches that in baptism, God imparts his divine grace to the receiver; thus, the personal faith that could come only in adolescence or adulthood is unnecessary for this sacrament. For new members who come to the Church from traditions that practise only adult baptism (stressing personal volition and faith as a prerequisite), the Church offers an alternative of infant "dedication" in which the minister prays that God will bring the infant to personal faith.
- The Lord's Supper: This takes place monthly (or more often in some congregations).

Moral Code

- The Ten Commandments and the teachings of Jesus Christ are central to the faith.
- The Free Methodists emphasize seven core values. These are personal values, Church values, team values, “connectionalism”, integrity, learning and growth:
 - Personal values include the understanding that all humans are created by God and have an inherent value, that humans need to know Jesus Christ, and that all have unique gifts to share with the Church.
 - Church values focus on the Christian community and its importance in humans lives. Believers develop within the community, and it is their responsibility to serve and worship God.
 - Team values include the recognition that each individual’s gift strengthens the Christian community.
 - Connectionalism defines the state wherein Free Methodists share a common theology and are connected to other Christian Churches through the common goal of spreading the Word of God.
 - Integrity is a guiding force in living and in managing life and relationships.
 - Ongoing learning increases the development of skills and creativity; it also increases faithfulness to God.
 - Personal growth and growth of the Church are both important.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is similar to that of other Protestant churches and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (space around the Communion table for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- Worship takes place at weekly church meetings, where there is a sermon, songs and prayer.
- The reading of Scriptures is an act of worship.
- Prayer may include a balance of adoration, confession, thanksgiving and supplication (making requests), as these are all recognized ways of approaching God.

Clergy, Organization and Government

- Four Canadian Annual Conferences form the Canadian General Conference, which provides a headquarters in one central location for the denomination ministry.
- The executive includes two superintendents, two directors, and a bishop, who heads the Church. The General Conference elects the bishop.
- Ordained ministers lead congregations.
- Congregations are found from Quebec west to British Columbia.

Propagation of the Faith

- Evangelism is carried out by members, who discuss their faith with potential newcomers and encourage the newcomers to open their minds to the faith.
- The Canadian Church maintains missionaries abroad in participation with Free Methodist World Missions (USA).
- Church planting also spreads the faith.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

Free Methodists observe standard Christian holidays:

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas): begins four Sundays before Christmas Day.
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Baptism of the Lord: third Sunday after Christmas.

- Transfiguration of the Lord.
- Ash Wednesday (beginning of Lent)
- Lent (period of fasting): 40 weekdays.
- Palm Sunday (Jesus enters Jerusalem): Sunday before Easter.
- Maundy Thursday (the Last Supper).
- Good Friday (Jesus' crucifixion).
- Easter Vigil, or the first service of Easter.
- Easter Sunday (Jesus' resurrection): first Sunday of the first full moon after the vernal equinox.
- Ascension Thursday (Jesus' ascension).
- Pentecost (birth of the Christian Church).
- Holy Trinity Sunday.
- All Saints' Day: 1 November.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.
- Individuals may fast during Lent.

MEDICAL AND HEALTH REQUIREMENTS

- None published.

DEATH AND BURIAL

- The Church follows common practices for Christian funerals and burials.
- Funeral services in church comprise prayer, scriptural readings, hymns and a sermon. Ministers also officiate at burial services.

SOURCES OF ADDITIONAL INFORMATION

<http://www.fmc-canada.org/> — official website of the Free Methodist Church in Canada.

The Free Methodist Church in Canada
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Mississauga, ON L4Z 1S2
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Hinduism

DESCRIPTION

A religion that originated and developed in India over the last 3000–3500 years, Hinduism is today practised by the majority in India. It is the third largest world religion after Christianity and Islam. Because of Indian migration, it is practised around the world.

Hinduism incorporates a wide variety of religious beliefs and modes of worship. It is notable for its tendency over the thousands of years of its development to adapt to the influences of other religions, to the point that it is now distinguished more by the commonality of the behaviour and life patterns of its followers than by standardization of belief and practice.

Hindus worship or respect a wide variety of gods, though many consider the religion monotheistic in the sense that the One God manifests himself–herself in many different forms. A few of these manifestations are worshipped by a majority of Hindus: Shiva, the god of creation and destruction; Kali, the mother–goddess and

consort of Shiva [in some personas she is known as the mother–goddess Devi, or simply as the Goddess, and is also seen as a destroyer]; Vishnu, the preserver of the universe; and Rama and Krishna, two of the more important human forms taken by Vishnu. For some schools of Hinduism, supreme above all the gods, or above the various forms of God, is Brahma, or Brahman, the spiritual source of the universe. The concept of Brahma ranges from that of Creator and Supreme Entity to whom all souls return to that of a more personal god. In one concept of a triune God, Brahma is the Creator, Vishnu is the Preserver, and Shiva is the Destroyer.

Although Hinduism offers great diversity of doctrine, the most commonly accepted beliefs of Hindus may be summarized as follows:

- The Vedas (Scriptures) are the divine word of the gods.
- There is one Supreme Being above all, the Source and Creator of the universe.
- The universe follows an endless cycle of creation, destruction and re-creation.
- There is a law of cause and effect, called karma: everyone creates his or her own destiny.
- The soul reincarnates until all of its karmas have been resolved and it returns to unity with the Creator.
- The acts of worship, ritual and sacrifice create a unity with the gods.
- Individuals must perform their duties to God, parents and family, gurus (teachers) and society.
- No single religion offers the only way to salvation. All are equal as paths to oneness with the Supreme Being.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Vedas (*veda* means “knowledge”) are considered the authoritative scriptural documents of the Hindu faith. The Vedas are believed to be the word of the gods, given to humanity. Accordingly, they are sacred, and not a word may be changed. Unknown in their detail to most Hindus, they consist of the following:
 - Rig-Veda (“Wisdom of the Verses”), composed in the ancient Sanskrit language, probably dating back to 1300–1200 BCE. It comprises 1028 hymns to numerous gods.
 - Yajur-Veda (“Wisdom of the Sacrificial Formulas”), a textbook about sacrifices.
 - Sama-Veda (“Wisdom of the Chants”), a book of hymns.
 - Atharva-Veda (“Wisdom of the Atharvan Priests”), a book of magic spells.
 - Brahmanas, explaining duties of priests.
 - Upanishads, meditations on the meaning of the universe.
- The Smriti is a practical compendium of Hindu beliefs and practices. Though handed down over millennia and considered Hindu Scripture, it is believed to be the work of human authors and is subject to change and interpretation. It comprises epics and stories of the gods and of the

creation of the universe, though these tales and expositions incorporate thousands of years of wisdom about religion, rituals, law, philosophy, literature and politics:

- Mahabharata, an epic tale of war between the gods.
- Ramayana, the epic story of the god Rama and his quest to recover his wife, Sita, from the demon Ravana.
- Puranas, which expand on the epics; the worship of various gods; the creation, destruction and re-creation of the universe; and philosophy and other subjects.

Sacraments (*Samskara*)

- The *samskara* are personal sacramental rites traditionally part of the everyday life of a Hindu. They are intended to purify individuals so that they may embark on the next stage of life free from sin. In modern practice, they are limited to the major events of life:
 - Naming of the child: This ceremony, performed by a priest, may be done 10 or 11 days after birth, though some families defer it.
 - *Upanayana*: These rites of initiation, usually celebrated for boys only, observe the beginning of adulthood, usually between the ages of 8 and 12.
 - *Vivaha*: Wedding celebrations in Hindu tradition are elaborate events involving

considerable preparation. The ceremony and the celebrations may last up to three days. Marriage is a match between families, as well as between bride and groom.

- *Antyes ti*: These are funeral rites. Cremation is the traditional form of funeral.
- *Tarpan*: In the two-week period preceding the Navarathri festival, men honour their deceased ancestors with offerings of water with sesame seeds.

Moral Code

- Service to God.
- Service to humanity without expectation of return.
- Reverence for elders and teachers.
- Nonviolence, truthfulness and respect.
- Knowledge of and obedience to the Scriptures.
- Protection of the Earth.
- Purity in diet.
- Moderation and simplicity.
- Universality and peace.
- Transmission of scriptural teaching.
- Patience, firmness and stability.
- Forgiveness.
- Self-control and contentment.
- Honesty and selflessness.
- Cleanliness and purity.
- Control over senses and sexual energy.
- Material and spiritual knowledge or study.
- Truth.

Houses of Worship

- Hindus maintain one or more shrines in their homes as the focus of worship.
- The temple is the centre of the religious, social and cultural life of Hindus.
- The architecture of temples follows pattern set out in ancient texts, the *shastras*, compiled by Brahmin priests. The form is meant to be an architectural representation of the universe, based on a grid of 64 by 81 squares.
- The principal shrine faces the rising sun. Movement toward the shrine is through a series of increasingly sacred spaces.
- The principal elements of the structure are an entrance, usually with a large porch; one or

more attached or detached halls; the *garbagriha*, or inner sanctum; and a tower above the *garbagriha*.

- Men and women worship equally in the temple, but they are usually seated in separate areas.

Devotional Practices and Services

- *Puja*, or worship, can take place daily or at any time and may occur outwardly, in public prayer and devotions, or inwardly, in meditation.
- Hindus offer devotional prayers daily in the morning and evening, sometimes including ritual bathing, meditation and offerings.
- Hindus make up to five daily offerings or sacrifices: an offering of food, taken from the meal, to the gods; an offering of water mixed with sesame seeds, to the spirits of ancestors or other deceased; a simple offering, to all beings; an offering of hospitality, to anyone or to all; and a recitation from the Veda.
- Worship in a temple is practised regularly. Temples may be open for worship daily, though in Canada regular services are commonly held on Saturdays or Sundays.
- Worship of images, icons and statues of the gods is a feature of both home and temple devotions. The deity is considered present in the image and is an honoured guest.
- Various ritual accessories are used in the daily worship. The principal items are a picture or symbol of the chosen deity, an *asana* (seat), *padya* (water for washing feet), *arghya* (rice, flowers, sandalwood paste, etc), *achamana* (sipping water), *madhuparka* (honey, ghee, milk, curd), *vasana* (clothes), *abharana* (gems), *gandha* (perfume and sandalwood), *pushpa* (flowers), *dhupa* (incense stick) and *dipa* (flame). Hindus who do not live in private homes require a personal place for private worship and meditation.

Clergy, Organization and Government

- Hindu priests are traditionally members of the Brahmin caste. However, the caste system was outlawed in India in 1949, and recent court decisions there have confirmed that members of any caste who have received the appropriate training are entitled to be priests.
- The Hindu religion is not based in a single, unified Church structure. It has no head and no leadership hierarchy. In Canada, temples are usually organized as corporations owned by

congregations. Temples manage their own affairs. Priests (pundits) are professional holy men trained and employed by the temples to lead services and rites, including weddings and funerals.

- Priests are trained according to various traditions at Hindu institutions in India.

Propagation of the Faith

- Though Hindus do not proselytize, some aspects of the religion have reached the popular consciousness in the West and some Hindu holy men have achieved a personal popularity and following through their teachings. This has led to the rise of new religions and sects related to Hinduism, all following some aspects of the faith. These include Krishna Consciousness and certain New Age cults and beliefs.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates of Hindu festivals vary according to local practice. The following calendar is a partial, representative list only. Dates should be confirmed with local temples. Many festivals are particular to regions of India and other countries with large Hindu populations and may be celebrated in Canada, depending on the origins of members of a congregation.

Festival	Month
Pongal	January
Shivaratri	January or February
Sri Maha Shivratri	January or February
Holi	February or March
Sri Rama Navami	March or April
Raksha Bandham	July or August
Onam Festival	August or September
Gokula Ashtami and Sri Krishna Jayanthi	August or September
Ganesh Chaturthi	August or September
Navarathri	September or October
Dussera/Vijaya Dashami	September or October
Diwali	November

DRESS REQUIREMENTS

- There are no dress rules, though dress is usually modest.
- People must remove their shoes when entering a temple. A head covering is not required.
- Women especially, but some men also, may wear a dot (*Tilak*) of turmeric powder or other coloured substance on the forehead as a religious symbol, sometimes said to represent a third, introspective eye.

DIETARY REQUIREMENTS

- Hindus avoid eating beef, as cattle are considered sacred.
- Some Hindus practise vegetarianism. It is not a universal practice. Those who do practise it do not eat meat, fish, eggs or products made from these foods. Vegetarian and nonvegetarian foods must not be cooked together. Some vegetarians will eat only uncooked fruit and vegetables.
- Nonvegetarian Hindus normally do not eat beef, pork and, in some cases, eggs or egg products. These foods must not be cooked with acceptable foods.
- Fasting is commonly practised on new-moon days and during certain religious festivals. A fast may be total abstinence for a certain period, up to 24 hours, or an abstinence from solid foods only.
- Fasting is not a universal practice but is considered a sign of devotion, a sacrifice and a way to enhance meditation.

MEDICAL AND HEALTH REQUIREMENTS

- There are no universal practices.
- Autopsies are avoided when possible, to permit immediate cremation.

DEATH AND CREMATION

- Hindus prefer to die at home, preferably on the floor of the lowest level, to be as close to the Earth as possible.
- Signs of personal attachments, such as wedding jewellery or insignia, should remain on the body until just before death and then be removed to permit a free journey to the next stage of existence.
- The family washes the body and arranges immediately for cremation.
- Embalming and beautifying the body with makeup are forbidden.
- Deceased Hindus are normally cremated on the day of death. Ashes are scattered on water. Burial is preferred for infants under two years of age.
- Bereaved men dress in white for two weeks and allow their hair and beards to grow.
- Vegetarian food is often preferred during the period of mourning.
- The *Sraddha* ceremony to honour the deceased is held between the 11th and 31st day after death. Parents, grandparents and great-grandparents of the deceased are also honoured in the ceremony. The ceremony is intended to help in the transition of the soul to the next incarnation. The ceremony may be repeated once a year.

SOURCES OF ADDITIONAL INFORMATION

There is no national Hindu religious organization in Canada. However, the following are helpful sources of information on Hinduism:

<http://www.hindulinks.org> — website with a list of Hindu temples in Canada.

<http://hds.homestead.com/files/Hindutemples.html> — website of the Hindu Devotional Society of Montreal, another source of temple addresses.

<http://www.hindu.org/> — Hindu resources online.

<http://www.hindunet.org/> — Hindu resources online.

Canadian Council of Hindus
124 Placentia Boulevard
Agincourt, ON M1S 4C5
Phone: (905) 471-5026

Hutterian Brotherhood

DESCRIPTION

In 1889, Hutterites who had earlier fled Russia to the United States immigrated to Manitoba. The Hutterian Brotherhood, named after its first leader, Jakob Hutter, a Swiss leader of the Protestant Reformation, shared the early history of its origins with that of the Mennonites. Both were founded as Protestant sects in the 16th-century Anabaptist movement of Switzerland. Like the Mennonites, the Hutterian Brotherhood can be regarded as a "Peace Church," believing there is a biblical prohibition against taking up arms against others. Their refusal to do military service caused them to flee military conscription in Switzerland, Moravia, Hungary, Romania and Ukraine before moving to the United States and Canada, where they practise communal farming.

Although the US government promised the Hutterites exemption from military service, some community elders believed Canada's commitment to be more reliable and an offer of free land in Manitoba and Saskatchewan more appealing. In August 1889, the Government of Canada unconditionally exempted the Hutterites from military service. The exemption extended to those who might immigrate in later years and was procurable upon production of a certificate of membership from the proper authorities in Hutterite communities. Most of the Hutterites immigrated to Canada during and after World War I, in reaction to perceived persecution in the United States for their pacifism. By the end of the war, all but three of the American Hutterite *Bruderhofs* or farming communities had come to Canada. The move was not the end of their difficulties, as Hutterite colonies encountered provincial restrictions on sizes and locations of communal farms, severely inhibiting a colony's ability to grow. Federal legislative and constitutional change has eliminated such obstacles.

The Hutterites believe that salvation lies in the practice of communal living. In Canada and the United States, farms and everything on them are owned communally.

Hutterites are Anabaptists ("rebaptisers"). This Swiss Protestant Reformation doctrine teaches that the baptism of infants, in contrast to that of adults, is not supported in the Bible; that the Bible requires separation of Church and state; that Christians should not bear the sword; and that the Lord's Supper is symbolic of the suffering of Jesus Christ and should be taken in remembrance of Him. They believe that Jesus taught humanity to live communally, to share everything, and to own everything, including bank accounts, in common.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Bible.

Sacraments

- Baptism, practised by sprinkling water, is for believers between the ages of 20 and 25 who have received 5–10 years of religious instruction in Sunday School and church.
- The Lord's Supper is celebrated.

Moral Code

- Hutterites follow a strict moral code based on the Ten Commandments and a literal interpretation of the teachings of Jesus Christ.
- Pacifism is a core teaching of the faith.

Houses of Worship

- Houses of worship are normally communal buildings that also serve as schools.

Devotional Practices and Services

- Sunday morning services, the *Lehr* ("teaching"), 1–1.5 hours long, are held every week.

- The Sunday service begins with a song, followed by the *Vorred* ("first teaching"), a short prayer, and the *Lehr* (the main teaching). The service ends with a final song.
- Hutterites attend a half-hour service daily, usually before supper.
- The evening service, or *Gebet* ("prayer"), begins with a song, followed by a prayer and short sermon by the minister.

Clergy, Organization and Government

- The Hutterian Brotherhood is an incorporated Church. At the senior level it comprises Conferences whose members are elected elders from each colony.
- Hutterites are generally divided into three communal groups: the *Lehrerleut* and the *Dariusleut*, mainly located in Saskatchewan, Alberta, British Columbia, Montana and the State of Washington; and the *Schmiederleut*, mainly located in Manitoba, North Dakota, South Dakota and Minnesota. The *Schmiederleut* are subdivided into the Hutterian brethren and the Committee Hutterites. Differences arose in the 20th century, some recently; these are largely differences in administrative, education and dress policies and not in fundamental doctrine. A fourth group, the *Arnoldleut* of New York, now known as the *Bruderhof*, was excommunicated in 1990 on doctrinal issues.

- Hutterite colonies, usually supporting 60–160 people, are independent corporations. Most are farms, though some colonies have begun light manufacturing industries in response to low prices for agricultural commodities and high start-up costs for farms.
- Ministers appointed by the community lead colonies. They have no formal education for the role of minister. Their duties include preaching; performing weddings, baptisms and funerals; disciplining members; and serving as chief executive officers and administrators of the colony.
- An advisory board of elders who act as directors and trustees of the Church corporation assist the minister. Members include the farm manager and two or three witness brothers, or deacons, who are elected for life.
- All the male brothers or baptized men of the community vote on major decisions in the community.
- Women serve as cooks, teachers, gardeners, tailors and secretaries.

Propagation of the Faith

- Hutterites once lived in a closed society, but life in North America has tended to change their worldviews. They are growing more open to the concept of evangelism and have undertaken missions in Africa.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday (day of rest and of principal worship services).
- Daily worship services of short duration.
- Christmas: 25 December.
- Easter.
- Ascension of the Lord: 40 days after Easter.

Special Observances

- Baptism, usually of believers between the ages of 20 and 25, is a major religious event for the colony, as well as for the members being baptized.
- Weddings are also significant religious events. Members do not marry until they are baptized. Men seek permission from elders to marry. The wife moves to her husband's colony after the wedding.

DRESS REQUIREMENTS

- Hutterites wear distinctive, traditional dress that emphasizes modesty. Schmiederleut men wear black clothes, hats and suspenders. Married men have beards. Women wear kerchiefs and below-the-knee to ankle-length gathered skirts. Younger women wear more brightly coloured clothing. In the Dariusleut and Lehrerleut colonies, the dress code may be more pronounced.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- None published.
- Hutterites will use health services outside the colony.
- Smoking is not permitted in colonies.
- Moderate use of wine is permitted.

DEATH AND BURIAL

- Hutterites normally live and die within their colonies.
- Funeral services are conducted by the colonies and usually attended by members of several colonies.
- Burial is in colony cemeteries.

OTHER

- Hutterites speak a German dialect, which is taught in the home and in communal schools. They also speak English.
- German is the language of business and social life in the colony.
- Adults who stray from a righteous path may be ostracized and shunned by the commune for failure to repent.

SOURCES OF ADDITIONAL INFORMATION

Hutterites do not have a national church organization. Further information about this religion may be obtained from the following:

<http://www.hutterites.org/religion.htm> — website of the Hutterian Brotherhood, prepared by the students and teachers of the Decker Colony School, of the Schmiederleut Branch, near Shoal Lake, Manitoba.

Islam



DESCRIPTION

The Prophet Muhammed, born in Mecca, in what we now know as Saudi Arabia in about 570 CE, received the Book of Allah, the Qur'an, through divine revelation beginning in 610 CE. Over a period of 23 years, the Qur'an was completed and defined the faith of Islam, which is today one of the major religions of the world. Muhammed died in 632 CE.

Islam is a monotheistic religion, proclaiming that there is but one God, Allah. The name Islam means peace, purity and obedience or submission to Allah. A Muslim is a person who has submitted to Allah. The core articles of the Islamic faith define the Islamic way of life: There is One God, Allah, who created the Earth and all life on it. He is the God of all humanity and a Being having no equal. Muslims believe in the Angels, who are spiritual beings with distinct assignments such as the Arch Angel Gabriel who carries the messages of Allah to the Prophets. The word of Allah was revealed through the divine scriptures given to the Prophets. Muslims believe in the prophethood of all Prophets, including Adam, Noah, Abraham, Moses, Jesus and Muhammed who is the final Prophet. The Prophets were chosen by Allah to give His divine revelations to humanity. There will be a final Day of Judgement, when all humanity will be resurrected and judged on the basis of their good and evil deeds. Allah will reward the just with afterlife in Paradise and punish the evil with the eternal fires of Hell. Only Allah knows when the day of Judgement will arrive. While humanity is blessed with free will, having the power to choose good or evil, salvation is found only through submission to the will of Allah.

Muslims demonstrate their faith by worshiping Allah, by following His laws and by living a life of work and prayer. There is a call to prayer five times daily, and Muslims will frequently speak the name of Allah when expressing gratitude or asking for guidance.

Muslims believe that humans are born free of sin but must observe Allah's guidance to be a good Muslims and live a life free of sin. Islam teaches that in the hierarchy of all the beings created by Allah, humans hold an especially high place because of the ability to reason and express spirituality. Muslims are subject to Islamic law, which is given by Allah and defines what is Halal (acceptable), Haram (prohibited), *Makruh* (bad/doubtful), Mubah (optional or without restriction) and Mustahab (encouraged but not imposed). These laws guide the way of Islamic life.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Qur'an: The Book of Allah, given to the Prophet Muhammed. The Qur'an is recognized by Islamic and non-Islamic scholars to be essentially unchanged since first written. Muslims consider it infallible. The Qur'an is Allah's words and message.
- Hadith (or Sunnah): the revelation of the message of Allah through the Prophets' words, actions and confirmation. Hadith was transmitted orally by early generations and documented in books later. Scholars classify Hadith in different levels based on its authenticity, depending on the chain of reports from the early oral version to its publication in books:
 - Sahih (attested)
 - Hasan (good)
 - Da'eef (weak)
 - Maudoo (fabricated)

Rituals

- A Muslim's duties are described in the Five Pillars of Islam:
 - Declaration of Faith: A Muslim must declare faith in Allah, worship only Allah as God, and agree that Muhammad is his Messenger and Prophet.
 - Prayers: A Muslim must fulfill his or her duty to Allah by praying to Allah five times daily, as this strengthens faith and brings a person closer to Allah. This should be done while facing toward Mecca.
 - Fasting: A Muslim must fast during the Holy Month of Ramadan from dawn to dusk. Between sunrise and sunset, all food, drink, sexual activity and improper actions are prohibited.
 - *Zakaab* (or *Zakat*): A Muslim must contribute 2.5% of his or her annual savings to charity. This money is then used to alleviate poverty. A more stringent view of this obligation sees Muslims who hold a Nisab (minimum savings) giving the value of 2.5% of all holdings minus what they require for personal use each year.
 - *Hajj*, or Pilgrimage to Mecca: A Muslim must make a mandatory pilgrimage to the Holy City of Mecca once in his or her lifetime, except in cases where the individual's physical, mental or financial health prevents the journey.

- Before praying, a Muslim must perform the *wudu* (washing the generally exposed parts of the body — face, hands, arms up to the elbows, and feet up to the ankles). The hair is rinsed with wet fingers. If the worshipper is in a state of “grave impurity,” he or she must first perform the *Ghusl*, a ritual bath intended to wash away all impurity.

Moral Code

- Islamic Law defines what is *Halal*, or permitted by God, and *Haram*, which is prohibited by God, as well as defining what is *Makruh*, which is detestable but not as bad as *Haram*, *Mubab*, which is optional and, finally *Mustahab*, which is encouraged but not imposed.
- The Islamic moral code is defined by what is *Halal* and *Haram*.
- Killing, stealing, adultery or sex outside marriage, gambling, wasteful consumption, bribery, spreading gossip, pornography, prostitution and consuming intoxicants are all considered *Haram*.
- Muslims do not endorse or participate in forms of entertainment that promote what is considered *Haram*.

Houses of Worship

- The Mosque (or Masjid) is the Islamic house of worship. The Mosque is distinguished by its large, open space in the interior, by a minaret or tower from which the faithful are called to worship, and often by a dome-shaped roof. Inside the Mosque, the imam conducts the service from the *Mihrab*, a semi-circular structure or alcove that looks in the direction of Mecca. There is a *mimbar*, a seat or pulpit from which sermons are delivered at the right of the *Mihrab* atop of a set of steps. The *mimbar* is mostly used for Friday noon prayer sermons, or at special events such as Eid prayers, twice a year. The floor of the Mosque, where the congregation gathers to worship, is covered in carpets. There are no seats or pews.
- The mosque is more than a house of worship. It is also a social, educational and political institution. It is controlled and managed by the congregation.
- Muslim workers who cannot get to a mosque for prayer may want the use of a clean, carpeted room for prayer at appropriate times. It is helpful to the faithful at prayer if the direction of Mecca is indicated and a copy of the Qur'an is available.

- Although other mosques preceded it, the Dome of the Rock in Jerusalem is the oldest surviving one. It was built in the late 7th Century, and is the location from which Muhammed is believed to have ascended to Heaven.

Devotional Practices and Services

- Muslims must practise individual worship as well as congregational worship.
- Prayers must be made to Allah five times daily: at dawn, at noon, in the mid-afternoon, at sunset and in the evening. Prayer times are specific and can be determined by contacting the local Islamic community.
- Called to prayer by a muezzin, Muslims gather at the mosque at noon on Friday, which is the holy day, to pray as a congregation.
- Muslims may work on Friday, providing they are able to attend the congregational prayer at the mosque.
- The sermon, given by an imam, who is also called *Khateeb*, precedes the congregational prayer.

Clergy, Organization and Government

- There are two main denominations of Islam, Sunni and Shi'a.
- The Shi'a School of Islam places a greater emphasis on the need for a spiritual leader and authoritative powers. Shiites follow a line of religious leadership, the Imams, descended from Ali, cousin of Muhammed. They believe that Ali's succession itself resulted from specific appointment by Muhammed who acted under divine guidance, and that twelve successive Imams came to the appointment through divine intervention. The most practicing among Shiites believe that only seven Imams succeeded Muhammed. The last Imam, Muhammad al-Muntazar, disappeared in the 9th Century. Subsequent leaders, the mujtahids, have been able to interpret Islamic law and doctrine under the inspiration of the last Imam until he returns at the end of the time to teach and lead humanity to Allah's truth. Consequently, religious leaders in the Shi'a School exercise great authority in guiding religious practice and interpreting doctrine and dogma. Shiite leaders promote a fundamental interpretation of the Qur'an and strict adherence to its teachings.

- The Sunni school of Islam does not require as rigid a structure in its religious leadership. Sunnis, the majority of Muslims in the world (possibly 90 percent of Islam's adherents), consider themselves the "orthodox" faithful of Islam. In Sunni practice, leadership is a temporal matter, not a divine ordinance. They believe that succession from the Prophet Mohammed is a political matter, to be determined by consensus or election rather than by inheritance through the line of family and tribal successors of the Prophet Mohammed.
- Mosques are nondenominational. All Muslims, whether Sunni, Shiite or other denomination, are welcome to worship at any mosque.
- Mosques employ imams to lead congregations in prayer. The term *imam* in this sense means "religious leader," or Muslim cleric, and should not be confused with the 12 imams who succeeded the Prophet Mohammed. Traditionally, imams are community leaders, as well as religious leaders and spiritual counsellors.
- A mosque may have one or several imams, depending on its size.

Propagation of the Faith

- Muslims believe that all humans are born Muslim, so anyone can convert to Islam.

MAJOR CELEBRATIONS AND OBSERVANCES

Muslims follow a lunar calendar to determine the dates of holy days. The calendar begins in the year 622 CE, the year Muhammed fled persecution in Mecca for the city of Yathrib, now Medina. The date marks the beginning of the Islamic faith and the development of the first congregation at Medina. Dates of holy days will vary annually in the Gregorian calendar

Days of Regular Observance

- Daily: Prayer is obligatory five times daily: at dawn, at noon, in the mid-afternoon, at sunset and in the evening. Prayer times vary daily, depending on the time of sunrise and sunset. Proper times may be determined by contacting the local Imam or Islamic organization.
- Friday: A congregation gathers for obligatory prayers at the mosque at noon on Friday, the holy day. Muslims may work on Friday, providing they can attend prayer services.

- Ramadan: During the month of Ramadan, the ninth month of the Islamic calendar, Muslims fast from before sunrise until after sunset.
- Id-al-Fitr: The first day of Shawal, the 10th month of the Islamic calendar, celebrates the end of Ramadan, the month of fasting. On this day, Muslims do not work; instead, they visit the mosque to pray and visit their families.
- Id-al-Adha, the Day of Sacrifice: This celebration takes place on the 10th day of the month of Zul-Hijja, which is the 12th month on the Islamic calendar. Commemorates the intention of the Prophet Abraham to sacrifice his son Ishmael to God, who prevented the sacrifice. (**Note:** Christians and Jews believe it was Abraham's second son, Isaac, who was the intended sacrificial offering. Both Jews and Muslims consider Ishmael to be the patriarch of the Arabs.) This day also marks the end of the Pilgrimage to Mecca, for those who were able to travel there. Muslims do not work on this day, but visit their families and the Mosque.

Special Observances

- Al-Hijral Muharran – Celebration of the first day of the Hijra calendar's first month - Muharram.
- Ashura – Means 10th of Muharram in memory of Husain, grandson of Muhammed. It marks the martyrdom in 680 CE of 70 of the faithful, led by Imam Husain.
- Mawlid-al-Nabi – celebrates the birthday of the Prophet Muhammed in 570 CE. (Some conservative sects of Islam consider the event idolatrous.)

DRESS REQUIREMENTS

- Men and women must dress modestly.
- Men must avoid any clothing that is more appropriate for women. For example, they should not wear silk.
- Women's clothing must be modest and cover the entire body, except the face and hands. This is a practice and form of dress known by the Arabic word *hijab*, which is based in Qur'anic injunctions:
 - *“And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear*

thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands.” (Qur'an 24:30–31)

- *“O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed.”* (Qur'an 33:59)
- At present, the Islamic concept of *hijab* is a loose-fitting, modest dress worn by Muslim women that covers all but the hands, neck and face. The concept is readily adaptable to Western dress, a style worn by many Muslim women in Western countries as well as in some nations where the majority of the population are Muslim. Some women may choose to wear a head covering in the form of a scarf, while others do not. Some Muslim societies require the wearing of a veil, ensuring complete covering of all but the hands and face or in some cases all but the hands and eyes. Examples are the *abaya* of Saudi Arabia and the Persian Gulf region and the black *chador* (*shador*) of Iran. In Afghanistan, some women wear the *burqa*, a loose-fitting garment that covers the entire body from head to foot, including the eyes. Only a cloth grill is permitted over the eyes, to allow vision.
- For both men and women, the Muslim style of dress not only fulfills a religious obligation, but also makes a statement of identity and may be a source of personal pride (confirming one's religious devotion and sense of modesty).
- It is strongly recommended that Muslim men wear a beard with or without a moustache. However, they must keep their beard and mustache neat, clean and cropped.

DIETARY REQUIREMENTS

- Any meat must be *halal* meat, slaughtered following religious guidelines.
- Pork and swine meat and by-products are strictly prohibited.
- Fish and eggs are allowed, but not if they were cooked near non-*halal* food.
- *Halal* birds do not eat meat and are acceptable; all others are *haram* (forbidden by Islamic law).
- Alcohol and drugs are not tolerated.
- Muslims may not have food that is offered in the name of any god but Allah.

- If hospitalized during Ramadan, the patient may wish to fast between sunrise and sunset. Those who are sick or who must follow a prescribed course of medical treatment may be excused from fasting during Ramadan, but the patient's wishes should be followed.

MEDICAL AND HEALTH REQUIREMENTS

- If death is approaching, the patient should recite the Islamic creed, and other Muslims may read verses from the Qur'an.
- In the case of a female patient, only female doctors, nurses and aides should tend to the patient, unless it is an emergency. In an emergency, the order of preference, depending on availability, is (1) a female Muslim doctor, (2) a female non-Muslim doctor, (3) a male Muslim doctor, and, if none of these is available, (4) a male non-Muslim doctor.
- Some may object to an organ transplant, although it is not specifically forbidden in the Qur'an.
- Abortion is tolerated only if the life of the mother is in danger.
- There is no objection to blood transfusion.
- Before childbirth, women may refuse an internal examination.
- Women should be provided with hospital gowns that cover the legs and have long sleeves.
- A Muslim woman may share a room only with another female patient, and polite respect for privacy should be considered when one is entering the room.
- Where medical treatment is required on a specific part of the body, the woman should be permitted to keep the rest of her body covered in the interests of modesty.
- Muslim male babies are usually circumcised, though it is not a religious requirement.

DEATH AND BURIAL

- The eyes of the deceased should be closed, and the mouth should be closed by running a bandage under the chin and tying it on the forehead. Arms and legs should be straightened.

- The body should be washed and shrouded in white cloth. Women may wash women's bodies, and men may wash men's bodies. A husband or wife may wash the spouse's body.
- A funeral is held in the mosque with prayers for the deceased, led by the imam.
- Burial should take place as soon as possible. The body should be buried on its right side, facing Mecca. Those participating fill the grave with soil. Water is sprinkled on top.
- Cremation is forbidden.

OTHER

- The Shari'ah, Islamic Law, is derived from two sources:
 - the Qur'an, and
 - Hadith to provide guidance in all aspects of life including religious, social, economical and political issues.

SOURCES OF ADDITIONAL INFORMATION

<http://www.islam.ca> — Canadian Islamic website providing information and resources.

<http://www.islamcanada.com> — Canadian website providing information about Islam.

Islamic Propagation Centre
PO Box 471 Stn A
Mississauga, ON L5A 2H2
Phone: (416) 824-2381

<http://www.canadianislamiccongress.com> — website of the Canadian Islamic Conference.

The Canadian Islamic Conference
420 Erb Street West
Suite 424
Waterloo, ON N2L 6K6
Phone: (519) 746-1242

<http://www.muslim-canada.org/> — website of the Canadian Society of Muslims.

The Canadian Society of Muslims
PO Box 143 Stn P
Toronto, ON M5S 2S7

Jehovah's Witnesses

DESCRIPTION

The Jehovah's Witness movement began in the early 1870s at a Bible study group in Allegheny, Pennsylvania. The leader of the group was Charles Taze Russell, who in 1879 began publishing a magazine, *Zion's Watch Tower and Herald of Christ's Presence*. By 1880, there were several congregations following Russell's doctrine. Zion's Watch Tower Tract Society was formed in 1881, and in 1884 Russell became president of the incorporated society. The name eventually changed to Watch Tower Tract and Bible Society.

In 1909, the society's headquarters moved to Brooklyn, New York, where it is still located. The movement had spread worldwide by this point. Many sermons and books were published and circulated, and a film documenting the Earth's history since its creation by Jehovah to the present day was made and played extensively.

Russell wrote that 1914 would be the end of an era, the end of gentile days. Not all that he predicted occurred; however, it was a historically significant year nonetheless. Russell died in 1916, and Joseph F. Rutherford took his place and made some changes. He began a new magazine, *The Golden Age* (still in circulation as *Awake!*). He also emphasized door-to-door witnessing. The name Jehovah's Witnesses was officially adopted in 1931. Radio and portable phonograph were two other media through which Jehovah's Witnesses spread sermons to the general population. Meanwhile, Witnesses were being prosecuted for their activities, but they were able to defeat the charges because their civil rights were being violated.

Rutherford died in 1942, and N. H. Knorr took his place. He started a school for missionaries, the Bible School of Gilead, and he expanded the governing body so that administration would be more effective.

Jehovah's Witnesses believe in God but do not believe in the Trinity. Jesus Christ is seen as God's son but as a separate entity, while the Holy Spirit is God's motivating force. They believe that God created the Earth for a reason and that Jehovah's Witnesses are its stewards. Although Jehovah planned for Adam and Eve to be righteous stewards, they sinned and fell from grace, so other humans are also not free of sin. Witnesses believe that human death is the result of Adam's sin. Jesus Christ died and was resurrected so that human sins may be forgiven, as his death was a ransom for humans.

Witnesses believe that death is a state of unconsciousness and that 144,000 Witnesses alone will ascend into heaven. The rest will have eternal life on Earth, and the wicked will be destroyed for good. Hell is the common grave of humanity, and hope for the dead is found in the belief in resurrection, which will happen on Judgment Day.

Jehovah's Witnesses will not swear allegiance to any government or any flag, believing that they owe allegiance to God only. Consequently, they are usually excluded or exempt from military service, depending on national law. In some countries, they are prosecuted for refusing compulsory military service.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments are used.
- *The Watchtower*: This magazine discusses and promotes doctrine, rather than serving as a direct source of doctrine.
- *Awake!*: This magazine is another source of discussion about doctrine.

Sacraments

- Baptism by immersion in water, symbolic of dedication.
- Lord's Evening Meal, celebrated once annually as a memorial of Christ's sacrificial death.

Moral Code

- The Ten Commandments are central to the faith.
- Witnesses must adhere to the moral code as much as possible and lead proper Christian lives.

Houses of Worship

- The Kingdom Hall is the central building where Jehovah's Witnesses, meet to worship.
- Bible studies may also take place at Witnesses' homes.

Devotional Practices and Services

- Weekly meetings are held in each Kingdom Hall to spread and discuss the Word of God; these meetings are open to the public. Meetings include discussion of some current topic of interest, followed by Bible study of a theme or prophecy, which is supplemented by *The Watchtower* reading material.
- Weekly meetings are conducted to teach Witnesses how to spread the Word of Jehovah. These meetings include discussions concerning the state of local recruitment and door-to-door visits.
- Witnesses gather weekly in homes for short Bible studies.

Clergy, Organization and Government

- The governing-body headquarters is in Brooklyn, New York.
- Headquarters sends representatives every year to local branches to discuss work.
- Branch offices have branch committees with three to seven members to oversee work in a district.
- Each branch governs a district, and each district is broken up into circuits. Each circuit has 20 congregations
- Each circuit has two assemblies per year.
- The district overseer visits each circuit in rotation.
- The circuit overseer tries to visit each congregation about twice a year to assist in organization and preaching.
- The local congregation is defined by its attendance at a particular Kingdom Hall, the meeting centre.
- The geographic area around each Kingdom Hall is mapped out into territories, and each Witness is assigned a territory in which to visit householders.
- Each Kingdom Hall has elders who look after particular duties.

- Individual Jehovah's Witnesses have the important role of spreading the word of Jehovah.
- Every year, accomplishments are published in the January edition of *The Watchtower* and in an annual yearbook.

Propagation of the Faith

- Evangelism is most frequently conducted by Witnesses who go door to door, as this is understood to be the most effective way to spread the Word of Jehovah (on a one-to-one basis).
- When at a person's house, a Witness will discuss a local or world issue with the householder and may offer a Scripture reading for the person to consider.
- If the householder shows interest, the Witness will arrange a time to visit again and continue the discussion.
- A free Bible study may be offered.
- Witnesses also take advantage of daily conversation, such as with a neighbour, a co-worker or a stranger on the bus, to spread the Word of Jehovah.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Weekly meeting at Kingdom Hall to discuss the Bible and prophecies in the Bible.
- Weekly meeting to focus on techniques of evangelism.
- Weekly Bible study meetings in individual homes.

Special Observances

- Annual memorial of the death of Christ.

DRESS REQUIREMENTS

- Jehovah's Witnesses are expected to dress modestly.

DIETARY REQUIREMENTS

- May not eat food containing blood or blood products.
- May not smoke.

MEDICAL AND HEALTH REQUIREMENTS

- Blood transfusions: Taking blood into the body is morally wrong and prohibited, as stated in the Bible. This includes any components of blood, such as packed red cells, plasma, white cells and platelets. Jehovah's Witnesses will place their faith in God for healing instead of accepting a blood transfusion. Jehovah's Witnesses can choose whether to accept other products, such as albumin, immunoglobulins and clotting factors.
 - Blood testing is permitted as long as the samples are disposed of.
 - Dialysis is acceptable.
 - Other medical treatment is acceptable.
- Organ transplants: These are generally not permitted because blood passes through organs, and taking in blood is prohibited. Where blood is not involved, such as with corneas, a transplant may be acceptable.

DEATH AND BURIAL

- The dying may appreciate a visit from an elder, although this is not a requirement.
- Last rites are inappropriate.
- Burial is by family decision.

OTHER

- Birthdays and Christmas are not celebrated.
- Jehovah's Witnesses avoid mixing socially with people outside their faith, except for evangelical purposes.

SOURCES OF ADDITIONAL INFORMATION

<http://www.watchtower.org/> — official website of the Jehovah's Witnesses.

The Watchtower Society
Box 4100
Halton Hills, ON L7G 4Y4
Phone: (519) 853-1500

Judaism



[Note: In consideration of the Jewish practice of not writing the name of the Creator, to avoid disrespect, this profile of Judaism will use the spelling "G-d."]

DESCRIPTION

Jews trace the history of their faith back to the beginning of time and the creation of the world and humanity. The Torah, the sacred Scripture of Judaism, begins with the Book of Genesis, telling of G-d's creation of the world and of humanity. Genesis relates the stories of Abraham, Isaac and Jacob, patriarchs of the Israelites [circa 2000–1800 BCE], and Moses [circa 1300 BCE]. Abraham was told by G-d that he would be the father of a great nation. He had two sons. His firstborn was Ishmael, considered in both Jewish and Muslim tradition to

be the patriarch of the Arab people. The second son, Isaac, became the father of the Israelites through his son, Jacob, whose 12 sons were the progenitors of the 12 tribes of Israel. The Torah tells of G-d revealing Himself to Moses and making a covenant to lead His people from Egyptian slavery to the Promised Land, Israel, in return for their obedience to His laws. Those laws, beginning with the Ten Commandments given by G-d to Moses on Mount Sinai, are set out in the Torah, the five books of Moses.

In Judaism, there is no dogma or set of beliefs that everyone must accept. However, there are commonly held beliefs that help define the Jewish faith. In the 12th century, a Jewish scholar named Maimonides (also called Rambam) set out his 13 Principles of Faith, which are still widely accepted by Jews:

1. There is a G-d.
2. There is one G-d.
3. G-d has no physical body.
4. G-d is eternal.
5. Only G-d may be worshipped.
6. G-d communicates with humans through prophecy.
7. Moses was the greatest of the prophets.
8. The Torah came from G-d.
9. The Torah is the authentic word of G-d and may not be changed.
10. G-d is aware of all our deeds.
11. G-d rewards the righteous and punishes the wicked.
12. The Messiah will come.
13. The dead will be resurrected.

[Source: http://www.ucalgary.ca/ffelsegal/J_Transp/J12_13Principles.html —“Basic Elements of Jewish Belief,” University of Calgary.]

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

The body of writings known as the *Tanakh* constitutes the sacred Scripture of the Jewish faith. It corresponds approximately to the Old Testament of the Christian Bible and comprises the following:

- The (written) Torah, which includes the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It tells of the creation of the world and humanity, of G-d’s naming of the tribes of Israel as His chosen people, and His giving to them of the Promised Land in return for their obedience to His moral law. The Torah addresses ethical responsibilities and values, and it outlines rituals and religious paradigms. *Torah* means “teaching” or “law.” Although considered in a strict sense to refer to the first five books of the Bible, the term *Torah* can also refer to the entire body of Jewish Scripture and teachings, including the Talmud, which comprises interpretations of the laws of the Torah. Initially an oral tradition, the Talmud was recorded between the third and sixth centuries CE.

- The Nevim, consisting of the books of the prophets.
- The Ketuvim, comprising Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles, II Chronicles.

Rituals

- Female children are named in special naming ceremonies at the synagogue the first Saturday after their birth.
- Baby boys are circumcised eight days after their birth, to symbolize their commitment to Israel.
- On the 31st day after a baby boy’s birth, Pidyon Ha’Ben, a ceremony of redemption rites, is held.
- On a boy’s 13th birthday, a bar mitzvah is held at the synagogue to mark the boy’s formal admission to the Jewish religious community, when he takes responsibility for his religious obligations. Similarly, in Conservative or Reform Jewish families, a bat mitzvah is held at the synagogue on a girl’s 12th birthday, when she takes responsibility for her religious obligations.
- A Jewish wedding ceremony involves reciting blessings over two goblets of wine, which

represent the change in marital status of the man and the woman. A marriage contract outlining marital responsibilities is written and signed by witnesses, who state that the couple has been married in the Jewish tradition.

Moral Code

- The Ten Commandments as written in the Torah, amplified by the Talmud.

Houses of Worship

- Jews worship in synagogues (from the Greek *synagein*, “to bring together”).
- Architectural styles vary widely, from western European architecture, to Eastern Byzantine style, to modern North American forms of many kinds. Styles may reflect the culture of a congregation’s predominant ethnic group or the influences common to the region and period of construction. The architecture is often easily distinguished from that of Christian churches.
- A synagogue requires an enclosed space to allow a congregation to assemble for prayer and to hear the Torah read.
- The interior requires a place for the *Ark of the Covenant*, which houses the Torah scrolls, and the *bima*, which is the platform the leader of the service stands on to read the Torah.
- In North America, the *bima* and the Ark are often combined, forming one element.
- Seating may be arranged in various ways, though Orthodox synagogues require separate seating for women, either in a gallery or in a section separated from the men’s seating by a barrier.

Devotional Practices and Services

- Daily worship can be offered at home or in a synagogue.
- Daily prayer occurs three times a day: in the morning, in the afternoon, and in the evening.
- During the weekday prayers, Orthodox Jews may wear phylacteries on the forehead and arm. These are small leather cases that carry biblical texts.
- The Jewish Sabbath, or day of worship, begins 18 minutes before sundown on Friday and continues until 42 minutes after sunset on Saturday.
- Respect for the Sabbath requires that Jews do not work, travel by vehicle, turn on the

electricity themselves, handle money, or bathe during the Sabbath.

- During the Sabbath, Jews study and reflect upon the Scriptures.
- At Sabbath meals, special blessings are made and wine and bread are consumed.

Clergy, Organization and Government

In Canada, there are four major divisions of Judaism: Orthodox, Conservative, Reform and Reconstructionist. Following is a brief outline of how each denomination is differentiated.

• Reform Judaism

- Recognizes that the Jewish religion should continue to change, evolve and adapt over the centuries while continually recognizing the history of Judaism, as well as its principles.
- Recognizes the autonomy of the individual, so the individual may decide which specific beliefs and practices to adhere to.
- Is dedicated to improving the world.
- Accepts and encourages pluralism, but remains a part of the world Jewish community.
- May use English prayers instead of Hebrew ones.

- **Conservative Judaism:** The objectives of the United Synagogue of Conservative Judaism are set forth in the preamble to its Constitution as follows: *“The advancement of the cause of Judaism in America and the maintenance of Jewish tradition in its historic continuity; to assert and establish loyalty to the Torah in its historic exposition; to further the observance of Sabbath and the Dietary Laws; to preserve in the Service the reference to Israel’s past and the hopes for her restoration; to maintain the traditional character of the liturgy, with Hebrew as the language of prayer; to foster Jewish religious schools, in the curricula of which the study of the Hebrew language and literature shall be given a prominent place.”*

- In the view of the United Synagogue of Conservative Judaism, the “ideal” Conservative Jew
 - Supports a Conservative synagogue by participating in its activities
 - Studies a minimum of one hour per week

- Uses learned Jewish values to guide behaviour even when doing so conflicts with personal feelings or inclinations
- Increases personal Jewish living out of commitment and as a result of thought, by adding a minimum of three new *mitzvot* a year (mitzvot are the 613 commandments of G-d, as compiled by medieval scholar Maimonides)
- Uses the values of *tikun olam* (the concept of repairing the world through social action) to help in the world's continual repair
- Makes decisions about Jewish behaviour only after considering the effect these decisions will have on *Klal Yisrael* (the unity of the people of Israel)
- Increases ties and connections to Israel
- Studies to increase his or her knowledge of Hebrew.

(Source: http://www.uscj.org/item19_33.html — website of the United Synagogue of Conservative Judaism.)

• Orthodox Judaism

- Biblical and rabbinical teachings apply to everyday life.
- The Sabbath is observed strictly.
- Men and women should dress modestly, covering their heads.
- Only kosher food is eaten.

• Reconstructionist Judaism

- *Judaism* is defined by the Jewish Reconstructionist Federation as the evolving religious civilization of the Jewish people, rather than as a total and immutable revelation of G-d to Moses (the Torah).
- Reconstructionists seek to nurture this evolution to ensure the religion continues as a dynamic tradition in every age.
- The Jewish people includes all Jews, whether by birth or by choice.
- Reconstructionists support open, democratic society and a secular lifestyle as the most effective way to ensure the survival and evolution of Jewish ideals.
- Traditional religious behaviour when not accompanied by the highest ethical standards is viewed as a desecration of Judaism.

- Reconstructionists urge a strong commitment to both tradition and the search for contemporary meaning.
- Reconstructionists regard religious community as having an important role to play in shaping individual patterns of religious observance.

• Rabbinical Structure

- Jewish congregations and institutions are led by a Rabbi (Hebrew for “my master”), whose role has evolved to one similar to that of Christian priests and ministers.
- Congregations call rabbis to be their religious leaders and educators.
- Rabbis meet in Rabbinical Councils to determine matters of religious significance and to take care of internal administration.
- The chief rabbis in Israel, one for the Ashkenazic (European) and one for the Sephardic (Oriental) communities, are regarded by many as the supreme arbiters on matters of faith.

Propagation of the Faith

- Propagation of the Jewish religion has traditionally been based in efforts to help Jews retain their religious beliefs. Synagogues have *shuls*, religious schools where religion, language and culture are taught to children. Members are strongly encouraged to marry within the faith and to raise their children in the faith. The primary role of the religious leader, the rabbi, is that of teacher of the faith. Jews do not normally attempt to bring others into the faith, though non-Jewish spouses are encouraged to convert. Among some Orthodox Jews, however, conversion is not seen as conferring legitimacy as a Jew.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Sabbath: from 18 minutes before sunset on Friday until 42 minutes after sunset on Saturday.
- Rosh Hashanah (Jewish New Year): late September or early October.
- Fast of Gedaliah (commemorates the death of the last governor of Judea in 586 BCE, after the Babylonians burned the first temple).

- Ten Days of Repentance (period of reflection and repentance): the days between Rosh Hashanah and Yom Kippur.
- Yom Kippur (Day of Atonement, during which Jews fast and ask forgiveness from G-d, as well as from other people): from before sunset the day before Yom Kippur until after nightfall on Yom Kippur, the 10th day of Tishri, the first month of the Jewish civil year.
- Sukkoth (Feast of Tabernacles, a harvest festival during which families may have meals in a *sukkot*, a temporary booth or hut decorated with fruit and vegetables; on the first day special prayers are said at the synagogue): nine days, beginning five days after Yom Kippur.
- Hosanna Rabba (congregation members walk around the synagogue seven times and sing prayers for salvation): seventh day of Sukkoth.
- Shemini Atzereth (prayers for rain): eighth day of Sukkoth.
- Simhat Torah (celebration at the end of the year's Torah readings): ninth day of Sukkoth.
- Hanukkah (Feast of Dedication; includes Festival of Lights, for which candles are lit each night and small gifts may be exchanged): eight-day festival in December.
- Asarah B'Tebet (day of fasting to commemorate the Babylonian siege of Jerusalem in 586 BCE).
- Hamishah Asar Bishvat (minor festival, celebrating a new year of trees).
- Fast of Esther: from the morning of the day before Purim until sundown when Purim begins.
- Purim (Feast of Lots, celebrating the rescue of the Jewish empire from destruction; the story of Purim is read in the synagogue): February or March.
- Pesach (Passover, a celebration of the exodus of Hebrews from enslavement in Egypt; see Dietary Requirements section for requirements for the day before Passover).
- Lag B'Omer (festival commemorating the Bar Kochba revolt against Rome; trips may be taken and bonfires built).
- Shavuoth (commemorates the giving of the Ten Commandments to Moses on Mount Sinai; dairy products may be eaten, and the Torah is studied well into the night).
- Shiva Asar B'Tammuz (day of fasting commemorating the Babylonian breach of Jerusalem's walls and the ensuing Jewish exile).

- Tisha B'Av (major fast that commemorates the day the Babylonians destroyed the first temple, in 586 BCE, which is also the same day the second temple was destroyed in 70 BCE).

Special Observances

- Holocaust Memorial Day.
- Israeli Independence Day.
- Jerusalem Liberation Day.

DRESS REQUIREMENTS

- Jewish men may cover their heads with a *kipa*, or yarmulke, a small cap that covers the crown of the head, as a sign of respect for G-d. It is worn during prayer and during meals, and some Jewish men choose to wear it at all times.
- Men may also wear under their everyday clothing a four-cornered garment with fringes at each corner.
- Men may wear side curls of hair and avoid shaving.
- When married, some women may choose to cover their hair with a scarf.
- Both men and women dress modestly.
- Men and women may cover their arms and legs.

DIETARY REQUIREMENTS

*Jewish dietary laws are quite complex. Readers who are involved with the preparation and serving of kosher food and those who have an interest in learning more about this subject are referred to an authoritative source such as *Judaism 101 — Online Encyclopedia of Judaism* (<http://www.jewfaq.org/kasbrut.htm>) or the *Orthodox Union* (<http://www.ou.org>).*

The Fundamental Rules

Observance of Jewish dietary laws (*kasbrut*, or kosher law) is considered a call to holiness, a call to distinguish between good and evil and to make the right choice. Although some of the laws appear to have a basis in hygiene and healthy living, the purpose of many is obscure. Jews see their observance as obedience to G-d's commandment. The details of *kasbrut* are extensive. However, the laws for preparation and serving of kosher foods all derive from a few basic rules:

- Certain animals (camel, pig, hare, shellfish, birds of prey, and others) may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.
- Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.
- All blood must be drained from the meat or broiled out of it before it is eaten.
- Certain parts of permitted animals may not be eaten.
- Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat.)
- Utensils that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food if the contact occurred while the food was hot.
- Grape products made by non-Jews may not be consumed.
- Dietary laws extend to methods of preparation, use of utensils and dishes, and manner of serving.

Fasting

- Yom Kippur is a day of fasting. Eating and drinking are forbidden from sundown to sundown.
- Fasting is practised from dawn to nightfall on six other fast days: the Fast of Gedaliah, the Fast of Tēvet, the Fast of Esther, the Fast of Tammuz, Tisha B'Av, and the Fast of the Firstborn (day before Passover)

MEDICAL AND HEALTH REQUIREMENTS

- If a limb is amputated, it must be buried.
- Jews may object to organ transplants or donations.
- Euthanasia is not permitted.

- Abortion is not permitted unless the life of the mother is threatened. The fetus should be buried.
- Artificial insemination using the husband's sperm is acceptable.
- Sterilization is only acceptable if it alleviates a health risk.
- Birth control is acceptable for medical reasons.
- Male children must be circumcised on the eighth day after birth.
- If death is expected or is imminent, the person should not be left alone. A rabbi should be called to visit and say prayers.

DEATH AND BURIAL

Jews believe that the human being is composed of a body and a soul, and at the time of death, the soul rejoins G-d in heaven and the body should be buried, as it turns to dust and once again becomes part of the Earth. Death and burial practices are designed to honour and dignify the body. Laws of bereavement are observed to help family and friends through the grieving process.

- Burial should take place within 24 hours or as soon as the family can gather.
- The body may not be left unattended from the time of death until burial.
- The body may not be cremated.
- Jews are opposed to autopsies in most cases.
- If a coroner orders an autopsy, the rabbi should be consulted. Organs may not be removed.
- During the period of bereavement, the immediate family observes seven days of mourning (shiva). During this time, the family receives visitors and gifts of food. This is followed by 30 days of social withdrawal and one official year of mourning.
- Remembrance services take place after the death and when the tombstone is unveiled.

SOURCES OF ADDITIONAL INFORMATION

<http://www.bnaibrith.ca> — official website of B'nai Brith Canada, a Jewish organization promoting awareness of Judaism.

<http://www.us-israel.org/index.html> — the Jewish Virtual Library.

<http://www.mk.ca> — official website of the Jewish Community Council of Montreal, which has a guide for kosher foods.

<http://www.kosher.co.il/orgs/canada.htm> — lists contact information for *kasbrut* food authorities in Canada and worldwide.

<http://www.cjc.ca/> — website of the Canadian Jewish Congress; includes links to Canadian Jewish organizations (see site archives).

<http://www.haruth.com/JewsCanada.html> — Jewish Canada website; has links to Jewish synagogues across Canada.

Reform

<http://uahc.org/> — website of the Union of American Hebrew Congregations.

UAHC

633 Third Avenue
New York City, NY 10017-6778
USA
Phone: (212) 650-4000

Conservative

<http://www.uscj.org> — website of the United Synagogue of Conservative Judaism.

USCJ Canadian Region
1000 Finch Avenue West
Suite 508
Toronto, ON M3J 2V5
Phone: (416) 667-1717

Orthodox

For a list of synagogues, call Community and Synagogue Services at 212-613-8226.

<http://www.ou.org> — official website of the Orthodox Union; the Union offers detailed information on kosher foods and is the North American Orthodox Jewish governing body for dietary laws.

<http://www.ou.org/network/synagogues/synagogues.cfm> — website with a list of Canadian Orthodox synagogues.

Reconstructionist

<http://www.jrf.org> — official website of the Jewish Reconstructionist Federation.

<http://www.jrf.org/cong/directory-all.html#Canada> — website with a list of Canadian Reconstructionist congregations.

Jewish Reconstructionist Federation
Beit Devora
7804 Montgomery Avenue
Suite 9
Elkins Park, PA 19027-2649
USA
Phone (215) 782-8500

Lutheran Church



DESCRIPTION

The Lutheran Church began in 1517 under the leadership of Martin Luther, a Catholic priest in Wittenberg, Germany. “The 95 Theses,” in which he set down his points of dissent with the doctrine, rituals and government of the Roman Catholic Church, as well as his Small and Large Catechisms, among other writings, formed the basis for the Lutheran Church’s doctrinal approach to Christianity. Luther’s act of protest against the Roman Catholic Church is generally regarded as the beginning of the Protestant Reformation.

It was Luther’s intention to bring about reform in the Roman Catholic Church, not necessarily to start a new Church. That proved impossible in the tide of popular dissent against Rome that swept through Europe in that period. Initially, at least, Luther remained a Catholic in spirit, if not in doctrinal belief, and the Church he began retains much liturgy in common with the Roman Catholic Church. Lutheran doctrine then, as today, differed in significant ways from Catholic doctrine. The two Churches have explored ways to reach ecumenism for decades, though little formal agreement has been achieved.

Lutherans share with most Christians the belief in the Trinity of Father, Son and Holy Spirit. They also share a belief in the sacraments initiated by Jesus Christ: baptism and Holy Communion. They believe that salvation is obtained through faith in Jesus Christ and not through good works.

There are subdivisions within the Lutheran family in Canada. The largest denomination, comprising 2 percent of the Canadian population, is the Evangelical Lutheran Church in Canada. This section of the document primarily considers the organization and published doctrine of that Church. Other groupings include the Lutheran Church – Canada and the Association of Free Lutheran Congregations of Canada.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments (recognized as the written Word of God).
- Symbolical Books of the Evangelical Lutheran Church (the Lutheran Confessions, also considered the true and unadulterated Word of God).
- Apostle’s Creed, Nicene Creed and Athanasian Creed.
- Small Catechism of Luther.
- Large Catechism of Luther.
- Unaltered Augsburg Confession.
- Apology for the Augsburg Confession.
- Smalcald Articles with the Treatise.
- Formula of Concord.

Sacraments

- Holy Communion: This sacrament is celebrated every Sunday and can be celebrated on special occasions, such as marriages and funerals.
- Baptism: A person can be baptized only once. Christians live and affirm their baptism through daily repentance, receiving forgiveness and renewal in the Holy Spirit. Baptism is a daily dying to sin and rising to newness of life. In the baptismal celebration water is used generously. A variety of modes are used; pouring and immersion are rich symbols of the nature of baptism.
- Though not regarded as sacraments, additional rites practiced include:
 - Private and public confession
 - Confirmation.
 - Marriage.
 - Ordination.
 - Commendation of the Dying.
 - Burial of the Dead.

Moral Code

- Ten Commandments and the teachings of Jesus Christ in the New Testament, particularly His commandment to “love one another.”

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- The worship service has a format similar to those of the Roman Catholic and Anglican Churches: principally, a celebration of the Eucharist, preceded by prayers of introduction, scriptural readings and a sermon.
- Many hymns are traditional; however, modern music is gaining favour in some congregations.
- Prayer is given to celebrate the Word of God.
- Holy Communion is celebrated every Sunday.

Clergy, Organization and Government

- **Evangelical Lutheran Church in Canada**
 - Local congregations are grouped in Conferences.
 - Conferences are grouped in Synods that are organized along regional lines across Canada.
 - Congregations, Conferences and Synods are led by elected councils.
 - Synods meet in the National Church Council.
 - Clergy are bishops, who lead Synods, and pastors who lead congregations.
 - A national bishop is elected by Synods to lead the National Church Council.
- **Lutheran Church – Canada**
 - Local congregations are grouped under one of three regional Conferences.
 - Conferences are grouped under a national Synod.

- Representatives are elected at each level.
- Clergy are pastors and deacons.

- **Association of Free Lutheran Churches of Canada**

- Congregations are independent, maintaining the national association for coordination and information dissemination.
- Clergy are pastors of congregations.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas): begins four Sundays before Christmas Day.
- Christmas Eve and Christmas Day: 24 and 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Baptism of the Lord: third Sunday after Christmas.
- Transfiguration of the Lord.
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting): 40 weekdays.
- Palm Sunday (Jesus enters Jerusalem): Sunday before Easter.
- Holy Thursday (the Last Supper).
- Good Friday (Jesus’ crucifixion).
- Easter Vigil (first service of Easter).
- Easter Sunday (Jesus’ resurrection): first Sunday of the first full moon after the vernal equinox.
- Ascension Thursday (Jesus’ ascension).
- Pentecost (birth of the Christian Church).
- Holy Trinity Sunday.
- All Saints’ Day: 1 November.
- Christ the King (or Reign of Christ).

Special Observances

- Reformation Sunday: 31 October or Sunday preceding that date.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None prescribed.
- Lutherans may choose to observe a fast during the season of Lent.

MEDICAL AND HEALTH REQUIREMENTS

- In cases of illness or confinement, Holy Communion may be provided outside the church. If an ordained person is not available to provide it, trained and designated lay members may do so.
- The decision to donate organs is personal, yet it can be informed by faith.
- The Church has no doctrinal objections to abortion and views the rights of the baptized parents as superseding those of the unbaptized fetus. The fetus is considered the organic beginning of human life. Termination of pregnancy is nevertheless seen as a serious matter, and the Church strongly urges parents considering abortion to consult medical and spiritual counsellors.

DEATH AND BURIAL

- Pastors conduct funeral and burial rites.
- The Evangelical Lutheran Church in Canada has no formally approved teaching document regarding funeral practices, although *Evangelical Lutheran Worship* and the *Lutheran Book of Worship* provides guidance in this matter, in the form of liturgical texts, directions, and "Notes on the Liturgy," found in the Ministers Edition.
- The Church does not allow social or fraternal societies to introduce funeral or burial rites or ceremonies into its liturgy. For example, military honours and fraternal tributes and rites should be kept separate from the funeral and committal services of the Church.

- The casket is always closed for the liturgy, whether it is celebrated in church or in some other setting. The cremated ashes, with suitable adaptations, can be treated the same way when they are present for the liturgy.
- A pall, symbolizing baptism, may be placed over the casket or urn.

OTHER

- In 2001, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada established "full communion" by signing the Waterloo Declaration. By signing this document, the two churches recognized the legitimacy and apostolic authority of each other's bishops and acknowledged the legitimacy of ordination of the pastors and priests of the two Churches. Sharing of the Eucharist had been agreed to in 1989. The two Churches undertook to continue working toward full, visible unity of "the whole Church of God."

SOURCES OF ADDITIONAL INFORMATION

<http://www.lutheranchurch-canada.ca/CTCR/LCC-ELCIC.pdf> — website discussing where Canada's Lutherans stand.

http://www.worship.ca/docs/sp_stmt.html — statement on sacramental practices of the Evangelical Lutheran Church in Canada.

<http://www.elcic.ca/> — website of the Evangelical Lutheran Church in Canada.

Evangelical Lutheran Church in Canada
302-393 Portage Avenue
Winnipeg, MB R3B 3H6
Phone: (204) 984-9150, or toll free
at 1-888-786-6707

<http://www.lutheranchurch-canada.ca/frames1.html>
— website of the Lutheran Church – Canada.

Lutheran Church – Canada
3074 Portage Avenue
Winnipeg, MB R3K 0Y2
Phone: (204) 895-3433, or toll free
at 1-800-588-4226

<http://www.aflc.ca/> — website of the Association
of Free Lutheran Congregations.

Association of Free Lutheran Congregations
Office of the President
Box 161
Outlook, SK S0L 2N0
Phone: (306) 867-8785

Mennonite Church



DESCRIPTION

Members of the Mennonite Church, who believe military service is inconsistent with the teachings of the Gospel and with Christian life, first immigrated to Canada from Pennsylvania during the American War of Independence, fleeing the pressures put on them by both sides to participate actively in the conflict. Though promised full religious toleration including exemption from military service after the war, Mennonites continued to flow into Ontario from the United States in search of cheap, arable land. Upper Canada's Lieutenant Governor granted them exemption from military service as a measure to boost population in the sparsely settled province. This special privilege was maintained through the two World Wars of the 20th century. Further waves of immigration of Mennonites, mainly from Europe, occurred until the mid-20th century.

Members of the Mennonite Church are Anabaptists, adherents of a Protestant Reformation doctrine that began in 16th-century Switzerland. *Anabaptist* means "rebaptizer." Anabaptists rejected the infant baptism practised by the Roman Catholic Church, believing that the sacrament should be reserved for adult believers. They practised rebaptism of adults who had been baptized in childhood. Anabaptism is a Christian belief members of the Mennonite Church share with the Mennonite Brethren, the Brethren in Christ, the Amish and the Hutterites. These Churches and others, such as the Society of Friends (Quakers), that profess pacifism and refuse military service are sometimes known as the Peace Churches.

Anabaptists believe that salvation is gained by faith and conversion through the Holy Spirit, not by sacraments or good works. They reject any doctrinal authority but the Bible and profess their faith through the Apostles' Creed. The Mennonite beliefs are set out in Confessions of Faith. Although various Confessions have been published, they are true to their Anabaptist doctrinal roots: belief in the Trinity of Father, Son and Holy Spirit; belief that infant baptism is not supported in the Bible; belief that the Bible requires separation of Church and state; belief that Christians should not bear the sword; and belief that the Lord's Supper is symbolic of the suffering of Jesus Christ and should be taken in remembrance of Him.

The Mennonites are named for an early Anabaptist leader, Menno Simonsz, who converted in 1536. There are two main Mennonite Churches in Canada, the Mennonite Church Canada and the Mennonite Brethren Church.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Bible, Old and New Testaments.
- Apostles' Creed, sometimes called the Twelve Articles.
- Confession of Faith.

Signs of Faith

In the Mennonite faith, sacraments are called signs, meaning acts of God. These signs are the following:

- Baptism, by pouring or sprinkling of water or by immersion. For those who confess their sins, repent, and accept Jesus Christ as Saviour and Lord. Performed publicly in the midst of the congregation.
- The Lord's Supper, a sign representing Jesus' covenant in delivering humanity from sin. Sometimes called Communion or Eucharist. A celebration commemorating the Last Supper of Christ and His disciples.
- Foot washing of one another as a sign of humility and service, as Jesus did for His disciples (no longer common).

Moral Code

- The Ten Commandments and the teachings of Jesus Christ are the foundation of the moral code.
- Mennonites believe that good stewardship of what God has given is a moral obligation.
- Mennonites believe that peace is the will of God. They refuse to bear arms against others and refuse compulsory military service, except in noncombatant roles if no other option is available. The Church has a strong tradition in Canada and elsewhere of providing civilian alternative service in time of war.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to modern design. Early Canadian houses of worship were meeting houses: simple, rectangular wood structures just large enough for the congregation. Interior layout is similar to that of many western Christian churches and consists of a nave or hall in which the faithful gather for services; a narthex or entrance vestibule; and a chancel occupied by the Communion table, clergy and

choirs. A structure's size reflects the size of the congregation.

Devotional Practices and Services

- Sunday services include sermons, scriptural readings, hymns (either a capella or accompanied by music) and, frequently, the Lord's Supper. Services end with a benediction. Sunday School is usually held concurrently for children.
- Services on religious holidays include special scriptural readings and hymns.

Clergy, Organization and Government

- The Church ordains pastors and deacons. Ordination occurs after formal training and at the call of congregations and concurrence of the Church.
- Elders in the congregation hold positions of administrative or teaching responsibility.
- Congregations are grouped in Conferences.
- The Mennonite Church Canada is organized in a hierarchical structure of representative leadership. Congregations name representatives to a delegate assembly, which in turn elects a moderator and 17 other leaders and managers, including six moderators of area Conferences. The Conferences are Eastern Canada, Manitoba, Saskatchewan, Alberta, the Northwest Territories and British Columbia.

Propagation of the Faith

- Mennonites believe in sharing their faith with others. Their churches are open to anyone who confesses Jesus Christ as Lord and Saviour and wants to live as Jesus taught.
- Under coordination of the Mennonite Central Committee, Mennonite missions are active throughout the world.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Every Sunday (day of rest and worship).
- Season of Advent (four weeks of preparation for Christmas).

- Christmas Day: 25 December.
- Holy Thursday (special celebration of the Last Supper).
- Good Friday.
- Easter.

Special Observances

- Season of Lent, leading up to Easter.
- Peace Sunday: Sunday closest to Remembrance Day, 11 November.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- No specific requirements.
- Mennonites may practise fasting during Lent.

MEDICAL AND HEALTH REQUIREMENTS

- No published statements by the Mennonite Church Canada on health issues of common social concern. Mennonites' views on abortion, euthanasia and organ transplants vary, and individual consultation with pastors and counsellors may be appropriate. The Mennonite Brethren Church has stated its opposition to abortion and euthanasia.
- The Mennonite Brethren Church has stated that the only legitimate sexual relationships are those of heterosexual men and women within the bonds of marriage. The Conference of Mennonites in Canada has urged further dialogue on this issue.

DEATH AND BURIAL

- As Christians, Mennonites believe in the resurrection of the body and everlasting life in heaven. Funeral and burial customs, including memorial services in church and graveside services led by pastors, generally reflect these Christian beliefs.
- The seriously ill and their families may wish to be visited by a pastor.

OTHER

- Mennonites see Church discipline as vital to the well-being of the Church. Errant members who refuse to repent and who reject the admonition of the congregation may be expelled.
- Mennonites will not swear oaths on the Bible in legal or judicial proceedings, believing this to be against the teachings of Jesus, but they will make solemn affirmations.

SOURCES OF ADDITIONAL INFORMATION

<http://www.mennonitecc.ca/> — website of the Mennonite Central Committee.

<http://www.mhsc.ca/> — website of the Mennonite Historical Society of Canada and the Canadian Mennonite Encyclopedia online.

<http://www.mbconf.ca/> — website of the Canadian Conference of Mennonite Brethren Churches.

The Canadian Conference of Mennonite Brethren Churches
3-169 Riverton Avenue
Winnipeg, MB R2L 2E5
Phone: (204) 669-6575

<http://www.mennonitechurch.ca/index.htm> — website of the Mennonite Church Canada.

Mennonite Church Canada
600 Shaftsbury Avenue
Winnipeg, MB R3P 0M4
Phone: (204) 888-6781
Resource Centre: toll free at 1-800-665-1954

Native Spirituality

DESCRIPTION

Unique spiritual belief systems developed among the Aboriginal peoples of North America over a period of thousands of years before the arrival of Europeans, perhaps beginning with, or even preceding, the earliest migrations of First Nations to this continent. This long period of evolution of spiritual beliefs and practices among peoples who were differentiated by many tribal and national cultures naturally lacked uniformity. In Canada today, there are at least 56 distinct native traditions, including that of the Inuit of the North, and there are many more south of the Canada–US border. Each of them developed spiritual belief systems that guided morality and personal relationships with the Creator. With time and the stimulus of trade and defence alliances between tribes and nations, a number of features of the various spiritual belief systems and practices achieved widespread commonality in North America.

With the arrival of Europeans, native North Americans found new ways to define their relationship with God. Today, the majority are Christian. According to the results of Canada's 1991 census, only 10,840 native Canadians claimed to be followers of the traditional beliefs of their people, out of 1,002,945 Canadians of North American Indian, Inuit or Métis ancestry. Yet, First Nation elders, the RCMP and others who have observed the issue closely relate that many more First Nations members are incorporating some traditional beliefs and practices in their religious life or turning entirely to their heritage to express their spiritual needs.

Native spiritual traditions are passed down orally through generations. Although North American Indian traditions vary considerably across the continent, they still have much in common. Central to many cultures is a belief that the Great Spirit created the Earth and its people. Others believe that humans came from a sky-world, that the Earth is the Mother of all life, and that plants and animals have spirits that must be respected, honoured and cared for. It is a holistic concept of not only human life but also the life of the world and all things in it, both animate and inanimate, wherein all things are related and interconnected through a "circle of life." The concept is reflected and explained by the shaman's medicine wheel.

The medicine wheel demonstrates how all life is interconnected and embarked on in a circular journey. The four cardinal directions, each of which has a guiding spirit and unique attributes, symbolize the stages of the life journey. The East, direction of the daily birth of the sun, represents a child's birth and first few years of life. The South relates to childhood and intellectual growth. The West is symbolic of adulthood and introspection. And the North represents the elder phase of life and the spiritual aspects of it. The centre of the wheel is symbolic of Mother Earth and the Creator and their role in the beginning and continuation of life.

The spiritual traditions of the Inuit people of Canada have mostly been superseded by Christianity, though some early forms of ritual are still observed as part of Christian worship services and political and cultural gatherings. As with most Aboriginal cultures based in hunting and gathering economies, Inuit spiritual beliefs were often observed through rituals that related to food production. The Inuit believed in Naarjuk, the supreme being who made the Earth and the sea, and in Nuliajuk, the goddess or spirit of the sea. Spirits represented primary food sources; for example, *ijirak* is a caribou spirit. Under the leadership and guidance of the *angatkuk* (shaman), such rituals were performed before and after hunts — prayers of supplication asking Nuliajuk to bless the hunt for seal or fish and thanking her afterward for success. Today, some ceremonial aspects of the rituals are observed through the medium of Christian prayer and worship services and in community festivals and gatherings, largely as a commemoration of an ancient culture and lifestyle.

Many North American Indian traditions revolve around spiritual and personal development, an understanding of the Great Spirit and Mother Earth, and an appreciation of the nature of life and surrounding environment. The rituals and ceremonies described in the following sections provide a broader base for understanding the means through which Native Spirituality is practised.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Native spiritual and cultural traditions are passed down orally. First Nations have generally avoided writing down details of rituals in the belief that doing so counteracts the very meaning of a ceremony. Because core beliefs traditionally have not been preserved in writing but are widespread in consistent form, it is probable that they have existed in or near their present form for hundreds, if not thousands, of years. The oral system of preservation of cultural and spiritual practices and beliefs relies greatly on the shaman as the repository of knowledge. The shaman must undergo a long period of training and, in turn, must teach his successors the old ways thoroughly to ensure continuation of belief systems through the generations.

Rituals

- Thanksgiving ceremonies: People participate in these ceremonies individually and in groups. Individually, a person gives thanks every day to the Great Spirit or Creator for all life. The person rises at sunrise, is thankful for a new day, and thanks Mother Earth for all that she has provided. At ceremonies for the community, the spirits of plants and animals that have been used for food, clothing or other products are thanked for allowing their use. Such ceremonies may take place more than once a year.
- Pipe ceremony: The pipe is used both individually and in groups for prayer and ceremonial purposes. Participants gather in a circle. A braid of sweetgrass is burned to purify the area and those present, to make a sacred place for the spirits to visit. Tobacco or *kinnickinnick*, a traditional mixture of bearberry and wild herbs or red willow shavings, is smoked so that prayers can be made to the Great Spirit or requests made of the spirits. The pipe may also be smoked to open other meetings or ceremonies. When not in use, the bowl and stem are separated and carried by one individual, the pipe holder.
- Giveaway: This ceremony, a stand-alone event east of the Rocky Mountains but often the purpose of a potlatch among coastal nations of British Columbia, is held to celebrate a special event, such as a birth or wedding, or to commemorate a death. It is the occasion to give

gifts of blankets, beadwork or crafts to family, friends or visitors. Giveaways usually include ceremonial dancing and singing.

- Potlatch: Practised by First Nations of the west coast, the potlatch is an organized meeting for special ceremonies, such as name-giving, birth, rites of passage, treaties and weddings. Giveaways are usually the main feature of the modern potlatch. As a historical note, the Government of British Columbia banned the potlatch in 1887, mistakenly believing that the giveaway aspect of the ceremony, with participants often giving away all their belongings in an excess of zeal, was a cause of poverty among coastal nations. In reality, the potlatch was a principal cultural, social, religious and political institution of the coastal peoples and important to their ability to maintain solidarity and a sense of nationality. The ban was finally repealed in 1951.

Moral Code

- Although there is no specific moral code, some aspects of belief and behaviour are common or widespread:
 - The Earth is understood to have intrinsic value, and humans must care for it as its custodian.
 - All living things and objects have a spirit.
 - When taking the life of a plant or animal of the Earth, a person must pay respect to the spirit of that plant or animal.
 - Gifts of sacred plants such as tobacco should be made to the plant or animal spirits when such a life is taken for use or consumption.
 - Prayers of thanks or blessings should be made to the Creator every day for all living things.
 - Ceremonies of thanks should take place regularly, and all should participate.
 - Families are valued greatly, including extended families and other individuals who may be considered family.
 - Respect must be shown to every individual, especially adults and children.
 - Gifts should be given to show respect or to seal an agreement.
 - While individuals control their own behaviour, they should do so in consideration of the community in which they live.

- A person should strive to be good, and this can be achieved in part through participation in ceremonies.
- All sacred objects must be treated as such by anyone touching them.
- All individual spiritual beliefs should be respected.

Venues of Ritual Performance or Ceremonies

- Ceremonies and rituals take place in several types of structures or enclosures:
 - Sweat lodge: Although First Nations construct the lodges in various styles, some features are common. Usually, they are igloo-shaped, about 1.5 metres high and large enough for eight people to be seated in a circle on the ground. They are erected on previously unused ground. The lodge is constructed of bent willow or other softwood poles tied together with vines. The exterior is covered in hides or blankets to keep all light out. Rocks are heated in a fire pit outside the lodge, then brought in and placed on consecrated ground in the centre. Water is poured on the hot rocks to produce steam. An elder conducts the ceremony, and no one may enter the lodge without his or her permission. A pipe may be shared around the circle as part of the ceremony.
 - Arbors may be constructed as shelters at pow-wows or to represent the tree of life, which is symbolically represented by a pole at the centre of the arbor.
 - Nations of the west coast traditionally built cedar plank “big houses” as places of residence for extended families and gatherings; in the present day such structures may be used for public gatherings and potlatches.
 - In earlier times among eastern nations, some tribes built longhouses as extended family residences or for ceremonies taking place in the winter. Today they are erected for special occasions and spiritual ceremonies. They are also used as a meeting place for the 50 hereditary chiefs of the Iroquois Confederacy.
 - For certain ceremonies and meetings, participants form a group circle, in which all have equal place of seating, on previously undisturbed ground.

Devotional Practices and Services

- Healing circles: These are meetings similar to council meetings. The group gathers in a circle to heal physical, emotional and spiritual wounds. A symbolic object, often an eagle feather, may be given to a person who wishes to speak, and then it is passed around the circle in sequence to others who wish to speak.
- Shamans may conduct healing ceremonies. Rattles are often used in the ritual.
- Sweat-lodge ceremonies: These take place in specially constructed lodges and may last from one to four days. They may be held as unique events or in relation to an associated ritual or ceremony. Their purpose is purification, healing, and thanksgiving to the Great Spirit or Creator.
- Pow-wow: A pow-wow is a gathering of people, which may be large or small, that is for socializing and celebrating. During the pow-wow, feasts and gift-giving take place, and special announcements are made.

Clergy, Organization and Government

- Native spiritual traditions and practices do not have an organized clergy or government; however, individuals such as elders and shamans play specific leadership roles that are important to the tradition.
- Elders and shamans may be men or women.
- Elders are determined by age, wisdom and life experience. Occasionally, a younger individual who has gained exceptional wisdom and life experience may become an elder, but this is not common.
- Shamans function as physical and spiritual healers and perform ceremonies specifically for healing. They possess special knowledge of medicines and herbs that are appropriate for use in certain conditions.

Propagation of the Faith

- Native spiritual leaders travel widely to perform or assist in rituals or celebrations. Through these events, many are exposed to spiritual traditions, and Aboriginal Canadians who have not previously done so are encouraged by their participation to return to their spiritual traditions.
- Public awareness and understanding of native spiritual traditions is also gained when pow-wows or other rituals or celebrations take place before the public, but this is not done for the purpose of proselytizing.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- None.

Special Observances

- **Sundance:** The sundance ceremony is celebrated by First Nations in and surrounding the Prairies. It is usually held in June or July at the time of the full moon. Tradition says that it began when a warrior experienced a vision quest that resulted in his understanding a new way to pray to the Great Spirit, as many no longer attached great importance to the pipe ceremony. Its purpose is the self-dedication of participant warriors to the Great Spirit. The dancers must take part in four annual sundances to prepare themselves for the final stage of the rite. Four days before the ceremony, the dancers prepare by purifying themselves, at times in a sweat lodge, by meditating and by collecting ceremonial items of dress to use in the sundance. The sundance itself takes another four days, and the dancer fasts during this time. In the ultimate stage of the rite, dancers pierce the muscles of chest or back with sharp sticks and attach these to a central pole with rawhide thongs. At the conclusion of the dance about the pole, they free themselves by forcibly pulling free of the thongs, causing the tearing of flesh in the process. This frees the dancers from ignorance. After the sundance, another sweat-lodge ceremony is held.
- **Naming ceremonies:** First Nations have different rituals for naming ceremonies. A common aspect is the significance of the name itself. Different from the birth name, which normally identifies a person for legal purposes, the name given to a child or adult in the naming ceremony is a traditional one that has particular significance to the individual, reflecting his or her personality or perhaps a particularly noteworthy deed. The name is usually bestowed by others who recognize some particular aspect of the person's life, character or personality that should be marked by a significant name. A name may be changed several times in a lifetime.
- **Mid-winter feasts:** This feast is held around the winter solstice and is a celebration of the upcoming season of spring.

- **Vision quest:** Vision quests are generally held by the Algonkian and Sioux Nations and nations on the Interior Plateau. The person embarking on a vision quest goes to a sacred location and fasts for four days while seeking a vision to provide direction in life. Preparation is made throughout the preceding year. Parents or elders may advise a youth to take on a vision quest. The elder may then interpret the vision.

DRESS REQUIREMENTS

- Long, uncut hair is common for both men and women and is considered sacred by some First Nations. Hair may be braided. Among men, three braided strands, signifying the body, mind and spirit, are common. While hair length and style are not uniform among First Nations, braids or uncut hair generally signify that the style worn is of spiritual and cultural importance to the individual and reinforces his or her sense of identity as a member of a particular First Nation.
- Medicine pouches may be worn when an individual wishes to call on the protection of the spirits of the four cardinal directions. An elder prescribes the contents of the pouch, which may include the four sacred plants — cedar, tobacco, sage and sweetgrass — or possibly *kinnickinnick*. Other sacred herbs or animal parts may be included in a pouch; for example, diamond willow fungus, dried or powdered beaver testicles, and buffalo droppings are common items. They will usually be burned when the owner wishes to invoke the power of the spirits. A sacred pouch must not be touched by anyone but the person wearing it or the elder, for doing so would be a violation of the religious sensibilities of the wearer and a desecration of the contents. If the contents must be examined for law enforcement, the examiner should be male, as it is commonly believed that a menstruating woman has more spiritual power than a man and her power would cancel the power of the medicine pouch, whether she follows native spiritual traditions or not. If examination by the RCMP is required, the practice is to ask the pouch owner to display the contents rather than for the RCMP member to open the pouch directly.
- The four sacred herbs are sometimes worn pinned to clothing.

- Elders may have additional sacred items or badges pinned to their clothing or worn in other fashion. Items will vary depending on the particular tribal tradition.
- Certain clothing may be required for celebrations.
- Men's traditional dress may include clothing decorated with beads or quillwork, colourful fringes and eagle feathers.
- Women's traditional dress may include long or knee-length dresses decorated with beads, ribbons or shells. Belts, moccasins and leggings may be worn, as well as a fancy shawl. Jewellery and hair accessories may be worn.
- Sacred objects that are also needed when ceremonial dress is required include shields, weapons, staffs, medicine wheels, eagle feathers or wings, and fans.

DIETARY REQUIREMENTS

- Fasting is one way for native Canadians to take part in a spiritual experience. A fast may occur over one or several days. An elder may provide guidelines for the fast and ensure that the health of the individual is adequate for fasting conditions. A physician may also be asked to assess the person's health. During the fast, both food and drink are renounced.
- Certain rituals or celebrations may require specific foods, as they have a symbolic importance for the ritual or ceremony. These foods vary between tribal traditions.

MEDICAL AND HEALTH REQUIREMENTS

- At times of sickness, rattles are used to call the spirit of life to assist in healing the affected individual.
- Rattles may also be shaken during a sweat-lodge ceremony to call the spirits of the four cardinal directions to assist in physical or spiritual healing.
- A sick person may wish to burn tobacco, sweet-grass or other sacred herbs as an aid to healing.

DEATH AND BURIAL

Funeral and mourning practices vary among different First Nations and individual families. The large majority of First Nations people who are Christian usually prefer the funeral and burial practices particular to their church. Those who follow native spiritual traditions, and some who incorporate aspects of these in Christian funerals, may observe some or all of the general practices noted below. The practices listed are specific to First Nations of the linguistic groups indicated.

• Algonkian Peoples

- A person who has followed the Path of Life may gain admission to the Land of Souls.
- Interment takes place four days after death.
- After interment, a spirit house is built and a spirit plate is offered to house and feed the spirit, which may remain after death while preparing to depart to the Land of Souls.
- A person's personal possessions are buried with the body. They include a medicine bundle, a bowl and spoon with some corn, tobacco and a pipe if the person had one. This is so that the soul may partake in the Festival of Souls, which welcomes them to the Land of Souls.
- For four days after the burial, family and community members keep a fire burning on the grave mound. During this time the soul travels to the Land of Souls.
- The family mourns for one year.

• Iroquoian Peoples

- The Iroquois Confederacy comprises the Mohawk, the Onondaga, the Seneca, the Oneida and the Cayuga First Nations.
- The Great Law of Peace provides guidelines for death and burial practices.
- Words are given to use at the funeral. The soul is told to go to the Creator, while the attendees are told to mourn, showing restraint and avoiding gossip and idle behaviour.
- One year is the suggested period of mourning; however, 10 days is an acceptable period for adhering to strict mourning practices. A child less than three days old is mourned for only five days.

- After 10 days, those mourning are assembled again for a feast, released from their responsibilities of mourning, and thanked for their assistance in specific duties.
- **People of the Interior Plateau**
 - When the person dies, a sacred fire is lit.
 - The person’s clothing is burned on the fire, and all possessions are given away (some may have been willed to certain individuals).
 - For three days and three nights, a wake is held. Children are buried in the morning of the fourth day; adults, in the afternoon.
 - Families grieve for one year, and they may cut their hair.
 - A memorial feast takes place one year after the death, ending the period of mourning. At the feast, the family gives away items to those who helped them during the year of mourning.
- **Coastal Peoples**
 - Generally, Christian burial practices are followed; however, traditional songs may be incorporated into a funeral service. Rattles may also be shaken.
 - Family members may cut their hair.
 - After a year of mourning, there is a feast to honour the person who died, and a spirit plate of food is set out for the deceased.
- **Inuit**
 - The Inuit generally follow Christian practices.

SOURCES OF ADDITIONAL INFORMATION

<http://www.arctic-travel.com/chapters/spirit-page.html> — *The Nunavut Handbook: Spirituality*.

http://www.rcmp.ca/ccaps/spirit_e.htm — RCMP Native Spirituality Guide.

<http://www.religioustolerance.org/nataspir.htm> — website with information about Native American spirituality and a number of references to other sites.

<http://www.afn.ca/> — official website of the Assembly of First Nations.

Assembly of First Nations
1 Nicholas Street
Suite 1002
Ottawa, ON K1N 7B7
Phone: (613) 241-6789

<http://www.tapirisat.ca/> — official website of Inuit Tapiriit Kanatami, Canada’s national Inuit organization.

Inuit Tapiriit Kanatami
170 Laurier Avenue West
Suite 510
Ottawa, ON K1P 5V5
Phone: (613) 238-8181

Pentecostal Assemblies



DESCRIPTION

The Pentecostal Church began in 1901 at a Bethel Bible College in Topeka, Kansas, when preacher Charles Fox Parham decided to take a new approach to religion. He felt that the Church needed revival through the Holy Spirit. He began instructing his students to pray, fast and read the Scriptures. One of his students was the first to speak in tongues, signifying that she had been baptized in the Holy Spirit. Through evangelism and Parham’s use of faith healing, the number of Pentecostals increased over the years to become one of the largest Protestant denominations in the world.

Pentecostal congregations in Canada are affiliated with one of two international organizations, the Pentecostal Assemblies of Canada or the United Pentecostal Church International. The charter of the former is dated 1919. The latter traces its organizational roots to 1916.

Pentecostal theology is derived from earlier British perfectionist and charismatic movements, including the Methodist movement, the Catholic Apostolic movement and Britain's Keswick Higher Life movement. Pentecostal doctrine was particularly influenced by John Wesley, the founder of Methodism, who developed the doctrine of the second blessing, or baptism in which the Holy Spirit brings spiritual power and inner cleansing to the recipient. In Pentecostal belief, baptism in the Holy Spirit is evident when a person begins to speak in tongues.

Pentecostals take a fundamental view of the Bible. As humanity's only God-given authority, it is the source of all doctrine, faith, hope and instruction for the Church. The United Pentecostal Church International believes that the traditional Trinitarian view of God — as three Persons (Father, Son, and Holy Spirit), of one substance and existing eternally — is inadequate. They believe that the one God revealed himself as Jehovah, the Creator of the Old Testament; as both the Father and His Son, Jesus Christ, in the New Testament; and as the Holy Spirit, the bringer of spiritual renewal, at Pentecost. The Pentecostal Assemblies of Canada believe in the traditional Christian view of the Holy Trinity.

Pentecostals believe that man was created in the likeness and image of God but sinned, and as a result, brought spiritual death upon humanity. Humans can only be saved through the work of Christ. Christ will come again for the final judgment, at which time the souls of the believers will be given eternal life and the souls of nonbelievers will be judged according to their works.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.
- Statement of Fundamental and Essential Truths (doctrine concerning the Church's beliefs).

Sacraments

- The Lord's Supper is considered a symbol and memorial of the suffering of Jesus Christ. All believers should participate in this sacrament until Christ's return.
- Baptism, usually by immersion, signifies that the believer identifies with Christ in His death, burial and resurrection. Baptism is by immersion in water. It is administered only to adults who have accepted the faith.
 - While not a sacrament in the literal sense, baptism in the Holy Spirit is an important landmark in the life of a Pentecostal. When people have been baptized in the Holy Spirit, they begin to speak in tongues, and this is taken as direct evidence that they have been filled with the Holy Spirit.

Moral Code

- Personal behaviour is based on the Ten Commandments and the teachings of the Bible.

Houses of Worship

- The local church is ordained by God and is a meeting place where God is worshipped, Church ordinances are observed, and the congregation is instructed in Evangelization.

Devotional Practices and Services

- The format of Pentecostal holy services is derived from the Bible, and each element of the service is justified by specific quotes in the Old and New Testaments. In Pentecostal worship, Pentecostals
 - Pray aloud together
 - Lift hands in praise
 - Sing praise with their hearts
 - Play musical instruments
 - Clap and shout unto God
 - Dance before the Lord
 - Testify publicly
 - Anoint with oil
 - Allow the operation of spiritual gifts.

Clergy, Organization and Government

- Pentecostal congregations in Canada are affiliated with one of two international organizations, the Pentecostal Assemblies of Canada, headquartered in Mississauga, Ontario, or the United Pentecostal Church International, headquartered in Hazelwood, Missouri.
- The governance structure of both organizations is, in part, congregational, implying the autonomy of congregations, and in part presbyterian, implying that certain powers are reserved to the corporate structure.
- Congregations own their property, appoint ministers who have met the credential requirements of the central organization, and appoint other local leaders to service and manage their own financial affairs. In the Pentecostal Assemblies of Canada, in the event of dissolution of a congregation, property becomes vested at the district level.
- Central organizations provide doctrinal guidance and support services, including the operation of theology schools. The central organizations are guided in turn by conferences of elected members at the district and general levels.

Propagation of the Faith

- The Pentecostal Church practises active evangelism, commissioning ministers to actively spread the faith at home and abroad.
- Missions are established in countries around the world.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

Pentecostal congregations observe standard Christian holidays, with particular regard to the following:

- Every Sunday (day of rest and worship).
- Christmas Day: 25 December.

- Good Friday.
- Easter Sunday.
- Pentecost: 50 days after Easter.

Special Observances

- Other common Christian holidays.

DRESS REQUIREMENTS

- Pentecostals are encouraged to dress modestly.
- Guidelines for female dress include the following:
 - Modesty
 - Moderation in cost
 - Inclination toward godliness (decency)
 - Avoidance of outward adornment
 - Shamefacedness and sobriety
 - Distinction between male and female.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- No stated issues.

DEATH AND BURIAL

- The Church follows the common funeral and burial practices of Christian denominations.
- Funeral services may be conducted in churches or other appropriate locations and are followed by Christian burial.
- Clergy officiate at funerals and burials.
- The Church does not object to cremation.

SOURCES OF ADDITIONAL INFORMATION

<http://www.paoc.org/index.html> — official website of the Pentecostal Assemblies of Canada.

PAOC International Office
2450 Milltower Court
Mississauga, ON L5N 5Z6
Phone: (905) 542-7400

<http://www.upci.org> — official website of United Pentecostal Church International.

United Pentecostal Church International
8855 Dunn Road
Hazelwood, MO 63042
USA
Phone: (314) 837-7300

Presbyterian Church in Canada



DESCRIPTION

The Presbyterian Church is one of the largest Protestant Churches in Canada. The term *Presbyterianism* generally refers to a system of Church government by elected representative assemblies called presbyteries, in contrast to government by bishops (episcopal system, prelacy) or by congregations (congregationalism, independency).

In its application to the Church, Presbyterian is the name given to a group of Churches that represent the features of Protestantism emphasized by John Calvin, the 16th-century French Protestant Reformer who greatly influenced the Swiss Reformation movement. The Presbyterian Church of Canada, derived from the Church of Scotland, is one several Churches modeled on the Swiss Reformation. The Swiss, Dutch and some German Churches are known as Reformed; the French Church is known as Huguenot; those in Bohemia, Hungary and Scotland are called by their national names; the English, Canadian and other derived Churches are known as Presbyterian. Many of them have joined the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, which was formed in 1876 with the aim of securing interdenominational cooperation in general Church work.

The primary distinguishing characteristics of the Presbyterian Church are its presbyterian form of church government, Calvinistic theology, and the absence of prescribed forms of worship. These are set forth in the Westminster Declarations of Belief, which include the Westminster Confession of Faith and the Westminster Catechism.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments.
- Westminster Confession of Faith (1646).

Sacraments

- The Presbyterian Church has two sacraments, baptism and the Lord's Supper, or Communion.
- Baptisms are celebrated frequently, as required, usually in conjunction with a profession of faith and admission to Church membership. It is a baptism of believers, but infant baptism is common. The sacrament may be administered at any age.
- Traditionally, Communion is celebrated four times a year, but more commonly, it is celebrated monthly or every Sunday.
- Ordination of ministers, though not considered a sacrament, is a special rite by which the clergy are commissioned to their special place in the Church.

Moral Code

- Old and New Testaments of the Bible, including the Ten Commandments and the teachings of Jesus Christ.
- Westminster Confession of Faith.

Houses of Worship

- Houses of worship vary in architectural style from early Canadian wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir), which is separated from the nave by a rood screen or railing. The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- Worship services are held on Sundays and special days of observance. Services generally consist of scriptural readings; common prayer, led by clergy; songs; and sermons. The Lord's Supper is offered on regular occasions.
- Music may be led by choirs and accompanied by musical instruments, with the congregation joining in to sing. Music generally consists of songs published in an approved hymnbook.

Clergy, Organization and Government

- The clergy comprises ministers "of word and sacrament" and "diaconal" ministers, ordained by the Church after a period of formal theological study and called to service by congregations.
- A Presbyterian form of government is led by representative assemblies of elected elders at local and national levels. The levels of hierarchy, known as courts, regulate and guide Church affairs.

Propagation of the Faith

- The Presbyterian Church of Canada generally follows a passive form of evangelism for propagation of the faith, proclaiming an open invitation to all to adopt the faith.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

Presbyterians give special emphasis to Sundays and to Christmas, Good Friday and Easter, though congregations more commonly observe all the holidays of the Christian calendar.

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas).
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi).
- Ash Wednesday (beginning of Lent).

- Lent (period of fasting).
- Palm Sunday (Jesus enters Jerusalem).
- Easter, including Good Friday and Easter Sunday (Jesus' death and resurrection).
- Ascension Day (Jesus' ascension).
- Pentecost (birth of the Christian Church).

Special Observances

- The sacrament of Communion, celebrated at least four times annually.
- The sacrament of baptism, celebrated as frequently as required, in the midst of the congregation.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- During Lent, Presbyterians may give up a part of their diet for fasting. Some give up all meat, while others will eat fish.
- Although consumption of alcohol is not prohibited, the Church encourages and supports abstinence and recommends moderation in use.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion is acceptable only when the mother's life is in danger or her health may be seriously impaired by the pregnancy.
- The Church considers homosexual practices immoral, while not condemning homosexuals themselves.
- The Church opposes euthanasia and assisted suicide but is supportive of the need of both patients and families to permit dying with dignity (that is, the avoidance of heroic measures to preserve the lives of the terminally ill).
- Medical and health issues of concern in modern life are resolved with pastoral assistance on an individual basis when requested.

DEATH AND BURIAL

- Death and burial: A belief in a heavenly afterlife for those predestined by God for eternal salvation informs common practices and marks of respect for the deceased. There are no prescribed practices or rites, though church memorial services and burial accompanied by prayer and invocation to God are common among adherents.
- Funeral services may be held in church or at the funeral home.
- The Church generally follows standard practices for Christian funerals and burial.
- The Church does not object to cremation.

OTHER

- The position of the Church on social and medical issues of concern in modern life is set out in detail in *The Presbyterian Church in Canada Social Action Handbook*, available at <http://www.presbycan.ca/documents/socialaction/index.htm>

SOURCES OF ADDITIONAL INFORMATION

<http://www.presbycan.ca> — official website of the Presbyterian Church in Canada.

The Presbyterian Church in Canada
50 Wynford Drive
Toronto, ON M3C 1J7
Phone: (416) 441-1111, or toll free
at 1-800-619-7301

Rastafarianism

DESCRIPTION

Rastafarianism is a personal religion that places emphasis on individual dignity and a deep love of God. Rastafarianism began in Jamaica in the populist politics of Marcus Garvey's 1920–1930s Back to Africa movement. Rastafarians worship the late Emperor Haile Selassie I of Ethiopia, the “Lion of Judah,” under his pre-coronation name Ras [Prince] Tafari, considering him divine, the Messiah and the champion of the black race. Selassie's claim of descendancy from King David and his coronation as emperor in 1930 gave the signal that Garvey's prophecy that a black king would bring the day of deliverance had come true.

Members of the faith believe that black people will eventually be repatriated to their true home in Africa, which will be a heaven on Earth.

Today, the theme of repatriation to Africa is less emphasized. Political militancy, in Jamaica particularly, is a more common aspect of the Rastafarian lifestyle.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- King James Version of the Bible
- Kebra Negast, the Book of Kings (not the King James Version of the Bible).
- The Holy Piby (sometimes called the Black Man's Bible), compiled by Robert Athlyi Rogers of Anguilla from 1913 to 1917 and originally published in the ancient Hebrew language, Amharic, in 1924. It proclaims that God and all his prophets were black.
- Going Forth by Day and by Night, the ancient Egyptian Book of the Dead.
- No official doctrine. Rather, Rastafarians maintain a common belief system.

Sacraments

- The Rastafarians' use of marijuana, or *ganja*, is perhaps the most dominant force in the movement's religious ideology, as well as the most controversial. Its use is grounded in the Bible, in Psalm 104:14.
- *Ganja*, also known as the holy herb, took on the role of a religious sacrament for the Rastafarians as the movement gathered speed in the 1930s and symbolized a protest against the oppressive “White Babylon,” or power structure, that had deemed its use illegal.

- The term *ganja*, a Hindi word, refers to a specially cultivated type of Indian hemp derived from female plants, in contrast to the Mexican–Spanish variety, marijuana. The flowering clusters from the tops of the plants are carefully cut off, producing a resin with special properties capable of producing altered states of consciousness when used in smoking mixtures.

Moral Code

- Rastafarians live a peaceful life, and much time is devoted to contemplating the Scriptures. Although they are humble, they are also proud and confident and assert their rights.

Houses of Worship

- There are no houses of worship.

Devotional Practices and Services

- Rastafarianism is a personal religion. Devotional time is largely given to reading and contemplation of Scriptures. Contemplation may be accompanied by the use of *ganja* to aid in reflection on Jah, or God.
- For those who attend group devotions, including members of the House of Nyabinghi, services consist of singing of the Ethiopian national anthem; chants; reading of psalms; a “reasoning,” or delivery of words of enlightenment by an elder; drum playing; and the smoking of *ganja*. Services may last for several days.

Clergy, Organization and Government

- There is no organized clergy. Respected elders lead by example, living according to the philosophy of Rastafari.
- Except for two highly organized sects, the Boboshanti and the Twelve Tribes of Israel, most Rastafarians do not belong to a formal organization. They refuse to surrender their freedom and autonomy by joining any organization. This value of freedom from outward constraint finds expression for the majority of Rastafarians in an organization referred to as the House of Nyabinghi.

MAJOR CELEBRATIONS AND OBSERVANCES

The following festival days are based on the House of Nyabinghi traditions:

- Ethiopian Christmas: 7 January.
- Groundation Day (commemorates the visit of Haile Selassie to Jamaica): 21 April.
- African Liberation Day: 25 May.
- Battle of Adowa (Ethiopian Independence): 11 June.
- Haile Selassie's birthday: 23 July.
- Marcus Garvey's birthday: 17 August.
- Ethiopian New Year: 11 September.
- Haile Selassie's Coronation: 2 November.

DRESS REQUIREMENTS

- Rastafarian women dress modestly.
- There is a taboo on wearing second-hand clothing, and when hospitalized, Rastafarians may be unwilling to wear hospital garments that have been worn by others. A disposable theatre gown may be preferred.
- Rastafarians let their hair grow naturally into dreadlocks, which symbolize the Rasta roots, in contrast to the straight, blond hair of the white man. Dreadlocks, in addition to portraying the Rastafarian heritage, are said to be supported in the Bible.
- Items of clothing in the preferred colours of red, black, green and yellow are commonly worn.

DIETARY REQUIREMENTS

- All forms of pork and shellfish are forbidden.
- Some do not drink milk or coffee.
- Orthodox Rastafarians are vegetarians.
- The only proper food is *I-tal* food. *I-tal* is unique because it never touches chemicals or metal cans and is completely natural. The food may be cooked, but it is served in the plainest form possible, without salt, preservatives or condiments. Preference is given to raw foods.
- Drinking preferences rest with anything that is herbal, such as tea.
- Liquor, milk, coffee and soft drinks are viewed as unnatural.

MEDICAL AND HEALTH REQUIREMENTS

- Contraception: Many Rastafarians do not support contraception.
- Blood transfusions: Rastafarians may be anxious about transfusions because of concerns about contamination of the body.
- Organ transplants: Transplants are not generally acceptable.
- Care of the dying: Among Rastafarians, visiting the sick is important. Visits are often made in groups. Family members may wish to pray at the bedside. Apart from this there are no rites or rituals before or after death.
- Special considerations: Rastafarians are unwilling to receive any treatment that will contaminate the body. They prefer alternative therapies, such as herbalism or acupuncture. However, those who seek the advice of doctors are likely to accept some conventional treatment.

DEATH AND BURIAL

- Routine last rites are appropriate. Burial is preferred, though Rastafarians usually do not attend funerals. Their belief is that the body is the home of the spirit. When the spirit has departed, the body serves no further purpose.
- A postmortem will be agreed to only if ordered by a coroner.

OTHER

- Some believers consider legal marriage unnecessary, and thus extended families may be complex.
- Reggae, a distinctive Caribbean style of music made popular in Jamaica in the late 1960s and the 1970s by the late Bob Marley and others, is closely identified with the Rastafarian lifestyle and can take credit for the rapid growth of popularity of the religion in that period.

SOURCES OF ADDITIONAL INFORMATION

OMCSRC (Ontario Multifaith Council on Spiritual and Religious Care). 2000. *Multifaith Information Manual* (4th ed.). Toronto, ON: OMCSRC.

<http://www.britannica.com/eb/article?eu=64343> — “Rastafarian,” *Encyclopædia Britannica* online [note: subscription needed].

<http://www.swagga.com/rasta.htm> — The Afrocentric Experience: *Today in Black History! Rastafari*.

<http://www.omc.on.ca/> — official website of the Ontario Multifaith Council on Spiritual and Religious Care.

The Ontario Multifaith Council
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Toronto, ON M3C 1T5
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Religious Society of Friends (Quakers)

DESCRIPTION

The Religious Society of Friends, called Quakers by both members and nonmembers, was founded by English preacher George Fox in the mid-17th century.

More Puritan than Anglican in religious belief, Fox quickly moved beyond Puritan teaching to a belief that the established church and its hierarchy, priests and rituals were unnecessary to relations between humans and God. He preached of a faith based on what he called the inner light — God’s inspirational influence in everyone — and he regarded personal experience with God as the only source of religious authority. The theme of Quakerism is Trust in the Light, that is, God’s presence within us, teaching, guiding and directing our conscience.

Working as an itinerant preacher in the England and Scotland of Oliver Cromwell’s Puritan dictatorship, Fox and his message were welcomed by Puritans chafing under strict domination by their own clergy. Within a few years, his associates, including both male and female preachers called the Publishers of Truth, were coalescing as the Society of Friends.

Fox preached not only of religion freed from the constraints of Churches and priests but of people embracing pacifism and religious tolerance and freed from the constraints and control of governments. Because of his anti-establishment teachings, he was frequently jailed, along with members of the Society of Friends, who were soon colloquially called Quakers because of their preaching that all should tremble before God. When the

British monarchy was restored in 1660, persecution of Quakers became even more severe than it had been under the Puritans, leading to their early involvement in emigration to the American colonies. Ultimately, the passage of the *Toleration Act* in 1689 gave them relief from persecution, but the resurgence of the Anglican Church under the monarchy, as well as unofficial intolerance, limited opportunities for growth of the faith.

Despite an early period of persecution in the colonies, including execution of preachers for treason and other crimes, the Quakers flourished in America, even to the point where they dominated politics in Pennsylvania. Under Governor William Penn and his successors, the Quakers attempted to take government as far as it could go while operating under the Quaker principles of pacifism, tolerance and love of all humanity. Under these principles, the people of Pennsylvania enjoyed relative peace with Indians, but they made few friends elsewhere because of their opposition to the slave trade.

Growing opposition to slavery in later decades led to greater association of Quakers with American evangelical movements and to adoption of some of their methods and principles. By the 20th century, some dissolution of the original teachings of George Fox had occurred among some communities. Eventually, three streams of Quakerism were operating: one using the more common forms of Protestant worship in churches led by preachers, another following traditional values of the Society of Friends, and a third accepting traditional values but more open to modern influences. Quakerism is viewed today as alternative Christianity, though some Quakers have considerable difficulty with the concept of eventual unity of the Christian Church, seeing little similarity of the faith as they practise it to the beliefs and practices of other Christians.

Quakers first came to Canada during the American War of Independence, when they sought refuge from demands to perform military service and to support the war. They settled initially in Ontario, but now they are now located in most areas of the country. Although always a small group in Canada, they have made their presence known through active opposition to war and through their support of the concept of alternative public service during wartime.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Bible may be used, although it is not taken as the final revelation of God. Rather, God speaks to everyone directly, a form of living Scripture.

Sacraments

- There are no sacraments, in the traditional sense, in the Quaker faith. The concept of sacrament is found in the silent meeting of Friends, where worshippers are in communion with God.

Moral Code

- Pacifism.
- Tolerance for all other faiths.
- Equality of all before God.
- Honesty, simplicity and humility.

Houses of Worship

- Quakers worship in meeting houses. In very small congregations, the meetings may be held at a member's home.

Devotional Practices and Services

- Quakers come together in their meeting houses to worship. There is no minister, but someone, often the clerk, will take the lead, though only when moved to do so by the Holy Spirit, allowing God's light to be witnessed. For Quakers, God provides His own living testimony without need of ministers. Sometimes, no one is moved to speak, and meetings become occasions of silent worship.
- Meetings are held monthly, following the standard introduced by George Fox. National associations of Quakers will hold yearly meetings. The Canadian umbrella group is called the Canadian Yearly Meeting.

Clergy, Organization and Government

- Local congregations, called Monthly Meetings, are completely autonomous.
- Quakers do not have clergy. A member of a local congregation will act as clerk to take responsibility for administration of worship services and other activities.
- Larger communities may have "recorded ministers" or "public Friends" to do the public work

of the church, such as service to the poor and management of property. Not ordained ministers, they are Friends whose testimony in meetings has been specially recognized. They are free to travel to other meetings when called by God to do so.

- Corporate action of Monthly Meetings is always by consensus, occurring when God has moved members to take action. If decisions cannot be reached that way, matters will be put aside for another opportunity.
- Levels higher than the Monthly Meeting are, successively, the Canadian Yearly Meeting and the Friends United Meeting (international).

Propagation of the Faith

- Quakers are involved in work for world relief and world peace. They gain converts by example — by living with piety and dedication to the principles of their faith.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Monthly meetings.

DRESS REQUIREMENTS

- None.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- Quakers are generally opposed to the use of alcohol and stimulants.
- Medical decisions are matters of personal conscience.

DEATH AND BURIAL

- Views on an afterlife, whether of heaven or hell, are diverse. Many Quakers do not believe in eternal punishment.
- Burial is according to the common standards of contemporary society.

OTHER

- Quakers have always been a force for pacifism in all countries in which they have been active. They will refuse compulsory military service, and they support conscientious objection around the world. They are active on the international stage in support of world disarmament.
- Quakers refuse to take oaths. To do so would imply there are two kinds of truthfulness, one for ordinary life and another for formal occasions.

SOURCES OF ADDITIONAL INFORMATION

<http://www.quaker.org/> — official website of the Religious Society of Friends (Quakers).

<http://www.quaker.ca/> — website of the Canadian Yearly Meeting of the Religious Society of Friends (Quakers), with information and resources.

Canadian Yearly Meeting
91A Fourth Avenue
Ottawa, ON K1S 2L1
Phone: (613) 235-8553, or toll free
at 1-888-296-3222

<http://www.quaker.ca/cfsc/> — website of Canadian Friends Service Committee.

The Canadian Friends Service Committee
60 Lowther Avenue
Toronto, ON M5R 1C7
Phone: (416) 920-5213

Roman Catholic Church



DESCRIPTION

The foundations of the Roman Catholic Church lie in the evangelical work of the Apostles of Jesus Christ in the first century CE. The Church comprises its people, forming the mystical body of Jesus Christ with Christ as the head and the people as the members; and the hierarchical structure centred in Rome. The Church is led by the pontiff and exists around the world under the leadership of local archbishops, bishops and clergy in an episcopal form of government.

The Roman pontiff, or Pope, is considered the successor of the Apostle Peter, whom Christ commanded to build his Church. Consistent with this doctrine is the belief that the Roman Catholic Church, in its unbroken history since its establishment in Rome by Saint Peter, is the one holy, catholic (or universal) and apostolic Church of Jesus Christ.

Historically, the Church has regarded the other two main branches of Christianity, Eastern Orthodoxy and Protestantism, as, respectively, within and outside the “mystical body” of the Church. However, the gradual movement toward ecumenism since the mid-20th century, particularly between the Roman Catholic and major Protestant Churches, has led theologians and popes to search for a more inclusive understanding of membership in the mystical body of Jesus Christ.

The Roman Catholic Church exists throughout Canada, its members numbering about one-third of the population.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Bible, comprising Old and New Testaments, is venerated as the Word of God.
- Doctrine is promulgated in the *Catechism of the Catholic Church* and is set out succinctly as a statement of faith in the Apostles’ Creed and the Nicene Creed.
- The Pope may issue guidance on questions of faith and morals from time to time, exercising the teaching authority granted by Jesus Christ to Saint Peter. When he does so, speaking or writing *ex cathedra* (that is, from the chair of Saint Peter), his declarations are taken as dogma and must be accepted and believed by faithful Roman Catholics.

Sacraments

- The Church recognizes seven sacraments:
 - Baptism: Baptism is the sacrament of admission to the Church and incorporation in the body of Christ. It erases all sin, including the stain of original sin (the state of sin common

to all humanity since the fall of Adam). Baptism is administered by the sprinkling of water over the head in the name of the Father, the Son and the Holy Spirit and is normally done shortly after birth or in infancy. Adult baptism is administered to converts.

- Confirmation: In confirmation, the bishop confers the Holy Spirit on a new member of the Church by anointing the person with holy oils and by laying on of hands. Confirmation is usually administered when children have reached adolescence, when they will be able to take an active part and play a charismatic role in the life of the Church.
- The Eucharist: The Eucharist is both a “sacrifice” and a sacrament. The elements of bread and wine are sacrificed, to become the substance of the body and blood of Jesus Christ, commemorating both the Last Supper of Christ and His crucifixion and death on the cross for the sins of humanity. As a sacrament (Holy Communion), the faithful receive and consume the body and blood of Christ. Normally, the laity receives Communion in the form of bread only, whereas the celebrant (priest) consumes both bread and wine.

- Penance and reconciliation. This penitential rite confers the forgiveness of sins. In the Roman Catholic Church, the penitent privately confesses personal sins to a priest, who grants absolution “in the name of God, the Father and the Son and the Holy Spirit.” With permission of bishops, priests may grant general absolutions to penitent parishioners.
- Anointing of the sick: The seriously ill are anointed by a priest with holy oils on the sense organs (eyes, ears, nostrils, lips and hands), in an act of absolution of sins. When the recipients are fully conscious and in control of their mental faculties, the anointing is preceded by confession and followed by Communion. The sacrament was formerly known as extreme unction.
- Matrimony: A consenting man and a consenting woman confer this sacrament upon each other by exchanging and accepting vows and establishing a partnership for life for their own good and for the procreation of children. The priest acts as a witness. Marriage is regarded as a state ordained by God that persists for the life of the participants and that only God can render null. The Church does not grant divorce to baptized couples but will grant an annulment where the marriage can be shown to have been defective and, therefore, a nullity from the start.
- Holy orders: This sacrament confers the power to administer the sacraments. It is conferred only by bishops on deacons, priests and bishops.

Moral Code

- Natural moral law: Humans, being capable of reason, are ordained by this law to do good and avoid sin. Natural law is universal in its precepts, and its authority extends to all humanity.
- The law of God: This comprises the old law, delivered by God to the prophet Moses on Mount Sinai (the Ten Commandments, or Decalogue); and the new law of Jesus Christ (His Commandment to love one another as He has loved us).
- Eight Beatitudes of Christ’s Sermon on the Mount (“Blessed are the poor in spirit...”): These provide Roman Catholics with Christ’s prescription for a moral life.

Houses of Worship

- Roman Catholic churches in Canada vary in architectural style from early-settlement wood structures to neo-Gothic and modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir, acolytes), which is separated from the nave by a rood screen or railing. The choir may be up in a loft. Some recent churches are semi-round, to minimize the distance of any congregant from the altar. The size of the building generally reflects the size of the congregation. Churches commonly have a bell tower or a steeple bearing a cross.

Devotional Practices and Services

- The Mass is the central service of worship and is a celebration of the Eucharist. It consists of two parts: the Liturgy of the Word, including scriptural readings and a homily or sermon; and the Liturgy of the Eucharist, comprising the offertory, Eucharistic prayer, and the consecration and distribution of the Eucharist. The Mass frequently includes the singing of hymns by the congregation, accompanied by music. Roman Catholics are obliged to attend Mass on Sunday (or Saturday evening, the beginning of the Sabbath) and on other obligatory days of observance.
- Other devotional services are prescribed for special days of observance, including vigil services at Easter.
- The rite of confession, in which the penitent seeks absolution of sins, is practised on regular occasions in all parishes.

Clergy, Organization and Government

- The clergy comprises priests, including the Pope, bishops and presbyters (the latter commonly referred to specifically as priests), and deacons:
 - The Pope, bishop of Rome, is successor to Saint Peter, vicar of Christ and head of the Church on Earth. His seat of authority is Saint Peter’s Basilica in Vatican City, an independent city-state in Rome.

- The bishops, as direct successors to the Apostles of Christ (not as vicars of the Pope), are responsible for church governance, teaching the faithful, and propagating the faith within their regions, or dioceses.
- The presbyters (priests) are ordained to Holy Orders by the bishops to preach the Word of God and to administer sacraments, with the exception of Holy Orders (commissioning of a lay person to the priesthood or diaconate).
- The diaconate is a group of deacons ordained to carry out certain works of the Church. In recent times, the work of deacons has been extended to include baptisms, administration of Holy Communion once a priest has consecrated the elements of bread and wine, and preaching at Mass.
- All members of the Roman Catholic clergy must be male and unmarried. They take a vow of chastity.
- Additionally, orders and communities of nuns and brothers have been formed over the centuries to pursue (in religious, sometimes cloistered, communities) the vocations of contemplative prayer for humanity, teaching and nursing. Religious communities whose members take vows of poverty, chastity and obedience are called orders.
- The Roman Catholic Church's seat of government is the Vatican. The pontiff (supreme priest), or Pope, is head of government of the Vatican and head of the Church. The Church worldwide, however, exists within the nations of the world, and for practical reasons of management as well as in recognition of the powers of the bishops as successors of the Apostles, it is organized below the Vatican level on episcopal lines, that is, under the administration of bishops:
 - The Pope, as bishop of Rome and successor to Saint Peter in an unbroken line, is vicar of Christ and head of the Church on Earth. The Pope ordains bishops from the priesthood.
 - Cardinals are archbishops or bishops appointed to a special office by the Pope. They meet collegially as the Sacred College of Cardinals, at the Vatican, to elect a new Pope after the death of the previous incumbent. They serve as principal advisors to the Pope and senior members of the Vatican bureaucracy (Roman Curia).
- Bishops, as heads of dioceses, exercise direct authority over the faithful. As direct successors to the Apostles, they speak with authority as interpreters of the teachings of Christ and the Church in the matters of faith and morals. Dioceses may be grouped for administrative advantage in archdioceses under the administration of archbishops. The bishops and archbishops ordain laymen to the priesthood.
- Presbyters (priests) are generally appointed as pastors by bishops to administer individual parishes and churches within the dioceses.

Propagation of the Faith

- Evangelization of non-Christians living in a diocese is the duty of pastors of parishes.
- The Roman Catholic Church maintains missions in remote regions of Canada and around the world to advance evangelization in countries and regions where the majority of people are non-Christian.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

- Roman Catholics are obliged to attend Mass on Sundays. In addition, the following are holy days of obligation in the Church:
 - Feast of Mary, Mother of God: 1 January.
 - Easter Sunday: Sunday after Passion Sunday; date is the Sunday following the first full moon after the vernal equinox.
 - Ascension of the Lord.
 - Assumption of the Blessed Virgin Mary: 15 August.
 - All Saints' Day: 1 November.
 - Immaculate Conception of the Blessed Virgin Mary: 8 December.
 - Nativity of the Lord (Christmas Day): 25 December.

Special Observances

- Days of special observance include the following:
 - Feast of the Epiphany: Sunday after Christmas.
 - Passion (Palm) Sunday (commemorates Jesus Christ's entry into Jerusalem; the Last Supper; His betrayal, arrest, imprisonment, torture and trial before Pontius Pilate; and His crucifixion and death on the Cross): Sunday before Easter.
 - Holy Thursday (traditional celebration of the Last Supper).
 - Good Friday: Friday preceding Easter Sunday.

Dress Requirements

- There are no dress requirements for laity. Clergy may be obliged to wear specific habits or articles of clothing.

Dietary Requirements

- There are no dietary requirements.
- Ash Wednesday, the first day of Lent, and Good Friday are mandated days of fasting. Roman Catholics traditionally abstain from eating meat on those days.
- Roman Catholics may practise limited fasting by voluntarily avoiding certain foods during the remainder of the season of Lent, as a form of sacrifice and devotion.

Medical and Health Requirements

- The Roman Catholic Church is opposed to abortion, believing the fetus at the earliest stage of life to be fully human and in possession of a soul.
- Roman Catholics have no theological or doctrinal objections to organ transplants, blood transfusion or autopsies carried out for legal or scientific research. Life may be artificially prolonged when it is medically appropriate and is intended to aid the patient to recovery. Prolonging life artificially where there is no hope of recovery is not required.
- The Church is opposed to artificial insemination, considering it immoral. It is opposed to sterilization except where it is medically necessary for the health of the patient.
- The Church is opposed to artificial means of birth control.

DEATH AND BURIAL

- Roman Catholics, like other Christians, believe that death brings the end of earthly life and the beginning of new life in the Kingdom of God. Consequently, the Christian funeral is a liturgical celebration.
- The Church's *Order of Christian Funerals* prescribes three liturgies: one for the home, one for the church and one for the cemetery. The church celebration is normally a Mass.
- The dying must be given attention and care so that they can live their last moments in dignity and peace.
- Burial should occur in consecrated ground of a Roman Catholic cemetery, whenever possible.
- There are no theological or doctrinal objections to cremation, provided that it is not intended to demonstrate a denial of faith in the resurrection of the body.

OTHER

- Roman Catholics are obliged to receive Communion at least once a year, at Easter.

SOURCES OF ADDITIONAL INFORMATION

http://www.vatican.va/archive/catechism/ccc_toc.htm — official website of the Vatican: The Catholic Catechism.

<http://www.newadvent.org/cathen/> — *The Catholic Encyclopedia*.

<http://www.catholiccanada.com/> — the Catholic Canada Directory.

<http://www.cccb.ca> — official website of the Canadian Conference of Catholic Bishops.

The Canadian Conference of Catholic Bishops
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Ottawa, ON K1N 7B1
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at 1-800-769-1147

Salvation Army



DESCRIPTION

The Salvation Army is an international evangelical religious movement. It arrived in Canada in 1882. Before that, it had a history in London, starting out in 1865 as the Christian Mission. A dissident Methodist minister, William Booth, developed the concept of “soup and salvation,” as he believed that salvation could not be preached to the hungry. In 1878, the Christian Mission was renamed the Salvation Army, as its structure could be compared to that of a military force. It is both a Church and a social service agency.

During the early days of the Salvation Army’s presence in Canada, civic politicians and other citizens did not easily accept the Church’s methods, and members were often beaten and jailed for their activities. Once the social benefits of the organization became apparent, however, the Army gained greater acceptance. In 1909, Parliament passed an Act that gave the Salvation Army legal standing as an organization.

Some social programs started by the Salvation Army in Canada include the Thrift Shops; the concept of recycling, in Toronto in 1908; seniors’ residences; and the Grace maternity hospitals.

The mission of the Salvation Army is to preach the Gospel and spread Christianity, provide for basic human needs, and help to spiritually and morally regenerate anyone who needs assistance, regardless of race, colour, creed, sex or age.

Like the creeds of some other Protestant Churches, the Salvation Army doctrine states that there is only one God, the Trinity of Father, Son and Holy Ghost, three Persons who are equal and undivided in power and glory.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments.
- Deed of Constitution of 1878.
- *Salvation Army Act* 1980.
- Apostles’, Nicene, and Athanasian Creeds.

Sacraments

- The Salvation Army does not observe specific sacraments as prescribed rituals.
- Christian sacraments may be acknowledged and observed by individuals, but not through rituals at predetermined times. For example, the Lord’s Supper might be recognized at any dinner table where Jesus has been welcomed.

Moral Code

- The Ten Commandments and the teachings of Jesus Christ.

Houses of Worship

- Referred to as corps, but also known as citadels, temples and community churches.

Devotional Practices and Services

- Sunday services.

Clergy, Organization and Government

- The organization and government of the Salvation Army are similar to those of an army. Management is “top-down.”
- At the head of the Church is the High Council, comprising all territorial commanders and active commissioners. It meets to elect the general of the Salvation Army, or international leader, and to determine policies of the Church.
- A congregation is called a corps. It is led by a corps officer, who is an ordained minister. Members of congregations who are not ordained are called adherents. Lay leaders of the corps meet as the Census Board and Corps Council to manage the affairs of the congregation. The senior lay leader of the corps is called the corps sergeant major.
- Corps are grouped into regional Divisions, headed by division commanders. Divisions are grouped into Territories.

Propagation of the Faith

- The central mission of the Salvation Army is evangelism. The Army exists to spread the Word of God through its distinctive methods of outreach to the world. The Church and its members do not hesitate to reach out to the poor and the abandoned, to help all toward salvation.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Every Sunday.
- Advent (preparation for Christmas): begins four Sundays before Christmas Day.
- Christmas Eve and Christmas Day: 24 and 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Ash Wednesday (beginning of Lent).
- Lent (period of fasting): 40 weekdays.
- Palm Sunday (Jesus enters Jerusalem).
- Maundy Thursday (the Last Supper).
- Good Friday (Jesus' crucifixion).
- Easter Vigil (first service of Easter).
- Easter Sunday (Jesus' resurrection): first Sunday of the first full moon after the vernal equinox.
- Ascension (Jesus' ascension).

DRESS REQUIREMENTS

- Soldiers must wear the Salvation Army uniform on Sundays when worshipping and also while on duty.
- Adherents do not have to wear the uniform.

DIETARY REQUIREMENTS

- Members must abstain completely from alcohol, as it is considered spiritually and socially detrimental.

MEDICAL AND HEALTH REQUIREMENTS

The Salvation Army (Canada) has published positional statements on a number of health and sexual issues of concern to modern society (<http://www.salvationarmy.ca>).

- The Church does not object to the use of pharmaceutical drugs, if prescribed by a physician, but it does condemn on moral grounds any nonmedicinal use of drugs and narcotics intended to induce hallucinatory states or oblivion. It opposes use of alcohol for the same reason and requires total abstinence of its members.
- Members must abstain from smoking.
- The Church is opposed to abortion on demand or as a means of birth control. The Church does not object to abortion *“in those rare instances where, in the judgement of competent medical and allied staff, the pregnancy poses a serious threat to the life of the mother or could result in serious physical injury to the mother and in those instances of proven rape or legally defined incest or where reliable diagnostic procedures determine that a fetal anomaly is present which is incompatible with post natal survival or where there is total or virtual absence of cognitive function.”* (Source: <http://www.salvationarmy.ca/information/positionalstatements> — positional statements of the Salvation Army, Canada and Bermuda Territory.)
- Euthanasia and assisted suicide are considered morally wrong.
- Artificial insemination and in vitro fertilization between husband and wife to aid conception are supported, but the Church opposes use of third-party donors on moral grounds.
- The Church opposes surrogate motherhood.
- The Salvation Army upholds the dignity of all persons and does not discriminate on the basis of sexual orientation in the delivery of its services. The Salvation Army believes that God's will for the expression of sexual intimacy is revealed in the Bible, and that living fully in accordance with biblical standards calls for chastity outside of heterosexual marriage and faithfulness within it. The Salvation Army does not believe that same-sex attraction is necessarily blameworthy and opposes the vilification and mistreatment of gays and lesbians.

DEATH AND BURIAL

- Salvationists believe in the immortality of the soul and the resurrection of the body. Funeral services and burials of deceased members are conducted by ministers (officers). Practices are in conformity with common Christian custom.

OTHER

- The Salvation Army has a long tradition of providing missions in service to members of the Armed Forces. It has made a point of accompanying the Canadian Forces to Europe in war and peace and is honoured by Canadian veterans for its dedication to their welfare while in military service.
- The Church considers Sunday to be the Lord's day and a day of rest and worship. It opposes

commercial sport and political activity on Sundays or any activity that tends to secularize the day.

- Women and men have equal status in all capacities within the Salvation Army.
- The Army operates alcohol and drug rehabilitation centres around the world.

SOURCES OF ADDITIONAL INFORMATION

<http://www.salvationarmy.ca> — official website for information on the Canada and Bermuda Territory of the Salvation Army.

The Salvation Army
2 Overlea Boulevard
Toronto, ON M4H 1P4
Phone: (416) 425-2111

Seventh-day Adventist Church



DESCRIPTION

The name Seventh-day Adventist, first used in the 1860s, refers to Saturday, the seventh day of the week and Sabbath for this Church, and to the second advent (second coming) of Jesus Christ. The Church made its first appearance in Canada in 1901. The movement follows the Millerite movement of the 1840s.

In 1831, William Miller began the Great Second Advent Awakening, which attracted a large number of followers. An American Baptist minister, he predicted that Jesus would return on 22 October 1844. After the date passed and Jesus did not return, many left the Church. However, some returned to Bible study to determine why Miller had been incorrect. They concluded that the date was correct but that the event that was to have occurred had been incorrectly identified. Instead, it was decided that 22 October 1844 was a date intended by Jesus for the creation of a new ministry in heaven for his followers.

With this new consensus, the movement spread again, only to be redefined as the Seventh-day Adventist Church. Certain individuals played key roles in the Awakening movement in Canada's west. James and Ellen G. White, as well as Joseph Bates, a sea captain, played integral parts in the teaching of Seventh-day Adventism. Ellen White was a prolific writer, who wrote more than 5000 periodical articles and 49 books. She is considered by Seventh-day Adventists a prophet, and her writing on religion, education, health, social relationships, evangelism, prophecy, publishing, nutrition and management is considered authoritative in the area of Christian living. Her landmark publication, *Steps to Christ*, is published in more than 150 languages.

Adventists believe that there is one God, who is represented by three eternal Persons, the Father, the Son and the Holy Spirit. The powers demonstrated by the Son and the Holy Spirit are revelations of the Father. Adventists believe that humans were made in God's image and were given the freedom to think and act on their own. However, since Adam and Eve sinned, they fell away from God and became subject to mortality. As a result, descendants of Adam and Eve share in this sin and its consequences. Adventists believe that by having faith in Christ, who died on the cross and rose again to forgive human sins, they will have eternal life. Adventists also believe in Satan, who led a rebellion of angels and was cast out of heaven. Since the world is filled with conflict as a result, God provides angels to protect humans.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.

Sacraments

- Baptism is a sacrament and is completed by immersion in water.
- The Lord's Supper is an expression of faith in Jesus and occurs four times annually. Foot washing is an ordinance of this sacrament, meant to convey hospitality and the washing away of sins by Jesus Christ.

Moral Code

- The moral code is based in the Ten Commandments.
- Adventists believe in stewardship — that we are the caretakers of God's possessions and creations and must protect them.
- Seventh-day Adventists must act with the principles of heaven and endeavour to live their lives with as much purity, health and joy as possible.

Houses of Worship

- Houses of worship are permanent structures ranging in style from early 20th-century wood structures typical of rural areas and small villages to larger buildings of brick or stone construction. The interior is essentially a meeting hall with a raised platform for the Communion table and pulpit. A structure's size reflects the size of the congregation. Multipurpose buildings housing chapel, school, social area and administration are common; sometimes these are rented, to save construction costs.

Devotional Practices and Services

- The fourth commandment requires that worship take place on the seventh day of the week, known as the Sabbath (Saturday for Adventists).
- The Seventh-day Adventists provide community service in situations where it is needed, both locally and internationally. An example is relief work, which is done through the Adventist Development and Relief Agency.
- The Church in Canada operates schools and a college.
- Services include prayers, songs and a sermon.
- Hospitality is required of a church and its members, to ensure that the community of worshippers feels welcome.
- Sermons may be delivered only by those who have been given authority by the Church, although in some circumstances, government officials or others may be given permission to address the congregation.

Clergy, Organization and Government

- The supreme authority of the Church lies with its congregations.
- The Church is organized in the following manner:
 - A group of churches in a local area is called a Conference.
 - The Union Conference or Mission is a united body of Conferences within a larger territory.
 - The General Conference is the largest unit of organization, and unions around the world are included in its jurisdiction. The General Conference is divided into Divisions (such as North America), each having administrative responsibility in a region.
 - Religious elders are called or elected by the congregation.

- Ordained ministers have a higher rank than elders and are called to service by the congregation.
- The deacon is elected to office and may serve for up to two years. Following election, deacons must be ordained. Where a church has several deacons, a Board of Deacons may be formed. The duties of the deacon include assisting at sermons, visiting members of the church at home, preparing for baptismal services, assisting at Communion, caring for the sick, and managing church property.
- The deaconess prepares baptismal services, visits the sick, and assists at Communion.

Propagation of the Faith

- The Church Board is responsible for evangelism, related activities and planning. Evangelism is the primary work of the Church, and the Church Board determines the most appropriate way to conduct its work.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Observance

- The Sabbath, from sunset on Friday to sunset Saturday, is a day of rest and worship, free of secular concerns and activities.

Special Observances

- Communion (observance of the Lord's Supper) is to be celebrated, generally, four times a year.
- Foot washing is observed as an ordinance of the Lord's Supper but is not a sacrament. This activity is inspired by Christ's washing of the feet of His disciples as an act of humility.

DRESS REQUIREMENTS

- Dress should be simple, modest and neat.

DIETARY REQUIREMENTS

- Adventists must adopt a healthy diet.
- Unclean foods identified in the Scriptures are to be avoided.
- Adventists must avoid what is harmful to the body and thus abstain from alcohol, tobacco and drugs.

MEDICAL AND HEALTH REQUIREMENTS

- Adventists must ensure they get enough exercise and rest.
- Abortion should only be performed for the most serious reasons.

DEATH AND BURIAL

- No policies or procedures for funerals and burials are specified by the Church.

OTHER

- Divorce is not supported, except in cases of adultery.
- Seventh-day Adventists are encouraged to shun commercialized social activities, such as dancing, because the amusement of dancing is a curse to society, and movie theatres, because the influences on screen are immoral.
- Music that is considered to have immoral or foolish messages should also be shunned.
- Recreation that is church centred is considered acceptable, provided the form of recreation is compatible with Church lifestyle.

SOURCES OF ADDITIONAL INFORMATION

<http://www.adventist.org> — official website of the Seventh-day Adventist World Church.

<http://www.naadventist.org> — official website of the Seventh-day Adventist North American Division.

<http://www.ont-sda.org/index.html> — website of the Ontario Conference of the Seventh-day Adventist Church.

<http://www.sdacc.org/> — official website of the Seventh-day Adventist Church in Canada.

Seventh-day Adventist Church in Canada
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Sikhism



DESCRIPTION

Sikhism is a monotheistic faith. Sikhs believe that the one, living God created the universe, sustains it and, in the end, will destroy it.

In the Punjabi language of India, the word *Sikh* means “disciple” or “learner of truth.” A Sikh is a disciple of God, but more particularly, one who follows the teachings of the 10 Sikh *gurus*, (teachers), as written in the Sri Guru Granth Sahib (Holy Scriptures).

The Sikh religion was founded in the Punjab region of India in the 15th century by Guru Nanak Dev Ji. It was developed by the 9 gurus who followed him, until the last of the 10, Guru Arjan Dev, compiled all the Scriptures written by his predecessors into one definitive work and named it his successor, calling it Sri Guru Granth Sahib, the one, holy, teaching book of Scripture. Although some historians say that Sikhism is derived in part from earlier Hindu and Muslim beliefs, this is generally denied by Sikhs, who regard their faith as original and based in revelation from God to the 10 gurus.

Sikhism rejects idol worship; the caste system, which still survives in India; and religious rituals. It regards men and women as equals and advocates tolerance of all religions.

The basic beliefs of the Sikhs, as set out by the first guru, Nanak Dev, are the following:

- There is only one God.
- His name is Truth.
- He is the Creator.
- He is without fear.
- He is without hate.
- He is immortal.
- He is beyond birth and death.
- He is self-existent.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Sri Guru Granth Sahib, also known as Adi Granth, is the supreme sacred writing and spiritual authority of the Sikh religion. A collection of hymns, it was originally compiled from the works of his predecessors by the fifth guru, Arjan Dev, and completed in 1604.
- Additional hymns and prayers composed by gurus, *bhagatas* (saints) and others were included by the successors of Arjan Dev, the 6th–10th gurus. Some inclusions are the works of *bhagatas* or holy men of other religions, including Hindus, Muslims and Buddhists.
- The last guru, Gobind Singh, compiled the final official version by 1706 and named the collection as his successor and living guru. The Adi Granth is the only guru of the Sikhs.
- The original work was destroyed in battle in 1762, though copies had been made. The copies are now considered the official version.

Sacraments and Rituals

For the most part, Sikhs reject religious practices centred in the concepts of sacrament and ritual, pilgrimage and fasting. Worship is confined to prayer, reading of Scriptures, singing of hymns and meditation. Although worship services usually conclude with the serving of a traditional food, *karah prasad* (a special form of sweet bread pudding), the practice is not seen as a sacrament in the Christian sense. It is a cultural tradition. However, various ceremonies hold special religious significance in the life of the Sikh:

- The naming ceremony: Babies are named in a religious service at the temple. The family donates *karah prasad* and a *rumala* (cloth covering for the Scriptures). Prayers are offered, and hymns are sung. The Scriptures are opened to a randomly chosen page, and the first letter of the first word is identified as the first letter of the baby's name. The family then chooses a name that is common to the sex of the child. The name Singh (lion) is added for boys; the name Kaur (lioness), for girls.

- *Pahul* (baptism): Baptism is usually administered at puberty. The initiates, men and women or boys and girls, take *amrit* (sugar water) stirred with a dagger as a sign of baptism and are normally admitted to the *khalsa* (see below) at the same time.
- *Khalsa*: *Khalsa* is the initiation of Sikhs as members of a “chosen” race of soldier–saints committed to a spartan *Code of Ethical Conduct*. The *khalsa* was begun by the Gobind Singh, the 10th guru, as a society of warrior Sikhs charged with fighting the oppression of the Mogul emperors of Punjab. Sikhs who have undergone *pahul* (baptism) to become *khalsa* abstain from liquor, tobacco and narcotics. They devote their lives to prayer and a crusade for *dharmayudha* (battle for righteousness). In the modern ceremony, the initiate is instructed in the following: “(a) You shall never remove any hair from any part of thy body, (b) You shall not use tobacco, alcohol or any other intoxicants, (c) You shall not eat the meat of an animal slaughtered the Muslim way, (d) You shall not commit adultery. The initiate is required to wear the physical symbols of a *Khalsa* at all times as well as follow the *Khalsa Code of [Ethical] Conduct*.” (Source: <http://www.sikhs.org/khalsa.htm> — the Sikhism home page.)
- Marriage: For Sikhs, marriage is a sacred and holy union. There is no divorce in the Sikh religion, though civil divorce is permitted. Any respected Sikh may perform the ceremony, subject to provincial licensing laws. Weddings may be conducted in the temple or in a family home. Marriages are typically arranged by families.
- Death ceremony: For Sikhs, death is a part of a cycle leading to possible reincarnation and, ultimately, to Nirvana (heaven), or union with God. See section on Death and Cremation for details.

Moral Code

- The writings of the Sri Guru Granth Sahib are the source of moral and ethical teachings of the Sikhs.
- In 1931, Sikh theologians and scholars developed an agreed code of conduct, the *Reht Maryada*. The Akal Takhat, supreme theological teaching authority for Sikhs, approved it. It provides, in part, the following as the *Khalsa Code of Ethical Conduct*:

- *The Sikh will worship only God. They will not set up any idols, gods, goddesses or statues for worship nor shall they worship any human being.*
- *The Sikh will believe in no other religious book other than the Sri Guru Granth Sahib...*
- *The Sikh will not believe in castes, untouchability, magic, omens, amulets, astrology, appeasement rituals, ceremonial hair cutting, fasts, frontal masks, sacred thread, graves and traditional death rites.*
- *The Khalsa will remain distinct by wearing the Five K's [see Dress Requirements section below] but shall not injure the feelings of others professing different religions.*
- *The Khalsa will pray to God before starting any work. This will be over and above his usual prayers.*
- *Although a Sikh may learn as many languages as he likes, he must learn Punjabi and teach his children to learn to read it.*
- *Every male should add "Singh" after his name and every female Khalsa should add "Kaur" after her name. They must never remove hair from any part of their bodies.*
- *Drugs, Smoking and Alcohol are strictly forbidden for Sikhs.*
- *Khalsa men and women will not make holes in their ears or nose and shall have no connection whatsoever with those who kill their daughters. Sikh women will not wear a veil.*
- *A Sikh must live on honest labour and give generously to the poor and the needy, thinking all the time that whatever he gives is given to the Guru.*
- *A Sikh must never steal or gamble.*
- *Except for the Kacch and the turban there are no restrictions on the dress of a Khalsa, but a Khalsa's dress should be simple and modest.*
- *When a Khalsa meets another Khalsa he will greet him by saying, Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh (The Khalsa belong to God, Victory belongs to God).*

(Source: <http://www.sikhs.org/khalsa.htm> — the Sikhism home page.)

Houses of Worship

- The Sikh temple is the *gurdwara* ("gateway to the guru"). Every sizable community of Sikhs will have a *gurdwara*. Private homes may also have a room or place set aside as a *gurdwara*.
- In North America, temples built by larger Sikh communities are likely to be patterned on traditional Indian Sikh architecture, though Sikhs have converted churches of Christian denominations to use as temples. *Gurdwara* built on traditional lines will have entrances facing all directions and will have the main level set below the surrounding ground level, ensuring that worshippers descend steps to enter, to commemorate the Golden Temple of Amritsar.
- The temple is both a place of worship and a community centre. It is used for worship, celebrations of birth, weddings and funerals. The temple usually includes a *langar* (free kitchen). Larger temples may include schools, dining halls, libraries, reading rooms and guest rooms.
- The Sri Guru Granth Sahib (Holy Scripture) is kept in a central place on a raised platform under a canopy. Worshippers sit on carpets (chairs are not permitted) — men on one side, women on the other — to listen to readings and hymns. (**Note:** In some Canadian Sikh congregations, majority groups have permitted tables and chairs to be placed in the *gurdwara*. This practice is considered by other, more traditional Sikhs a sacrilegious practice or a sign of weakening of the faith. It has resulted in serious legal disputes and in violence.)
- There are more than 200 historical *gurdwara* administered and protected by a special commission established by parliamentary act in India as the governing body of Sikhism. The greatest is the Golden Temple of Amritsar, India.
- Both men and women must have their heads covered to enter the temple. They remove their shoes at the entrance. Hands and feet may be washed before entering if facilities are provided.
- Sikh temples are open to all.

Devotional Practices and Services

- Sikh temples are open throughout the day for worship and other activities.
- Normally, in Canada, group gatherings for worship services are on weekends. In India, temples hold two services daily.
- Worshippers sit on carpeted floors to listen to readers and music and to participate in singing.
- Although there are no priests, temples may employ caretakers as Scripture readers.
- On festival days, there is a continuous reading of Scripture, which may take 48 hours.
- Readings, discussion and *kirtan* (hymn singing, or “singing the praises of God”) are followed by a prayer of supplication (*Ardas*) and a final hymn reading (*Hukam*). Distribution of *karah prasad*, consecrated cooked food made of flour, clarified butter and sugar, follows the last reading. The free kitchen is open on days of services and throughout festival periods.

Clergy, Organization and Government

- There is no professional priesthood in Sikhism.
- The Sri Guru Granth Sahib (Holy Scripture) is the only priest or guru of the Sikhs.
- Every Sikh is entitled to read Scriptures and sing the *kirtan*. Women take part on an equal basis with men.
- Every temple has a *Sangat*, or governing council of holy men, which directs the affairs of the temple. The council members are elected by the congregation. Women do not normally take part.
- There are five seats of authority (*takbats*) in Sikhism, each exercising doctrinal authority in its own jurisdiction and recommending punishments for religious offences. Elected leaders of the *takbats* are called *jathedars*. The *takbats* are considered shrines — the scenes of historic events and repository of relics of the gurus:
 - Akal Takhat (throne of the timeless God): at Amritsar, Punjab, India; the oldest and most important, founded in 1609.
 - Takhat Sri Patna Sahib: home of two of the gurus, the first in 1665.

- Takhat Sri Kesgarh Sahib: in Anadpur, India; founded in 1665, it was the scene of the founding of the *khalsa* in 1699.
- Takhat Sri Huzur Sahib: at Nander, in Maharashtra State, India.
- Takhat Damdama Sahib: the 10th guru compiled the official version of the Adi Granth (sacred Scriptures) here in 1706.

Propagation of the Faith

- All Sikhs have a duty to teach the world about Sikhism.

MAJOR CELEBRATIONS AND OBSERVANCES

Sikh religious holidays are observed according to the Nanakshahi calendar, named after the first Guru, Nanak Dev Ji. The years of the calendar start with the year of his birth, 1469 CE. Start days for each of the 12 Sikh months correspond to the Gregorian calendar dates indicated in the chart below. The Sikh New Year starts on Chet 1, or 14 March.

Sikh Month	Gregorian Calendar Date for Beginning of Month
Chet	14 March
Vaisakh	14 April
Jeth	15 May
Harh	15 June
Sawan	16 July
Bhadon	16 August
Asu	15 September
Katik	15 October
Maghar	14 November
Diwali	November
Poh	14 December
Magh	13 January
Phagan	12 February

Days of Regular Observance

Gurupurabs — Anniversaries of the 10 Gurus and Establishment of the Sri Guru Granth Sahib

Guru	Parkash (Birthday)	Gur Ghaddhi (Guruship)	Jyoti Jot (Death)
Guru Nanak Dev Ji	Katik Pooranmashi	From Parkash	Asu 8 (22 September)
Guru Angad Dev	Vaisakh 5 (18 April)	Asu 4 (18 September)	Vaisakh 3 (16 April)
Guru Amar Das	Jeth 9 (23 May)	Vaisakh 3 (16 April)	Asu 2 (16 September)
Guru Ram Das	Asu 25 (9 October)	Asu 2 (16 September)	Asu 2 (16 September)
Guru Arjan Dev	Vaisakh 19 (2 May)	Asu 2 (16 September)	Harh 2 (16 June)
Guru Hargobind	Harh 21 (5 July)	Jeth 28 (11 June)	Chet 6 (19 March)
Guru Har Rai	Magh 19 (31 January)	Chet 1 (14 March)	Katik 6 (20 October)
Guru Harkrishan	Sawan 8 (23 July)	Katik 6 (20 October)	Vaisakh 3 (16 April)
Guru Tegh Bahadur	Vaisakh 5 (18 April)	Vaisakh 3 (16 April)	Maghar 11 (24 November)
Guru Gobind Singh	Poh 23 (5 January)	Maghar 11 (24 November)	Katik 7 (21 October)
Guru Granth Sahib	Bhadon 17 (1 September) Installation in Golden Temple by Guru Arjan Dev	Katik 6 (20 October)	

Special Observances

Event	Date
Creation of the <i>Khalsa Vaisakhi</i>	Vaisakh 1 (14 April)
Martyrdom of Guru Gobind Singh's elder sons	Poh 8 (21 December)
Martyrdom of Guru Gobind Singh's younger sons	Poh 13 (26 December)

(Source for calendars: <http://www.sikhs.org>)

DRESS REQUIREMENTS

- Although the wearing of the five emblems of the *khalsa* (the five Ks) is not mentioned in Scriptures, these are traditional modes of religious obligatory dress whose history dates from the earliest days of Sikhism. They are worn by males who have been baptized and consider themselves *khalsa*:
 - *Keṣa* or *kes* (hair): For *khalsa*, the hair must remain uncut, as a symbol that the *khalsa* lives in harmony with God by refusing to remove a part of the body given to him by God. It is the most important K. A *khalsa* who cuts his hair is considered a renegade.

- *Kangha* (comb): This wooden comb, worn in the hair, is essential to cleanliness and grooming.
- *Kacch*: This undergarment is worn by soldiers.
- *Kirpan*: Traditionally, this was a sabre, but in modern dress, it is a dagger or small knife. It symbolizes courage, self-reliance and a readiness to defend the weak and oppressed.
- *Kara*: This steel bracelet, worn on the right arm, symbolizes restraint from evil deeds.
- Turbans for men and scarves for women have religious significance in covering the *keṣa* (hair). The headdress is also a symbol of the Sikh's honour, pride and equality with all others.

DIETARY REQUIREMENTS

- Sikhs will not eat any meat killed or prepared in a ritual way, including Jewish kosher style and Muslim *halal* style.
- Sikhs do not observe fasting for religious reasons.
- Sikhs may practise vegetarianism. Not all agree that it is a religious obligation.

MEDICAL AND HEALTH REQUIREMENTS

- All life is sacred. Human life is of the highest form of life.
- Blood transfusions are allowed.
- Assisted suicide and euthanasia are not encouraged.
- Maintaining a terminally ill patient on artificial life support for a prolonged period in a vegetative state is not encouraged.
- Organ transplants (donating and receiving) are allowed.
- Artificial reproductive technology is permitted only between husband and wife during the span of an intact marriage.
- Genetic engineering to cure a disease is acceptable.
- Abortion is not advised except for medical reasons.
- Male infants are not circumcised.
- Modesty of patients must be respected.
- Prayers should not be interrupted for routine care.
- Unnecessary touching of the patient must be avoided to protect the patient's personal space.
- Patients may wish to wear the five *Ks* at all times.
- After removing their headdress, Sikh patients may want to keep their head covered with an alternative covering such as a small turban or scarf or a surgical cap. The headdress should be respected, and if removed, it should be given to the family or placed with the patient's personal belongings. The headdress should not be placed with the shoes.
- Infants may be required to wear religious symbols, such as the *kara* (steel bracelet).
- Sikh women may insist on covering their bodies with more than a hospital gown. They may request to wear a gown during examinations. Although Sikhism does not ban treatment by a practitioner of the opposite sex, providing the patient with a practitioner of the same sex is preferable.
- Daily bathing and personal hygiene are a part of Sikh life and should be provided for unless there is a medical reason for avoiding this.

- It is a Sikh cultural and religious practice to visit the sick.
- Generally, Sikhs do not use or consume tobacco, alcohol, intoxicants or illicit drugs.

(Source for medical information:

<http://www.sikhwomen.com/health/care/protocol.htm#Beliefs> — SikhWomen online.)

DEATH AND CREMATION

- Sikhs believe that the soul is eternal and subject to a continual cycle of birth, death and reincarnation until liberated from the mortal cycle and reunited with God.
- The family and friends of a dying person attend the deathbed when possible to pray and to console the dying person and each other.
- Mourning for the deceased is discouraged.
- Autopsies are avoided except where legally required.
- The remains of the deceased may be taken to the family home or to a funeral home for a wake before cremation.
- The body is washed and dressed with clean clothing and, for baptized Sikhs, the five *Ks*.
- After the wake, the remains are taken to a crematorium for cremation, with family and friends in attendance. In India, cremation would be done on a funeral pyre.
- Prayers for the salvation of the deceased precede the funeral. Where possible, the eldest son or other family member should start the actual cremation.
- Ashes are disposed of by immersion in the sea or other body of water. Some families may take the ashes to the Sikh homeland in Punjab, India.
- Where cremation is not possible, the body should be buried at sea or in another body of water.
- After cremation, the family and friends gather for the *Bhog* ceremony, usually in the temple, for prayer, hymn singing and ceremonial serving of *karah prasad*. The ceremony also includes a complete reading of the Scriptures by the family, either in the temple or at home. The reading may take up to 10 days.

SOURCES OF ADDITIONAL INFORMATION

<http://www.sgpc.net/> — official website of the Shiromani Gurdwara Prabandhak Committee.

Shiromani Gurdwara Prabandhak Committee
Teja Singh Samundri Hall
Amritsar, Punjab 143006, India
Phone: 91-0183-2533941/2553956/2553957/
2553958/2553959
(responsible for protection of Sikh shrines
and temples)

<http://www.sikhs.org/> — the Sikhism home page.

<http://www.world-sikh.org/> — official website of the World Sikh Organization.

World Sikh Organization (Canada)
1183 Cecil Avenue
Ottawa, ON K1H 7Z6
Phone: (613) 521-1984

Ukrainian Catholic Church

DESCRIPTION

The Ukrainian Catholic Church was founded in the 10th century, when Saint Vladimir established the Byzantine Christian Church of Constantinople among the Ukrainians. In 1054, the Ukrainian Church followed the Byzantine Church in denying the primacy of the Roman Pope, becoming part of Eastern Orthodoxy.

In 1596, under the Union of Brest, some Ukrainian bishops led their dioceses back into union with Rome, with the provision that their traditional Eastern rites be respected. Not all bishops accepted the return to the Roman fold, though, and the Orthodox Church remained in control of some major cities and regions. In the 19th century, control of Ukraine was split between the Austro-Hungarian Empire, which was largely Roman Catholic, and Russia, which was firmly in the Orthodox camp. The Russian czars forced the Ukrainian Catholics under their rule to return to the Orthodox Church. Those under Austrian rule retained their allegiance to the Roman Church. With the Soviet invasion of Ukraine in 1939, Ukrainian Catholic clergy were imprisoned and all religious activity was suppressed. Not until the liberalization of Soviet rule of Ukraine in 1989, culminating in Ukrainian independence in 1991, did the Church return to legal status.

Though it is doctrinally and theologically in communion with Rome, the Ukrainian Catholic Church follows the liturgical traditions inherited from the Church of Constantinople. Under the Union of Brest, the Ukrainians accepted the jurisdictional and spiritual primacy of the Pope but retained the use of their language in liturgy. They retained their distinct forms of service and the right to appoint their own bishops. Traditionally, kings selected Ukrainian bishops, though today the Pope appoints them.

The Ukrainian Catholic Church in Canada traces its history to immigration of Ukrainians in three waves, 1881–1914, 1929–1939 and post-World War II. The majority of immigrants settled in the west, which remains today the location of the majority of members of the Church in Canada. The leader of the Canadian Church, the metropolitan, has his seat (metropolitanate) in Winnipeg.

Other names for this Church: Uniate Church, Greek Catholic Church, Greco-Catholic Church, Ukrainian Greek Catholic Church, Ukrainian Catholic Church of the Byzantine Rite, Kyivan Catholic Church.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

The Scriptures and doctrines of the Ukrainian Catholic Church are identical to those of the Roman Catholic Church:

- The Bible, comprising Old and New Testaments, venerated as the Word of God.
- The doctrine of the Church is promulgated in the *Catechism of the Catholic Church* and as statements of faith in the Apostles' Creed and the Nicene Creed.
- The Pope may issue guidance on questions of faith and morals from time to time. When the Pope is speaking or writing *ex cathedra* (that is, from the chair of Saint Peter), his declarations are taken as dogma and must be accepted and believed by faithful Ukrainian Catholics.

Sacraments

- The Church recognizes seven sacraments. Though the rites by which they are administered are different from those of the Roman Catholic Church, the underlying theology is identical in both. The sacraments are the following:
 - Baptism.
 - Chrismation (confirmation).
 - The Eucharist, or Holy Communion: Unlike Roman Catholics, who normally receive Communion in the form of bread only (although the priest consecrates and consumes both bread and wine), Ukrainian Catholics receive the Eucharist in both species, bread and wine.
 - Penance and reconciliation.
 - The sacrament (or anointing) of the sick.
 - Matrimony.
 - Holy orders.

Moral Code

- Ukrainian Catholics find the basis for their moral code in the following:
 - Natural moral law: Humans, being capable of reason, are ordained by it to do good and avoid sin. Natural law is universal in its precepts, and its authority extends to all humanity.

- The law of God: This comprises the old law (the Ten Commandments, or Decalogue) of the Old Testament; and the new law of Jesus Christ, summed up in his new commandment to love one another as He has loved us.

Houses of Worship

- Churches following Byzantine Christian traditions usually take the shape of a ship (ship of salvation), a cross or a Greek cross (two cross bars rather than one). Where possible, the altar faces east, the sunrise, representing the light of Christ.
- The vestibule, a large entry area, is traditionally the place occupied by the unbaptized catechumens seeking instruction in the faith.
- The nave, the main hall, where worshippers gather, faces the sanctuary. At its front is a four-legged table (tetrapod), used for baptisms and weddings.
- The sanctuary is at the forward end of the church. It is the most sacred part of the church and is usually an elevated platform. The holy table (altar) is placed centrally in the sanctuary. The sanctuary is separated from the nave by an icon screen, the *iconostas*, consisting of one or more icons (representations of sacred or sanctified persons).
- The roof has one or more domes (signifying heaven), rather than the steeple common to Western churches.

Devotional Practices and Services

- The rites of the Church follow the traditions common to the Byzantine Christian Churches. The order of the Mass, as the principal liturgy, differs outwardly very little from the Latin rite of the Roman Catholic Church, but the prayers and invocations said throughout the Mass vary considerably in following one of three Eastern rites:
 - The Liturgy of Saint John Chrysostom is followed for most Sunday masses and other occasions.
 - The Liturgy of Saint Basil is celebrated on 10 solemn occasions each year.
 - The Liturgy of the Presanctified is celebrated on Wednesdays and Fridays during Lent and from Monday to Wednesday of Holy Week. The bread and wine to be used are sanctified on the preceding Sunday.

Clergy, Organization and Government

- The Ukrainian Catholic Church is the largest Eastern Catholic Church *sui juris* (able to speak for itself; able to manage its own affairs). It acknowledges the spiritual and jurisdictional authority of the Pope.
- The Church has an episcopal form of government, with organizational divisions (eparchies) led by major bishops (archbishops), metropolitans and bishops.
- The head of the Church is the major archbishop of Lviv (or Lvov), Ukraine.
- A metropolitan or senior bishop may be appointed to lead an ecclesiastical territory. Canada has one metropolitan, whose episcopal seat is Winnipeg. He is head of the Synod of Ukrainian Catholic Bishops in Canada. There are five eparchies under his jurisdiction: Winnipeg, Saskatoon, Edmonton, New Westminster and Toronto.
- The Pope consecrates bishops. They, in turn, ordain priests and deacons.

Propagation of the Faith

- As this is traditionally a national Church, its evangelization of people has been limited to Ukrainians. The clergy have emigrated with the people and now operate in numerous countries around the world.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Religious Observance

- Every Sunday.
- Exaltation of the Holy Cross: 14 September.
- Saint Michael the Archangel: 8 November.
- Fast of Saint Philip: 15 November – 24 December.
- Presentation of the Mother of God: 21 November.
- Nativity of Our Lord (Christmas): 25 December.
- Theophany (Epiphany) of Our Lord: 6 January.
- Great and Holy Fast (Lent): 40 weekdays preceding Easter.

- Pascha (Easter season or Holy Week).
- Ascension of Our Lord: 40 days after Easter.
- Pentecost: Sunday, 10 days after Ascension of Our Lord.
- Feast of Saints Anthony and Theodosius: 3 May.
- Fast of the Apostles Peter and Paul: 29 June.
- Transfiguration of Our Lord: 6 August.
- Dormition (assumption) of the Mother of God: 15 August.

DRESS REQUIREMENTS

- There are no dress requirements for laity. Clergy may be obliged to wear specific habits or articles of clothing.

DIETARY REQUIREMENTS

- Ukrainian Catholics may voluntarily fast or abstain from consuming particular foods as a personal sacrifice during Lent and the Fast of the Apostles Peter and Paul.

MEDICAL AND HEALTH REQUIREMENTS

- The Ukrainian Catholic Church is opposed to abortion, believing the fetus at the earliest stage of life to be fully human and in possession of a soul.
- Ukrainian Catholics have no theological or doctrinal objections to organ transplants, blood transfusions or autopsies carried out for legal or scientific purposes. Life may be artificially prolonged when medically appropriate and is intended to aid the patient to recovery.
- The Church is opposed to artificial insemination, considering it immoral. It is opposed to sterilization except where it is medically necessary for the health of the patient.

DEATH AND BURIAL

- Ukrainian Catholics, like other Christians, believe that death brings the end of earthly life and the beginning of new life in the Kingdom of God. Consequently, the Christian funeral is a liturgical celebration.
- The *Order of Christian Funerals* prescribes three liturgies, one for the home, one for the church and one for the cemetery. The church celebration will normally be a Mass.
- The dying must be given attention and care so that they can live their last moments in dignity and peace.
- Burial should preferably take place in the consecrated ground of a Catholic cemetery, whenever possible.
- There are no theological or doctrinal objections to cremation, provided that it is not intended to demonstrate a denial of faith in the resurrection of the body.

OTHER

- Other Churches in Canada following the Eastern (Oriental) rite of the Catholic Church include the Greek Melkite Church, the Maronite Catholic Church, the Slovak Catholic Church,

the Syrian Catholic Church, the Armenian Catholic Church and the Hungarian Catholic Church. In some cases, the Pope has appointed bishops for the members of these Churches living in Canada, though no parishes or dioceses are currently active.

SOURCES OF ADDITIONAL INFORMATION

<http://www.ugcc.org.ua/eng/> — official website of the Ukrainian Greek Catholic Church, Lviv, Ukraine.

http://www.vatican.va/archive/catechism/ccc_toc.htm — official website of the Vatican: The Catholic Catechism.

<http://www.archeparchy.ca/> — official website of the Ukrainian Catholic Archeparchy of Winnipeg.

Ukrainian Catholic Archeparchy of Winnipeg
233 Scotia Street
Winnipeg, MB R2V 1V7
Phone: (204) 338-7801

Unitarian Universalist Church

DESCRIPTION

The Unitarian Universalist Church has its roots in two separate movements, both born of Christianity of differing doctrines. Unitarianism stresses individual freedom of belief, the free use of reason in religion, a united world community and liberal social action. Universalism emphasizes the universal fatherhood of God.

The Unitarians first appeared in the Maritimes in 1811 out of the Puritan movement. Over the next 100 years, often influenced by followers of the Universalist movement, Unitarianism spread west to British Columbia. In 1832, the first Unitarian church was established in Montreal, but it lasted only a few years. The next Montreal congregation was established in 1842 and was successful. In Toronto, in 1846, the Unitarian

Congregation developed a constitution. In 1870, the Post Office Mission was run successfully by Montreal and Toronto Unitarians, and the magazines *The Unitarian* and *Green's Rational Christian* had many subscribers. The Unitarian movement spread to Winnipeg in 1890 and began to gain members. In 1908, the Church undertook to extend its membership in western Canada.

The Canadian Unitarian Council was formed in 1961. That same year, urged by Unitarians and Universalists in both Canada and the United States, the Canadian and American organizations merged to form the Unitarian Universalist Association. The Canadian Unitarian Council remained the guiding body in Canada; it maintains an affiliation with the Unitarian Universalist Association. Only local congregations are part of the Association.

Members of the Unitarian Universalist Church have a variety of religious convictions and may adhere to Jewish, Christian, Buddhist, naturist, atheist, agnostic or humanist beliefs. The Church is a coming together of many religious beliefs and doctrines, and a heavy emphasis is placed on self-determined spiritual discovery.

Salvation is also a focus of the Unitarian Universalists, in the sense that salvation implies spiritual health. Unitarians conclude that salvation is attained through the experience of personal growth.

Jesus is honoured as a God-filled human who demonstrated redemptive love. Other master teachers, such as the Buddha and Moses, are also honoured. Some Unitarian Universalists are theistic and have a strong faith in God, while others do not. Many speak instead of reverence for life.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- The Bible is used as an educational tool and is respected as much as the Scriptures of other religions.
- Specific books of the Bible that are emphasized are those of the prophets Amos, Hosea and Isaiah, who spoke of justice for the oppressed.
- Writings of other religions, philosophical and scientific writings, poetry and literature also influence rational and spiritual beliefs.

Sacraments

- There are no specific sacraments, although baptism is common.
- Other special services may include weddings, the naming or dedication of children, and funeral rites.

Moral Code

- The moral code is found in the Universalist Unitarian by-laws:
 - Affirm the inherent worth and dignity of each person.
 - Promote justice, equity and compassion in human relations.
 - Accept one another and encourage spiritual growth in congregations.

- Promote a free and responsible search for truth and meaning.
- Respect the interdependent web of existence of which all are a part.
- Use the democratic process within congregations and society.

Houses of Worship

- Some structures are in the style of standard Western Christian churches, while others are multipurpose buildings with halls suitable for group gatherings and services.

Devotional Practices and Services

- Those interested affirm membership by signing their name on a membership card or in a membership book at a local parish.
- The flaming chalice is a symbol of the Unitarian Universalist Church. Some congregations may light a chalice before beginning the service as a symbol of unity between the members of the congregation and the spirit of the Church's work. It is a symbol of the helpfulness and sacrifice that distinguishes the Church.
- Worship services do not have a set form but may consist of study of ancient texts (such as the Bible), affirmation of acceptance of all faiths, and discussion.

Clergy, Organization and Government

- The government is congregational: the church is directed by the members of its congregation.
- The Universalist Unitarian Association has a General Assembly of congregations that meets once a year.
- The General Assembly discusses reports presented at the meeting, items referred from the previous meeting, proposed amendments to by-laws and other related matters.
- Ministers are called and ordained by the congregations and registered under provincial laws by the Canadian Unitarian Council.

Propagation of the Faith

- Unitarian Universalists provide brochures and information to those who are interested in understanding their faith.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year and from congregation to congregation.

Days of Regular Observance

- Weekly meetings.
- Flower Communion (each member brings a flower and leaves with another flower): once annually.
- Thanksgiving Day: second Monday in October; may be celebrated on Sunday.

Special Observances

The Unitarian Universalist Church observes many religious holidays from a variety of religions, including the following:

- Christmas (Christian): 25 December.
- Easter (Christian).
- Passover (Jewish).
- Divali (Hindu).
- Sharing of Faith ceremony: once a year.

DRESS REQUIREMENTS

- None

DIETARY REQUIREMENTS

- Some may be vegetarian, but this is not a requirement.

MEDICAL AND HEALTH REQUIREMENTS

- The Church may support euthanasia.
- The Church supports abortion rights.

DEATH AND BURIAL

- Individuals decide on death and funeral rites; cremation and burial are both acceptable.

SOURCES OF ADDITIONAL INFORMATION

<http://www.uua.org> — official website of the Unitarian Universalist Association in the United States.

<http://www.cuc.ca> — official website of the Canadian Unitarian Council.

Canadian Unitarian Council
55 Eglinton Avenue East
Suite 705
Toronto, ON M4P 1G8
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United Church of Canada



DESCRIPTION

In 1925, three Protestant denominations, the Methodist, Congregationalist, and two-thirds of the Presbyterian churches in Canada amalgamated to create The United Church of Canada through an Act of Parliament. The agreement between these different traditions is found in the Basis of Union (1925).

Since 1925, other smaller groups of churches and individual congregations have joined The United Church of Canada, so that there are approximately 3,200 United Churches making the denomination one of Canada's largest Protestant churches. The United Church of Canada is a distinctive Canadian church and does not maintain congregations outside of Canada, with the exception of Bermuda.

The beliefs of The United Church of Canada are succinctly stated in the words of The New Creed written for and adopted by the United church in 1968.

We are not alone,
we live in God's world.

We believe in God:
who has created and is creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.

We trust in God.

We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus, crucified and risen,
our judge and our hope.

In life, in death, in life beyond death,
God is with us.

We are not alone.
Thanks be to God.

RELIGIOUS ELEMENTS

The Bible

- The Bible is central to The United Church of Canada. As a source of wisdom, personal prayer, and devotion, the church believes the Bible can bring people closer to God. It remains one of the surest ways of experiencing God's continuing work of creation and liberation in the world, while offering forgiveness, healing, and new life in Jesus.
- Passages of scripture are often referred to as "the Word of God" meaning that the writer was inspired by God.
- It is understood that the various books that make up the Bible are the stories of two ancient communities trying to be faithful to God under difficult circumstances- ancient Israel and the early Christian movement- and some of what was experienced and written then doesn't fit with

today's world. The church doesn't condone slavery, for example, or stone those who commit • adultery.

- Nevertheless, in its stories and teachings the Bible has a mysterious power to inform the lives of believers.

Creeds

- The church's faith is grounded in truths that are timeless. These truths, however, must be embraced anew by Christians of each generation and "stated in terms of the thoughts of their own age and with the emphasis their age needs" (Statement of Faith, 1940).
- In the Basis of Union (1925), in the Statement of Faith (1940), and in A New Creed (1968), and most recently A Song of Faith (2006) the United Church has sought to state its faith in words appropriate to the time.

Sacraments

- A sacrament is a symbolic action, or ritual, by which people of faith encounter the presence and goodness of God. In a sacrament, ordinary things like water, bread, and wine are used to point to God and God's love, reminding people of the sacred in life.
- The United Church celebrates two sacraments: baptism, the ritual that formally recognizes belonging to the Christian community, and communion, a symbolic meal initiated by Jesus. These are of central importance to faith.

Baptism

- Baptism is a symbolic action that signifies the new life God gives to one who joins the church community.
- Baptism uses water as a symbolic cleansing that signifies the acceptance of new life within the church family. The sacrament of baptism is the single rite of initiation into the Christian community, the church.
- The United Church offers baptism to all ages, believing that the gift of God's love doesn't depend on one's ability to understand it, so the church baptizes people as infants right up through adulthood.
- With children, instruction is given to parents or sponsors to equip them for the child's Christian nurture. During the ceremony, everyone in the congregation pledges support for the child and his or her parents.
- Baptism is not a requirement for God's love. The church believes people who die without baptism are in no way condemned, lost, or damned.
- Baptism in the United Church is recognized by all denominations of the Christian church that practice infant baptism. Similarly, if people have already been baptized in another church, the United Church recognizes their baptism and welcomes them as Christians.

Communion

- The United Church believes that The Lord's Supper, Eucharist, and Holy Communion are different terms that refer to the same sacrament shared by most Christian denominations, a symbolic meal remembering Jesus' passion, death and resurrection.

- Communion is celebrated at a table that suggests the dining table in a home. At the communion table, the church acknowledges that Jesus Christ is the host and all are guests. The meal uses the symbols of small pieces of bread and a taste of wine or juice to remind the church of Jesus' last supper with his followers and of God's enduring love.
- The United Church invites all who seek to love Jesus to share in this family meal

Houses of Worship

- Generally, churches are permanent structures in style ranging from early 20th Century wood structures to neo-gothic and modern designs. Interior layout is patterned on the common modified Roman *basilica* style of Europe and North America, consisting of a nave or hall in which the faithful gather for services, a narthex or entrance vestibule, and a chancel occupied by the Communion table.

Devotional Programs and Services

- Worship services are held on Sundays and special days of observation. Services consist of scriptural readings, prayer hymns, and usually a sermon. The Lord's Supper, or Communion is offered on regular occasions, at least quarterly on special occasions, and in some congregations more frequently.

Clergy, Organization and Government

- The United Church believes that Jesus Christ is the Supreme Head of the Church.
- The United Church of Canada's governance is conciliar, meaning that its structural constitution belongs to councils that complement each other in governing the Church. Authority and responsibility reside in the General Council for determining doctrine and policy, in the Conferences for ordering and designating ministry, in the Presbyteries for ensuring accountability in ministry, and in the Session (or comparable congregational courts) for overseeing the administration of the sacraments."
 - The General Council, the highest administrative court, is composed of representatives of Conferences (approximately 400 elected from Conference annual meetings) and meets every three years. Between meetings, an Executive and Sub-Executive act on behalf of the General Council

- Conferences are composed of representatives of Presbyteries. There are twelve geographical conferences and one non-geographical conference serving First Nations congregations across the church.
- The Presbytery is a grouping of Pastoral Charges in an area. Lay and ordered delegates are appointed by congregations to oversee the work of the Presbytery.
- The Session or Board is the organization responsible for the oversight of the ministry of the congregation at the local level.

There is an Ordained Ministry of Word, Sacrament and Pastoral Care and a Diaconal Ministry of Education, Service and Pastoral Care. The church also designates laypersons to specialized ministries within the church.

The United Church of Canada welcomes everyone who desires to follow Jesus, regardless of age, race, class, gender, sexual orientation, or physical ability. All members are eligible to be considered for ministry and others forms of leadership in the church.

Propagation of Faith

- Membership in the United Church requires a profession of faith and a commitment to faithful conduct in church and world, though not affirmation or adoption of a particular creed. Doctrinal standards are not used to exclude anyone.
- The United Church of Canada maintains active partnerships with Christian churches and many other organizations throughout the world.

MAJOR CELEBRATIONS AND OBSERVANCES

Days of Regular Observance

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas): begins four Sundays before Christmas Day.
- Christmas Eve and Christmas Day: 24 and 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Ash Wednesday (beginning of Lent).

- Lent - Preparation for Easter.
- Palm Sunday - Jesus enters Jerusalem, passion week begins.
- Maundy Thursday (the Last Supper).
- Good Friday (Jesus' crucifixion).
- Easter Vigil (first service of Easter).
- Easter Sunday (Jesus' resurrection): first Sunday of the first full moon after the vernal equinox.
- Ascension (Jesus' ascension to heaven).
- Pentecost (birth of the Christian Church).
- Trinity Sunday.
- All Saints' Day (commemorates saints and martyrs): 1 November.
- Reign of Christ.

Special Observances

- The Sacrament of Communion, celebrated at least four times annually.
- The Sacrament of Baptism, conferred only once for every Christian. Celebrated frequently, as required by the numbers to be baptized, in the midst of the congregation.

DRESS REQUIREMENTS

- None. Worship services are increasingly informal with casual clothes acceptable.

DIETARY REQUIREMENTS

- No doctrinal position on dietary questions.

MEDICAL AND HEALTH REQUIREMENTS

- Cremation is accepted
- Abortion is always a difficult choice to be made in consultation with a doctor.
- No stated positions against organ transplantation, blood transfusion or reproductive technology.

DEATH AND BURIAL

- The United Church celebrates a hope in God of “a life beyond life and a future good beyond imagining: a new heaven and a new earth, the end of sorrow, pain and tears, Christ’s return and life with God, the making new of all things.” (A Song of Faith, 2006)
- The dead are treated with respect and the life of the individual celebrated through a memorial service.

SOURCES OF ADDITIONAL INFORMATION

<http://www.united-church.ca/home.shtm> — official website of the United Church of Canada.

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Wesleyan Church

DESCRIPTION

The founders of the Methodist movement were John Wesley, an ordained priest of the Church of England in London, his brother Charles Wesley, and George Whitefield. John Wesley became the leader of a student Bible study group organized by his brother. The name Methodism is derived from their methodical study habits. Although the foundations of the religious philosophy are in this group, organization did not come until 1739, after John and Charles had conducted missionary work in the American colony of Georgia. John Wesley created the first place of Methodist worship in 1739 at Bristol, and he opened a chapel in London. Since there was difficulty in attracting parishioners at first, George Whitefield took to preaching outdoors in communities. The brothers followed his example, which attracted much attention. Whitefield and John Wesley eventually developed some doctrinal differences, mainly concerning the theory of predestination, which Wesley regarded as erroneous. Whitefield left Methodism to found his own church. The Methodist movement eventually split from the Church of England. This occurred after John Wesley’s death, when the movement no longer found a home for its belief that the intervention of the Church between individuals and God was unnecessary and for its evangelistic approach to spreading the faith.

John Wesley focussed on preaching to his congregation, but he also felt that the world itself was a congregation and that a message of hope needed to be spread to all. This was best done, in his view, by preaching to small groups. Like Wesley, Methodists emphasize doctrines that indicate the power of the Holy Spirit in people’s lives and stress a personal, direct relationship with God as the central tenet of faith. They advocate infant baptism and frequent reception of Holy Communion. They teach the doctrine of Christian perfection, also called Christian holiness, originated by Wesley and interpreted today as “perfect love” achieved through the grace of the Holy Spirit.

The Methodists first appeared in North America around 1765. By 1784, itinerant preachers had been so successful in teaching Wesley’s beliefs to the Americans that supporters were able to form the Methodist Episcopal Church and other similar denominations. The first person to hold Methodist services in Newfoundland was Lawrence Coughlan, although there was no regular preacher until 1785. Nova Scotia was an important focus for evangelization around 1781, and the number of worshippers began to grow. In 1786, the

first provincial conference was held in Halifax. Despite strong ties to Methodism in the United States, though, the American Revolution forged greater ties between Canadian and British Methodists, and many preachers came to Canada from England. Methodism was also spreading in Upper and Lower Canada (Ontario and Quebec), mostly as a result of the proximity of these provinces to New York, where Methodism was spreading as well.

The Wesleyan Church, an American institution with member congregations in Canada, began in the 1840s as a group of dissenting ministers and congregations within the Methodist Episcopal Church. John Wesley had rigorously opposed slavery in his day and had fought for its abolition, considering the practice an abomination. Unable to tolerate the unwillingness of the Church majority to speak out against slavery, the dissenters formed the Wesleyan Connection. Intending to remain true to Wesley's principles of "holiness" and "entire sanctification," the Wesleyan Connection pursued its vision, expanding to new congregations until, late in the 19th century, its members founded the Wesleyan Methodist Church. In 1968, after decades of mergers of other Methodist congregations in the United States and Canada, the Wesleyan Methodist Church merged with the Pilgrim Holiness Church to form the Wesleyan Church. In Canada, its affiliates are found across the country.

Wesleyans believe in the Trinity of God: the Father and Creator, the Son, Jesus Christ, who died for the salvation of humanity, and the Holy Spirit. They believe that God is the Savior of all men and women who put their faith in Him alone. Those who receive new life in Christ are called to be holy in character and conduct and can only live this way by being filled with the Holy Spirit.

The Holy Spirit is the agent of conviction for sin, regeneration, entire sanctification and glorification. Humans have freedom of choice to do right or wrong, but because Adam and Eve sinned, humans are inclined to do evil. They cannot do what is right by themselves; they can only do so through Jesus Christ, who provides the grace of God. The concept of entire sanctification comes through personal holiness: it means that Christ's work has provided salvation, which is the reality of the holy heart. Sanctification is achieved through baptism in the Holy Spirit, at which moment the heart is cleansed of original sin. A person can then love God completely and be sinless.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments — the highest source of God's plan for his people.

Sacraments

- Baptism.
- The Lord's Supper.

Moral Code

- The moral code is based in the Ten Commandments.
- The Church emphasizes the importance of family life and values.
- Marriage takes precedence over all other human relationships and is designed to be monogamous and to provide a proper atmosphere in which to raise children.

- Stewardship is emphasized, as all our possessions and the Earth itself are the property of God and must be used with care and respect.
- Every individual has inherent value, which should be appreciated.

Houses of Worship

- Houses of worship vary in architectural style from wood structures to modern buildings of stone and brick. The interior layout is patterned on that of the modified Roman basilica of Europe and North America and consists of a narthex (vestibule); a nave (large space for the congregation); and a chancel, or sanctuary (elevated space around the altar for clergy, choir). The size of the building generally reflects the size of the congregation.

Devotional Practices and Services

- Congregations meet for evangelism, worship, nurture and fellowship. Services comprise prayer, hymns, sermons and the Lord's Supper.

Clergy, Organization and Government

- The Wesleyan Church believes in equal opportunity. Both men and women may be ordained as ministers.
- Ministers lead the congregation.
- The Wesleyan Church system of government is congregational, meaning that local churches have authority. Consistency in teachings and practices is ensured by district Conferences.
- The Canadian and American districts are grouped together by geographic region, so there is not a distinct governing Conference in Canada. For example, Wesleyan churches in British Columbia are a part of a district that also includes the states of Idaho, Oregon and Washington. Those in the Maritimes are part of the Atlantic District, which includes the State of Maine.

Propagation of the Faith

- Evangelism is central to propagation of faith, and the Wesleyan Church is a member of the National Association of Evangelicals.
- Wesleyanism spreads to new communities through church planting.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to variations in the liturgical calendar.

Days of Regular Observance

Wesleyans observe standard Christian holidays, including the following:

- Every Sunday (day of rest and worship).
- Advent (preparation for Christmas): begins four Sundays before Christmas Day.
- Christmas Day: 25 December.
- Epiphany (manifestation of Jesus; visit by the Magi): 6 January.
- Baptism of the Lord: third Sunday after Christmas.
- Transfiguration of the Lord.
- Ash Wednesday: (beginning of Lent).
- Lent (period of fasting): 40 weekdays.
- Palm Sunday (Jesus enters Jerusalem): Sunday before Easter.

- Maundy Thursday (the Last Supper).
- Good Friday (Jesus' crucifixion).
- Easter Vigil (first service of Easter).
- Easter Sunday (Jesus' resurrection): first Sunday of the first full moon after the vernal equinox.
- Ascension Thursday (Jesus' ascension).
- Pentecost (birth of the Christian Church).
- Holy Trinity Sunday.
- All Saints' Day: 1 November.

DRESS REQUIREMENTS

- Modesty in dress is recommended, in keeping with Christian purity.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- The Wesleyan Church opposes the use of alcohol, tobacco and drugs and encourages total abstinence because of the impacts these substances have on individual and social health.
- The Church opposes abortion, except when the life of the mother is in danger. The Church also rejects violence in anti-abortion campaigns. The Church does permit civil disobedience in anti-abortion campaigns (for example, sit-ins, in which attendees would be trespassers). Peaceful protest is acceptable.
- Euthanasia is not accepted by the Church
- Removal of life-support systems is accepted, because in this circumstance, physical life is being sustained even though the body cannot maintain life unaided.
- Extraordinary pain-killing treatment is acceptable, provided that the patient is in agreement with the treatment, the treatment is not intended to shorten the life of a patient, and the treatment is not intended to free a hospital bed. The circumstances in which this treatment may be required include grave illness or terminal illness.

DEATH AND BURIAL

- The Church follows common practices for Christian funerals and burials.
- Funeral services in church comprise prayer, scriptural readings, hymns and a sermon. Ministers also officiate at burial services.
- The Church does not object to donation of body parts after death.
- The Church does not object to donation of the body to science for medical research.

OTHER

- Military service: Wesleyans teach that one should honour one's country, and therefore they accept that members may want to serve in the military. However, the Church also recognizes that certain members of the Church interpret the New Testament as being opposed to military service, and these members may choose conscientious objector status.

SOURCES OF ADDITIONAL INFORMATION

<http://www.wesleyan.org> — official website of the Wesleyan Church.

<http://www.atlanticdistrict.com> — official website of the Wesleyan Church Atlantic District (includes the Maritime Provinces and the State of Maine).

The Wesleyan Church Atlantic District
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Moncton, NB E1E 1G5
Phone: (506) 383-8326

The Wesleyan Church Central Canada District
17 St. Paul Street
Belleville, ON K8N 1A4
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The Wesleyan Church Northwest District
5707 NE 78th Street
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Wicca

Note: The primary source of information for this chapter is the Wiccan Church of Canada website at <http://www.wcc.on.ca>.

DESCRIPTION

Wicca is a pagan religion in that it is polytheistic and nature-revering. Since it is an old religion that is practised currently, it may also be referred to as neo-pagan. Its roots can be found in pre-Christian paganism, and it is a blend of European pagan folk tradition and 19th- and 20th-century occultism. Its present form was most likely developed in the 1930s or 1940s; however, this is a point of considerable debate inside and outside the religion. The point most often disputed is exactly how many of the traditions stem from ancient traditions and to what extent Wicca can be considered modern. There are several traditions related to Wicca, and some of them have led to other “denominations” or kinds of Wicca. Generally, however, Wicca can be defined by a few principal beliefs.

Wicca honours many gods and goddesses. The religion may be considered pantheistic in that its gods and goddesses are identified with and manifested in nature. Some Wiccans believe that all gods and goddesses are simply different manifestations of a single god and a single goddess who are together the essence of the natural world. Generally, gods and goddesses are emphasized equally.

Wicca is a *mystery* religion, meaning that personal faith is influenced by religious experiences that instill knowledge or religious truths in ways that are not fully understood by the individual. The term also refers to secret rites undertaken to bring the individual to a state of bliss. Secret rituals and oath-taking help deepen religious understanding for Wiccans and are an integral part of their tradition.

Practising Wiccans demonstrate religious devotion through meetings with their covens, through group rituals, and through practising magic. For Wiccans, magic is a form of prayer to the gods and goddesses, asking them to grant the seeker the power to carry out an act or achieve a goal. Wiccans believe that the use of magic will increase the chances of success for an action that would be undertaken or has been undertaken with or without divine intervention.

Belief in reincarnation is common among Wiccans. Some believe that time between lives is spent in another realm called Summerland. Since Wiccan traditions are also influenced by other traditions, such as ancient Norse, Celtic, Buddhist and Hindu traditions, each group's view of the afterlife is influenced by its root tradition.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- *Charge of the Goddess*: This text is sometimes used by Wiccans; it discusses the nature of the goddess.
- *Legend of the Descent of the Goddess*: This text deals with the balance and interplay of life and death; it is not as commonly used as *Charge of the Goddess*.
- *Book of Shadows*: An individual uses a Book of Shadows to record spells, recipes, thoughts, dreams, experiences, details of rituals and other items that may be useful to the individual. Consequently, each Book of Shadows is different and personal. The information may be shared, and items in one's Book of Shadows may be used to carry on a new Wiccan tradition.
- Other classical works may be referred to, for example, the *Egyptian Book of the Dead* or works by ancient Greek and Roman writers and philosophers.

Rituals

- *Wiccaning*: the naming and blessing of children.
- *Dedication*: a public declaration of commitment to the gods and goddesses.
- *Betrothal*: an official engagement, which will result in marriage after one year.

- *Handfasting*: a wedding at which the hands of the bride and groom are tied together throughout the ceremony.
- *Handparting*: a severing of the bonds made at handfasting, at which time property is divided and the custody of children is decided.
- *First blood*: a rite performed by the women of a community at a girl's first menstruation.
- *Rite of manhood*: a rite performed by the men of a community when the male's voice breaks or facial hair begins to grow.
- *Trimesters*: A pregnancy blessing performed by the community women at each trimester of a pregnancy, led by a priestess who has had a child.
- *Passing the veil*: a funeral.
- *Neophyting*: recognizing a student's calling to the priesthood.
- *Initiation*: admittance to the Wiccan priesthood.
- *The ritual bath*: a purification bath, which prepares the body to enter the Sacred Circle; involves use of herbs or oils and is a time for meditation concerning the intent of the ritual.
- *The Sacred Circle*: cast before beginning a ritual to ensure a pure and sacred space; a sword, staff or wand is carried around the sacred space, which may not always be cast in the same place.
- *Sweeping with brooms*: used to clean the Sacred Circle for the gods and goddesses.

- The elemental purification: bringing elements of earth, air, fire and water into the circle to bury, blow, burn or wash away unwanted spirit presences.
- Elemental evocations: calling of the four elements to guard the Sacred Circle during the rite; after this, a particular deity or gods or goddesses are called into the circle, and which of them is present depends on the point of the rite.
- The wine blessing: celebrates the union of god (represented by the blade of a dagger) and goddess (represented by a chalice filled with wine) and the creation of the universe; when the dagger is dipped into the chalice, the result is a blessing that is shared by all who drink the wine.
- The cake blessing: a short prayer asking the gods and goddesses to bless cakes in the shape of crescent moons before they are consumed.
- Libation: a mixture of the remaining wine and cakes, offered to the gods and goddesses so that they may take strength from them.
- Energy raising: singing, dancing or other activities to honour the deities invited to the circle.
- Closing the circle: thanking the gods, goddesses and elemental guardians at the end of Sacred Circle ritual.

Moral Code

- Wiccan rede — “An it harm none, do as ye will”: This means that a Wiccan should think twice before any action and consider the consequences to others.
- Threefold law — “What ye send returns three times over”: An action will bring back three times as much good karma or bad karma to someone, depending on whether the action was positive or negative.

Houses of Worship

- Generally, Wiccans choose to worship outdoors, but they may use designated indoor spaces, which are called temples, to cast circles and meet for classes.
- Outdoors, the space of worship may be different every time, so each time Wiccans gather, they make a Sacred Circle for the space of worship. The land may be in a forest, campground, park or private land.

Devotional Practices and Services

- Generally, classes are offered once a week, and meetings take place on Sunday evenings.
- In Canada, meetings during the winter months may take place indoors. During the warmer months, meetings take place outdoors in areas designated by the high priest or priestess.

Clergy, Organization and Government

- Wicca has no a central authority, and there is no centralized structure.
- The internal structure and size of each Wiccan group or coven vary.
- Some specific traditions of Wicca may define a role of leadership for the group, while others have no particular concept.
- The high priest or priestess leads the meetings.
- The high priest or priestess is ordained, and this may take a period of several years.

Propagation of the Faith

- Wiccans believe that every individual should find his or her own spiritual path and so do not promote their own religion as being necessarily more correct than any other.

MAJOR CELEBRATIONS AND OBSERVANCES

Dates on which events are celebrated may vary from year to year according to lunar calendars and other influences.

Days of Regular Observance

- Participants in different Wiccan traditions may meet at different times, but generally, classes are held once a week and worship occurs every Sunday night. It may occur in time with the lunar cycle as well.

Special Observances

- Yule: A celebration of the winter solstice, at which time the days get longer as the sun is reborn. A yule tree is dressed with fruit so that the gods will provide a fruitful summer. A ritual feast takes place and may include venison, goose, fruit breads and puddings, nuts, spiced wine and hot cider.

- **Imbolc:** A festival of fire and light that takes place on 2 February, generally. Corn dolls may be burned as offerings to the sun. Ritual foods include salted meats, breads, fruit preserves and red wine.
- **Ladyday:** Celebrates the vernal equinox. Ritual foods include fowl, seed breads, pancakes and white wine.
- **Beltain:** A celebration of the mating day of the Sun God and Earth Goddess, which results in a bountiful harvest. Usually celebrated on 30 April and may involve Maypole dances and a ritual feast of eggs, rabbit and wine flavoured with woodruff.
- **Litha:** Takes place on the summer solstice, when the sun is at the height of its power, creating the longest day of the year. Feasts may include berries, veal, new vegetables and honey wine.
- **Lammas:** celebration of the first harvest of grain, generally observed 2 August. The Corn God is honoured, and corn is harvested. Corn breads, blueberries, seafood and beer are appropriate feast foods.
- **Harvestide:** A harvest festival celebrated on the autumnal equinox. At this time, wine and cider are made, and feast foods include apple, game birds, pears and ale.
- **Samhain:** The feast of the dead, celebrated on 31 October. The spirits of people who died in the last year are honoured with a feast to which they are invited. Foods common to the feast are pork, bread, root crops and red wine. No salt is used in preparing the food, and salt is not consumed.

DRESS REQUIREMENTS

- Wiccans may wear a consecrated pendant, usually a pentagram.
- Each coven may have its own symbol or pendant, which should not be touched by anyone except the person who wears it, and should not be removed.

- Robes with braided cord belts may be worn during worship.
- Generally, Wiccans avoid bright colours at a time of worship.
- Some covens may worship nude.

DIETARY REQUIREMENTS

- Since individual Wiccans may follow different gods and goddesses, their dietary requirements may differ. For example, someone who follows a god that protects animals may be a vegetarian.
- There are no specific food prohibitions.

MEDICAL AND HEALTH REQUIREMENTS

- None specified.

DEATH AND BURIAL

- Wiccans generally follow the customs of the local society.

SOURCES OF ADDITIONAL INFORMATION

<http://www.wcc.on.ca/> — official website of the Wiccan Church of Canada.

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Worldwide Church of God

DESCRIPTION

The Worldwide Church of God was founded in the 1930s by Herbert Armstrong, who had earlier founded a radio ministry, a magazine entitled *The Plain Truth* and a Church. His unique doctrines were derived from his unique interpretation of the Bible. He emphasized the importance of the millennium and the return of Christ. His Church grew rapidly and became well known for its radio ministry, which later became a television ministry. The show aired until the mid 1990s, when change in doctrine and financial factors led to its demise. Armstrong died in 1986, after which it was determined that many of his doctrines were not biblical, and new doctrine was adopted.

Because of the changing doctrine, which was in transition between 1986 and 1996, Church membership dropped drastically in those years, particularly after the doctrine concerning dietary requirements and dates of religious observances changed. Some congregations split off into separate denominations to conserve the doctrine of Herbert Armstrong, while others moved away from the remaining Church of God entirely, and some congregations split up to join other Christian denominations.

The Worldwide Church of God, as it is now constituted, believes in one God who is present in three co-essential, yet distinct Persons, the Father, Jesus Christ and the Holy Spirit. This is because of the change in doctrine that took place after 1986. The Church also believes that Jesus died, rose and mediates for humans from heaven. Since Adam and Eve sinned, humans were banished from Eden and born with sin.

While the Church's doctrine is now more similar to that of other Christian evangelical Churches than it was in the past, some congregations continue to observe the older customs and practices of the Church, including certain dietary requirements and observance of older annual festivals.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Old and New Testaments of the Bible.
- Statement of Faith.

Sacraments

- Baptism, signifying a person's repentance and acceptance of Jesus Christ as Lord and Saviour; practised by immersion. Infants are not baptized.
- The Lord's Supper, at least annually. Service may include ritual washing of feet once a year.
- Other rituals:
 - Anointing the sick.
 - Ordination.

Moral Code

- The moral code is based on the moral teachings of Jesus Christ and the New Testament Apostles, as recorded in the scriptures.
- Healthy family relationships are encouraged.

Houses of Worship

- There is no prescribed denominational architecture. Church facilities are sometimes rented from other denominations.

Devotional Practices and Services

- The Worldwide Church of God is still publishing *The Plain Truth*, an evangelical magazine, internationally. In Canada, the Church publishes *Northern Light*.
- Church services include sermons, songs and prayers, which are conducted by a minister.
- Congregation members may hold Bible study meetings, prayer circles, or children's and youth meetings.
- Outreach to other denominations is also encouraged, since it is important to understand how others worship God.

Clergy, Organization and Government

- The Church has a president and pastor general, whose role includes the study of Church doctrine. Since 1986, this office has played a large part in reforming the Church.

- Regional offices serve countries where there is a significant number of congregations.
- Ministers must be ordained. Women are encouraged to participate in leadership roles, but they cannot be ordained.

Propagation of the Faith

- Sharing a belief in Christ with others and spreading the gospel are central to the beliefs of the Worldwide Church of God.
- Evangelism is accomplished through personally sharing the gospel, as well as through congregational outreach.
- Evangelism is also conducted through the ministries and the magazine *The Plain Truth*.

MAJOR CELEBRATIONS AND OBSERVANCES

The vast majority of congregations follow the key celebrations outlined in the common Christian Calendar.

Days of Regular Observance

- Before 1994, the Worldwide Church of God observed Saturday, the seventh day, as the Sabbath. When the old doctrine was replaced and amended, it was decided that Saturday worship was not necessary. Some congregations now meet on Sunday, but others continue to meet on Saturday.
- Before 1994, it was customary to observe the annual festivals that are observed in Judaism. However, the new doctrine states that celebrating these festivals is not required.
- The festivals, considered optional, include the following:
 - Christmas Day: 25 December.
 - First Day of Unleavened Bread: coincides with the Christian Holy Thursday.
 - Easter.
 - Jewish Pentecost (Shavnot).
 - Christian Pentecost: two days after Jewish Pentecost; date may vary from that observed by other Christians.
 - Festival of Trumpets (Jewish Rosh Hoshanna).
 - Day of Atonement (Yom Kippur).

- First Day of Tabernacles (Sukkot).
- Last Day (Shemini Atzeret).

DRESS REQUIREMENTS

- None, though the Church encourages modesty in dress.

DIETARY REQUIREMENTS

- Before Church reform, members avoided pork, shrimp and other meats, in accordance with the writings of Leviticus in the Bible. This doctrine was changed during the reform, but some members may still adhere to this diet.

MEDICAL AND HEALTH REQUIREMENTS

- Under normal circumstances, abortion is not considered a legitimate biblical or ethical choice. The Church accepts, however, that when the mother's health or life is at risk, abortion may be a legitimate choice. Members' choices about abortion in cases of rape or incest or other extraordinary circumstances are not considered a test of faith. Abortion is not considered a valid form of birth control.
- Most forms of birth control are permitted, except abortion for that purpose.
- Homosexuality in itself is not considered a sin, but the practice of homosexual acts is considered sinful, as is any sexual act outside of marriage.
- Illegal drugs are forbidden.
- The use of tobacco and the immoderate use of alcohol are discouraged.

DEATH AND BURIAL

- The Church does not specify a particular mode of burial.
- Funerals may include services in church and at the burial site.

OTHER

- Capital punishment is a matter of justice administered by governments, who are ultimately answerable to God.
- The Church discourages but permits divorce.

<http://www.wcg.ca/> — official website of the headquarters of the Worldwide Church of God in Canada.

Worldwide Church of God in Canada
101-5660 192nd Street
Surrey, BC V3W 1K5
Phone: (604) 575-2705, or toll free
at 1-800-663-2345

SOURCES OF ADDITIONAL INFORMATION

<http://www.wcg.org/> — official website of the world headquarters of the Worldwide Church of God.

Zoroastrianism

DESCRIPTION

Zoroastrianism is an ancient, monotheistic religion of Persia (Iran). It was the dominant religion of the Persian Empire, which flourished in the Middle East from 559 BCE to 651 CE. It was founded by the prophet Zarathustra (*Zoroaster* in the ancient Greek pronunciation). It is mainly practised today in India and Iran and, through immigration, has followers in many parts of the world.

Zoroaster is said to have lived about 1200 BCE, though the period is disputed. In any case, his poetic hymnal messages, which he believed to be the inspired Word of God, were written in the language and style of around that time.

Zoroaster's message has been handed down faithfully, possibly over 3000 years. In this religion, God is known as Ahura Mazda, meaning "wise Lord." Ahura Mazda is the creator of the world and is the universal force of good. He is opposed by Angrah Mainyu, a destructive spirit and force of all evil. For humanity, life is a constant struggle of choosing between good and evil. The good will be taken to heaven, while those who on balance choose evil will be cast into hell. In the end, good will triumph over evil, humanity will be resurrected, and the evil will be punished, for a time, in hell. Eventually, all will be forgiven their transgressions, purified and reunited with God.

The central symbol of Zoroastrianism is fire, representing the light of God. A fire burns continually in major temples, and one is lit for religious services in other locations. The fire is the focal point of worship activities. It is a common misconception that Zoroastrians worship fire. In fact it is merely a symbol, just as images and icons are symbols in other religions.

RELIGIOUS ELEMENTS

Scriptural and Doctrinal Sources

- Avesta: the central Scripture of the faith, about 1000 pages long, containing the five hymns of Zoroaster (the Gathas) and the faith's creed, also attributed to Zoroaster.
- Kordah Avesta: the book of common prayer of the faith, containing the hymns of Zoroaster.
- Pahlavi texts: Scriptures of later origin that contain quotations from possibly lost writings of Zoroaster.

Sacraments and Rituals

- *Navjote*: initiation into the faith.
- Marriage: performed by ordained priests.
- Death: funerary services performed over four days by ordained priests.
- *Padyab-Kusti*: washing exposed parts of the body and untying and retying the sacred cord (*kusti*) several times a day.
- *Jashan*: communal celebration of remembrance.
- *Navar* or *Maratab*: ordination of priests.
- *Nahan*: ritual purification bath.

Moral Code

- The moral code of Zoroastrianism is universally summed up in the words, "Good Thoughts, Good Words, Good Deeds."
- The religion teaches the equality of all, regardless of race, sex or social position.
- Zoroastrians are urged to preserve and protect the environment, a feature of the religion throughout its history.

Houses of Worship

- Zoroastrian houses of worship are known as fire temples. A perpetually burning fire, the *Adur Aduran* (fire of fires), representing the Light of God, has a central place in the temple and is the focal point of worship services.
- A more sacred fire, the *Atash Babram* (fire of victory), burns only in the most revered sites of Zoroastrianism. Currently, there are 10 Atash Bahram temples: 2 in Iran and 8 in India.

These temples may be considered comparable in religious importance to Christian cathedrals.

- A third-grade consecrated fire, *Dadgab*, may burn in temporary places of worship or in homes.

Devotional Practices and Services

- Worship services are held in temples on holy days, though the most common and frequent form of worship is the prayer ritual practised daily by individuals.

Clergy, Organization and Government

- There is no central Church organization. Zoroastrians are connected through their faith communities, centred on local temples, and through regional and national associations.
- Priests are ordained from four hereditary families of priests.
- High priests are associated with major fire temples.

Propagation of the Faith

- Zoroastrians are concerned with preserving their faith by maintaining strong social ties and by urging individuals to marry within the faith.

MAJOR CELEBRATIONS AND OBSERVANCES

There are three main calendars in use by Zoroastrians. Festival dates vary depending on the calendar in use by a faith community. The festivals below are listed according to the Fasli calendar, which closely approximates the Gregorian calendar.

Days of Regular Observance

- Hamaspathmaidem (Feast of All Souls): 16–20 March.
- Noruz (New Year's Day): 21 March.
- Tiragen (feast to enhance the harvest): 1 July.
- Mirhagen (celebration of love and gratitude for life): 1 October.
- Sadah (deeply religious festival): 11 December.

Special Observances

- Gahambar (seasonal feasts beginning five-day festivals):
 - Maidyozarem (mid-spring feast): 30 April.
 - Maidyoshahem (mid-summer feast): 29 June.
 - Paitishahem (harvest feast): 12 September
 - Ayathrem (bringing in the herds): 12 October
 - Maidyarem (mid-winter feast): 31 December.

DRESS REQUIREMENTS

- Zoroastrians wear a white undershirt (*sudeh*) and a woolen cord (*kusti*) around the waist after initiation. The *kusti* is removed and used in a ritual prayer ceremony several times a day, preceded by washing of hands and face in purification.
- It is the custom to keep the head covered at all times in the temple.
- There are no other dress codes.

DIETARY REQUIREMENTS

- None.

MEDICAL AND HEALTH REQUIREMENTS

- Abortion: Zoroastrians consider that a child is formed and a soul added to the body after 4 months and 10 days of pregnancy.

DEATH AND BURIAL

- When a Zoroastrian is near death, family members request the attendance of priests to pray for his or her repentance and give the patient holy water to drink, symbolic of immortality of the soul.
- After death, the body is washed and dressed in clean white clothes.
- The body may be placed on a clean white sheet on the floor, while priests and family say prayers. After this, the body is said to be impure (because of decomposition) and is not touched again by the family. It is given to the undertakers for cremation.

SOURCES OF ADDITIONAL INFORMATION

<http://www.avesta.org> — Avesta–Zoroastrian archives; complete resources on the Zoroastrian faith.

<http://www.zso.org> — official website of the Zoroastrian Society of Ontario.

The Zoroastrian Society of Ontario
3590 Bayview Avenue
Toronto, ON N2M 3S6
Phone: (416) 733-4586

Glossary

Note: Except where otherwise indicated, the source of definitions used in this glossary is the *Random House Webster's Unabridged Dictionary* online, version 3.0, 1999.

- a capella** Style of singing without instrumental accompaniment; in the style of church or chapel music.
- Ahura Mazda** In the Zoroastrian faith, the supreme creative deity, whose omnipotence is challenged by Angrah Mainyu.
- Anabaptist** A member of any of various Protestant sects, formed in Europe after 1520, that denied the validity of infant baptism, baptized believers only, and advocated social and economic reforms, as well as the complete separation of Church and state.
- angatkuk** Inuit medicine man or shaman, either male or female. In traditional Inuit society, the *angatkuk* was doctor, advisor and spiritual healer.
Source: <http://www.arctic-travel.com/chapters/spiritpage.html> — *The Nunavut Handbook: Spirituality*.
- Angrah Mainyu** The destructive force of evil in the Zoroastrian religion.
- apostle** One sent on a mission; one of an authoritative New Testament group sent out to preach the gospel, especially one of Christ's 12 original disciples; the first prominent Christian missionary to a region or group; a person who initiates a great moral reform or who first advocates an important belief or system; an ardent supporter; the highest ecclesiastical official in some Church organizations; one of a Mormon administrative council of 12 men.
Source: <http://www.britannica.com/dictionary?book=Dictionary&va=apostle> — "apostle," *Merriam-Webster's Collegiate Dictionary* online.
- archbishop** A bishop at the head of an ecclesiastical province or one of equivalent honorary rank.
Source: <http://www.britannica.com/dictionary?book=Dictionary&va=Archbishop> — "archbishop," *Merriam-Webster's Collegiate Dictionary* online.
- Avesta** The Holy Scriptures of the Zoroastrian religion, written by the founder, Zoroaster, around 1200 BCE.
- Bahá'u'lláh** Founder of the Bahá'í World Faith, 1817–1892. Born Mirza Hosyn Ali Nuri, in Iran, founded the religion in the mid-19th century. Known as Bahá'u'lláh (Arabic for "Glory of God") and regarded by Bahá'ís as the most recent in the line of divine messengers of God that includes Abraham, Moses, Buddha, Zoroaster, Christ and Mohammed.
- baptism** A Christian sacrament marked by ritual use of water and admitting the recipient to the Christian community; a non-Christian rite using water for ritual purification; purification by or submergence in the Spirit; an act, experience or ordeal by which one is purified, sanctified, initiated or named.
- bar (bat) mitzvah** A solemn ceremony held in the synagogue, usually on Saturday morning, to admit as an adult member of the Jewish community a Jewish boy 13 years old (bar mitzvah) who has successfully completed a prescribed course of study in Judaism. A similar ceremony (bat mitzvah) is held chiefly among Reform and Conservative Jews for Jewish girls 12–13 years old who have completed prescribed studies.

basilica	In ancient Rome, a large oblong building used as a hall of justice and public meeting place. An early Christian or medieval church of the type built especially in Italy, characterized by a floorplan including a nave, two or four side aisles, a semicircular apse, a narthex and often other features, such as a short transept, a number of small semicircular apses terminating the aisles, or an atrium. The interior is characterized by strong horizontality, with little or no attempt at rhythmic accents. All spaces are usually covered with timber roofs or ceilings, except for the vaulted apse or apses. In addition, one of the seven main churches of Rome or another Roman Catholic church accorded the same religious privileges.
Bible	The collection of sacred writings of the Christian religion, comprising the Old and New Testaments. The Old Testament is also called the Hebrew Scriptures, a collection of sacred writings of the Jewish religion. The sacred writings of any religion.
bishop	A person who supervises a number of local churches or a diocese, being a member of the highest order of ministry of the Greek, Roman Catholic, Anglican and other Churches.
bodhisattva	Enlightened students of the Buddha who are destined to become Buddhas in this life or another, but who have chosen to delay transition so they can help others reach enlightenment.
Brahma (Brahman)	In Hinduism, God, the Creator, the first member of the Trimurti (Trinity), with Vishnu the Preserver and Shiva the Destroyer.
Buddha	Born circa 566 BCE, died circa 480 BCE. Indian religious leader and founder of Buddhism.
Buddhist	An adherent of the Buddhist religion, originated in India by Buddha (Gautama) and later spreading to China, Burma, Japan, Tibet and parts of southeast Asia, holding that life is full of suffering caused by desire and that the way to end this suffering is through enlightenment that enables one to halt the endless sequence of births and deaths one is otherwise subject to.
Byzantium	See Constantinople.
CE	Common Era. Term used as an alternative to A.D., or <i>anno Domini</i> (year of the Lord). Dates before the Common Era are referred to as BCE.
canon	An ecclesiastical rule or law enacted by a council or other competent authority and, in the Roman Catholic Church, approved by the Pope; the body of ecclesiastical law.
caste	In Hinduism, any of the social divisions into which Hindu society is traditionally divided, each caste having its own privileges and limitations.
catechism	A manual for catechizing; <i>specifically</i> , a summary of religious doctrine often in the form of questions and answers. <small>Source: http://www.britannica.com/dictionary?book=Dictionary&va=catechism — “catechism,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.</small>
cathedral	The principal church of a diocese, containing the bishop’s throne. In non-episcopal denominations, any of various important churches.
chancel	The space about the altar of a church, usually enclosed, for the clergy and other officials.
Christian	Of, pertaining to, or derived from Jesus Christ or His teachings; a person who believes in Jesus Christ; adherent of Christianity.
classis	In certain Reformed Churches, the organization of pastors and elders that governs a group of local churches.
Congregationalism	A form of Protestant Church government in which each local religious society is independent and self-governing. The system of government and doctrine of Congregational Churches.
conscientious objection	Refusal on moral or religious grounds to bear arms in a military conflict or to serve in the armed forces.

consecration	The act of consecrating; dedication to the service and worship of a deity; the act of giving the sacramental character to the Eucharistic elements of bread and wine; ordination to a sacred office.
Constantinople	The former name of present-day Istanbul, Turkey. Its ancient name was Byzantium, but it was renamed New Rome by the Emperor Constantine the Great, after he captured the city in 330 CE; then Constantinopolis, in his own honour. The city is the Holy Seat of the Patriarch of the Greek Orthodox Church, and for this purpose it is referred to by the Church as Constantinople, though it was officially renamed Istanbul by the Turkish government in 1930. <small>Source: http://www.britannica.com/eb/article?eu=109509&tocid=0&query=constantinople — "Istanbul," <i>Encyclopædia Britannica</i> online [note: subscription needed].</small>
creed	Any system, doctrine or formula of religious belief, as of a denomination. Any system or codification of belief or of opinion. An authoritative, formulated statement of the chief articles of Christian belief, as the Apostles' Creed, the Nicene Creed, or the Athanasian Creed.
cremation	To reduce (a dead body) to ashes by fire, especially as a funeral rite.
deacon	In hierarchical churches, a member of the clerical order just below that of a priest. In other churches, an appointed or elected officer with variously defined duties.
Dharma	The doctrine or teaching of the Buddha. In Hinduism and Buddhism, an essential quality or character, as of the cosmos or one's own nature.
diocese	An ecclesiastical district under the jurisdiction of a bishop.
doctrine	A particular principle, position or policy taught or advocated, as of a religion or government; something that is taught; teachings taken collectively; a body or system of teachings relating to a particular subject, for example, <i>the doctrine of the Catholic Church</i> .
dogma	A system of principles or tenets, as of a Church; a specific tenet or doctrine authoritatively laid down, as by a Church; prescribed doctrine; a settled or established opinion, belief or principle.
dukkah	In Buddhism, the first of the Four Noble Truths, that all human experience is transient and that suffering (<i>dukkah</i>) results from excessive desire and attachment.
Easter	The most holy period of the Christian calendar, observing the death of Jesus Christ on the cross and His resurrection. At the first ecumenical Synod, the Council of Nicaea in 325 CE, all the Churches agreed that Easter should be celebrated on the Sunday following the first full moon after the vernal equinox, equating to the 14th day of the Jewish month of Nissan. The invariable date of the vernal equinox was taken to be 21 March. If the full moon falls on a Sunday, Easter is observed the following Sunday. The Western Churches, Roman Catholic and Protestant, now base their calculations on the Gregorian calendar, which was introduced in 1582 by Pope Gregory XIII to correct errors in the old Julian calendar. The Orthodox Church still bases its calculations on the Julian calendar, which was in use in 325 CE. It also follows a rule specifying that Easter must follow the Jewish Passover and must never precede or coincide with it. Because of the progressive inaccuracies of the Julian calendar, a difference of as many as 13 days may occur between the Western and Orthodox dates for Easter. The Churches are actively seeking an agreement so that they can once again celebrate Easter on a common date. <small>Source: [1] http://www.vatican.va/archive/catechism/p2s1c2a1.htm — official website of the Vatican; and [2] http://www.goarch.org/access/Companion_to_Orthodox_Church/calendar.html — article by Lewis Patsavos, Holy Cross School of Theology, Greek Archdiocese of America.</small>
ecumenism	A movement among Christian Churches aimed at achieving universal Christian unity through Church union.
elder	An influential member of a tribe or community, often a chief or ruler; a superior. In certain Protestant Churches, a lay member who is a governing officer, often assisting the pastor in services. In the Church of Jesus Christ of Latter-day Saints, a member of the Melchizedek priesthood.

eparchy	<p>A diocese of an Eastern Christian Church, led by an eparch, or bishop. An archeparchy is equivalent to an ecclesiastical province in a Western Christian Church.</p> <p><i>Source:</i> http://www.britannica.com/dictionary?book=Dictionary&va=Eparchy — “eparchy,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.</p>
episcopacy	<p>Government of the Church by bishops; Church government in which there are three distinct orders of ministers, namely, bishops, priests or presbyters, and deacons.</p>
evangelism	<p>The preaching or promulgation of the gospel; the work of an evangelist; missionary zeal, purpose or activity.</p>
fast, fasting	<p>Abstinence from all food; or eating only sparingly or of certain kinds of food, especially as a religious observance.</p>
fire temple	<p>A house of worship for Zoroastrians.</p>
gurdwara	<p>A Sikh temple.</p>
guru	<p>In the ancient Sanskrit language of India, “venerable.” In Hinduism, a personal religious teacher and guide. In the educational system of ancient India, knowledge was transmitted orally by a guru. In Sikhism, one of the 10 original and successive leaders and teachers of the Sikh faith, and the title and role bestowed on the Sikh Holy Scripture, Sri Guru Granth Sahib, a text considered the living and only guru of Sikhism by the last in the succession of human gurus. The Scriptures are also known as Adi Granth, “First Book,” in Punjabi. See also Sri Guru Granth Sahib.</p> <p><i>Source:</i> http://www.britannica.com/eb/article?eu=39359&tocid=0&query=guru — “guru,” <i>Encyclopædia Britannica</i> online [note: subscription needed].</p>
Hadith	<p>A traditional account of the things said and done by the Prophet Mohammed and his companions. Originally based in oral history, though eventually compiled as books by Islamic scholars.</p> <p><i>Source:</i> http://www.usc.edu/dept/MSA/reference/glossary/term.HADITH.html — University of Southern California online glossary of Islamic terms and concepts.</p>
Haile Selassie I	<p>Born 1892, died 1975. Ras (Prince) Tafari, Emperor of Ethiopia (1930–1936; 1941–1974); fostered education and modernization; driven out by Italian occupation (1936–1941). Revered as divine and the <i>Messiah</i> and champion of the black race by members of the Rastafarian faith, who await his return to lead the black people back to Africa.</p> <p><i>Source:</i> (1) OMCSRC (Ontario Multifaith Council on Spiritual and Religious Care). 2000. <i>Multifaith Information Manual</i> (4th ed.). Toronto, ON: OMCSRC;</p> <p>(2) http://www.britannica.com/eb/article?eu=64343 — “Rastafarian,” <i>Encyclopædia Britannica</i> online [note: subscription needed];</p> <p>(3) http://www.britannica.com/dictionary?book=Dictionary&va=Haile+Selassie — “Haile Selassie,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.</p>
Hanukkah	<p>A Jewish festival lasting eight days, celebrated from the 25th day of the month of Kislev to the 2nd of Tevet in commemoration of the rededication of the temple by the Maccabees, following their victory over the Syrians under Antiochus IV, characterized chiefly by the lighting of the menorah on each night of the festival.</p>
hijab	<p>The word <i>hijab</i> comes from the Arabic word <i>hajaba</i>, meaning to hide from view or conceal. At present, the Islamic concept of <i>hijab</i> is a loose-fitting, modest dress worn by Muslim women that covers all but the hands, neck and face. The concept is readily adaptable to Western dress and to the cultural styles of some non-Arabian nations. Some women choose to wear a scarf as a head covering, while others choose to be bareheaded. Some Muslim societies require the wearing of a full-length gown with veil, ensuring complete covering of all but the hands and face, and in some cases, for example the <i>abaya</i> of Saudi Arabia and the Persian Gulf region, all but the hands and eyes. For both men and women, the Muslim style of dress fulfills a religious obligation, makes a statement of identity, and may be a source of personal pride (confirming one’s religious devotion and sense of modesty).</p> <p><i>Source:</i> http://www.usc.edu/dept/MSA/humanrelations/womeninislam/whatishijab.html — glossary published by the Institute of Islamic Information and Education and reproduced in electronic form by the Islamic Academy for Scientific Research.</p>

icon	A picture, image or other representation. In the Eastern Orthodox Churches and Eastern-rite Catholic Churches, a representation of some sacred personage, as Christ or a saint or angel, painted usually on a wood surface and regarded as sacred.
imam	The officiating priest of a mosque. The title for a Muslim religious leader or chief. Also, one of a succession of 7 or 12 (depending on sect) religious leaders of the Shiites, believed to be divinely inspired.
Jew	A member of the tribe of Judah; an Israelite; a member of a nation existing in Palestine from the sixth century BCE to the first century CE; a person belonging to a continuation, through descent or conversion, of the ancient Jewish people; one whose religion is Judaism. <i>Source:</i> http://www.britannica.com/dictionary?book=Dictionary&va=Jew&query=Jew — “Jew,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.
justification	Also called justification by faith. The act of God whereby humankind is made or accounted just, or free from guilt or penalty of sin.
kacch	See kirpan.
kanga	See kirpan.
kara	See kirpan.
karah prasad	A sweet bread pudding made of flour, clarified butter and sugar, traditionally served at the conclusion of Sikh worship services. Though not a sacrament, it has a special place in worship services. <i>Source:</i> http://www.sikhs.org/ — the Sikhism home page.
karma	The force generated by a person’s actions, held in Hinduism and Buddhism to perpetuate transmigration and, in its ethical consequences, to determine the nature of the person’s next existence. <i>Source:</i> http://www.britannica.com/dictionary?book=Dictionary&va=karma — “karma,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.
kesh	See kirpan.
khalsa	The initiation of Sikhs as members of a “chosen” race of soldier — saints committed to a spartan <i>Code of Ethical Conduct</i> . The <i>khalsa</i> was begun by the Gobind Singh, the 10th guru, as a society of warrior Sikhs charged with fighting the oppression of the Mogul emperors of Punjab. Sikhs who have taken <i>pahul</i> (baptism) to become <i>khalsa</i> abstain from liquor, tobacco and narcotics. They devote their lives to prayer and a crusade for <i>dharmayudha</i> — the battle for righteousness. The initiate is required to wear the physical symbols, the five Ks, of a <i>khalsa</i> at all times as well as follow the <i>Khalsa Code of Ethical Conduct</i> . See also kirpan. <i>Source:</i> http://www.sikhs.org/ — the Sikhism home page.
kirpan	Traditionally, a sabre, but in modern dress, a dagger or small knife worn as a religious symbol by Sikhs who have been baptized and initiated as <i>khalsa</i> . One of the five Ks, or obligatory items and states of dress of the <i>khalsa</i> , it symbolizes courage, self-reliance and a readiness to defend the weak and oppressed. The other four Ks are <i>kesh</i> (hair), <i>kanga</i> (comb), <i>kacch</i> (an undergarment) and <i>kara</i> (a steel bracelet). <i>Source:</i> http://www.sikhs.org/ — the Sikhism home page.
Lent	In the Christian religion, an annual season of fasting and penitence in preparation for Easter, beginning on Ash Wednesday and lasting 40 weekdays to Easter, done in imitation of Jesus Christ’s fasting in the wilderness. <i>Source:</i> http://www.britannica.com/eb/article?eu=48894&tocid=0&query=lent — “Lent,” <i>Encyclopædia Britannica</i> online [note: subscription needed].
liturgy	A form of public worship; ritual; a collection of formularies for public worship; a particular arrangement of services; a particular form or type of the Eucharistic service; the service of the Eucharist, especially the divine liturgy in the Eastern Church.

Luther, Martin	German theologian and author, 1483–1546; leader, in Germany, of the Protestant Reformation.
Mass	The celebration of the Eucharist.
Maundy Thursday	Thursday of Holy Week, commemorating Jesus' Last Supper and His washing of the disciples' feet on that day.
meditation	Continued or extended thought; reflection; contemplation. A technique, based on ancient Hindu writings, to achieve a relaxed state through regular repetition of a mantra (a word or formula, as from the Veda, chanted or sung as an incantation or prayer).
Methodism	A religious doctrine founded in England by John Wesley, 1703–1791, ordained priest, theologian and evangelist of the Church of England, Fellow of Lincoln College, Oxford University. The doctrines, polity, beliefs and methods of worship of the Methodists, the Churches founded after Wesley's death, including the Methodist Church and the Wesleyan Church.
metropolitan	In Eastern Orthodox and Eastern-rite Catholic Churches, the head of an ecclesiastical province. An archbishop in the Church of England. In the Roman Catholic Church, an archbishop who has authority over one or more subordinate or auxiliary jurisdictions.
missionary	A person sent by a Church into an area to carry on evangelism or other activities, such as educational or hospital work.
monk	A male member of a religious order who lives in a monastery.
monotheism	The doctrine or belief that there is only one God.
Mormon, Book of	A sacred book of the Church of Jesus Christ of Latter-day Saints, believed by members of the Church to be an abridgment by a prophet (Mormon) of a record of certain ancient peoples in America, written on golden plates, and discovered and translated (1827–1830) by Joseph Smith.
mosque	A public place of worship for Muslims.
Muslim	A member of the religion of Islam. Of, or pertaining to, the religion, law or civilization of Islam.
Naarjuk	Inuit name of the Supreme Being or Creator, in traditional beliefs. <i>Source:</i> http://www.arctic-travel.com/chapters/spiritpage.html — <i>The Nunavut Handbook: Spirituality.</i>
narthex	An enclosed passage between the main entrance and the nave of a church.
nave	The principal longitudinal area of a church, extending from the main entrance or narthex to the chancel, usually flanked by aisles of less height and breadth, generally used only by the congregation.
Nicene Creed	The central tenet of faith of all Christian Churches. Approved at the Council of Nicaea in 325 CE, modified in Constantinople in 325 CE, and again modified in definition of the Holy Spirit by the Western Church in the ninth century, possibly on the basis of a third- or fourth-century version. <i>Source:</i> (1) http://www.newadvent.org/cathen/11049a.htm — <i>The Catholic Encyclopedia</i> ; (2) http://www.decani.yunet.com/doctrine.html — official website of the Serbian Orthodox Diocese of Raska and Prizren.
Nuliajuk	Inuit goddess or spirit of the sea and sea creatures in traditional beliefs. <i>Source:</i> http://www.arctic-travel.com/chapters/spiritpage.html — <i>The Nunavut Handbook: Spirituality.</i>
nun	A woman who is a member of a religious order, usually bound by vows of poverty, chastity and obedience.
ordination	In ecclesiastical meaning, an established rite or ceremony; a sacrament; the Communion.
ordain	To invest with ministerial or priestly functions; confer holy orders on.
Orthodox	Taken from the Greek <i>orthos</i> , meaning “right,” and <i>doxa</i> , meaning “teaching” or “worship.” The gradual adoption of its use by the Eastern Christian Churches reflects their view of the correctness of their position in doctrinal differences with the Roman Catholic Church. <i>Source:</i> http://home.ica.net/ffvvalchenko/eng/ — official website of Holy Trinity Russian Orthodox Church in Toronto.

pacifism	Opposition to war or violence of any kind; refusal to engage in military activity because of one's principles or beliefs; the principle or policy that all differences among nations should be adjusted without recourse to war. [Note: Pacifism is a core ethic of the historic Peace Churches of Canada, including the Mennonite Church, the Hutterite Brethren, the Religious Society of Friends [Quakers], and the Doukhobors. The position of these Churches on pacifism has been recognized and sustained at various times in Canadian history by government legislation granting members an exemption from military service. At the present time, the right to practise pacifism is enshrined, like other religious and ethical beliefs, in the Canadian Constitution.]
pahul	Sikh baptism. <i>Source:</i> http://www.sikhs.org/ — the Sikhism home page.
pantheism	The doctrine that God is the transcendent reality of which the material universe and human beings are only manifestations: it involves a denial of God's personality and expresses a tendency to identify God with nature.
Passover	Also called Pesach, Pesah. A Jewish festival that commemorates the exodus of the Jews from Egypt and is marked chiefly by the Seder ritual and the eating of matzoth. It begins on the 14th day of Nissan and is celebrated for eight days by Orthodox and Conservative Jews outside Israel and for seven days by all Reform Jews and by all Jews in Israel.
pastor	A minister or priest in charge of a church; a person having spiritual care of a number of persons.
patriarch	(1) The male head of a family or tribal line; (2) a person regarded as the father or founder of an order, class, etc; (3) any of the very early Biblical personages regarded as the fathers of the human race, comprising those from Adam to Noah (antediluvian patriarchs) and those between the Deluge and the birth of Abraham; (4) any of the three great progenitors of the Israelites (Abraham, Isaac or Jacob); (5) any of the sons of Jacob (the 12 patriarchs), from whom the tribes of Israel descended; (6) in the early Christian Church, any of the bishops of any of the ancient sees of Alexandria, Antioch, Constantinople, Jerusalem or Rome, having authority over other bishops; (7) in the Greek Orthodox Church, the head of any of the ancient sees of Alexandria, Antioch, Constantinople or Jerusalem, sometimes including other sees of chief cities; (8) the head of certain other Churches in the East, such as the Coptic, Nestorian and Armenian Churches, that are not in full communication with the ecumenical patriarch of Constantinople; (9) in the Roman Catholic Church, (a) any of certain bishops of the Eastern rites, as a head of an Eastern rite or a bishop of one of the ancient sees, or (b) the head of a Ukrainian Catholic Church; or (10) in the Church of Jesus Christ of Latter-day Saints, any of the high dignitaries who pronounce the blessing of the church.
Peace Churches	See pacifism.
polytheism	The doctrine of, or belief in, more than one god or in many gods.
Pope	The bishop of Rome as head of the Roman Catholic Church. Also, the title of the Coptic Church patriarch of Alexandria.
prayer	A devout petition to God or an object of worship; a spiritual communion with God or an object of worship, as in supplication, thanksgiving, adoration or confession; the act or practice of praying to God or an object of worship; a formula or sequence of words used in or appointed for praying (for example, the Lord's Prayer).

Presbytery	A body of presbyters or elders; in Presbyterian churches, an ecclesiastical court comprising all the ministers and one or two presbyters (elders) from each congregation in a district; the churches under the jurisdiction of a presbytery; in some Western Churches, the part of a church appropriated to the clergy.
primate	An archbishop or bishop ranking first among the bishops of a province or country, as in the primate of the Anglican Church of Canada.
Protestant	An adherent of any of those Christian bodies that separated from the Church of Rome during the Reformation or of any group descended from them.
puja	In Hinduism, ceremonial worship, ranging from brief daily rites in the home to elaborate temple ritual. The components of a <i>puja</i> vary greatly according to the sect, community, part of the country, time of day, needs of the worshipper, and religious text followed. Generally speaking, in a <i>puja</i> , a deity, manifested in his image, is accorded the honour given to a royal guest. The attentions paid to him begin in the morning, when he is gently roused from sleep, and extend through the day, including ritual bathing and dressing, serving of the usual three meals, and final ceremony of putting him to bed for the night. Some <i>pujas</i> may be performed by the worshipper alone, while others may require the services of a ritually pure person such as a priest. A <i>puja</i> may be performed for a specific announced purpose or simply as an act of devotion. <small>Source: http://www.britannica.com/eb/article?eu=63432&tocid=0&query=puja —“puja,” <i>Encyclopædia Britannica</i> online [note: subscription needed].</small>
Quakers	The name commonly applied to members of the Religious Society of Friends. <small>Source: http://www.quaker.org/ — official website of the Religious Society of Friends (Quakers).</small>
Qur’an	The sacred text of Islam, divided into 114 chapters, or <i>suras</i> ; revered as the Word of God, dictated to Mohammed by the archangel Gabriel and accepted as the foundation of Islamic law, religion, culture and politics.
Reformation (Protestant)	The religious movement in the 16th century that had for its object the reform of the Roman Catholic Church and that led to the establishment of the Protestant Churches.
Sabbath	The seventh day of the week, Saturday, as the day of rest and religious observance among Jews and some Christians; the first day of the week, Sunday, similarly observed by most Christians in commemoration of the resurrection of Christ; any special day of prayer or rest resembling the Sabbath (Friday is the Muslim Sabbath).
sacrament	A visible sign of an inward grace, especially one of the solemn Christian rites considered to have been instituted by Jesus Christ to symbolize or confer grace (the sacraments of the Protestant churches are baptism and the Lord’s Supper; the sacraments of the Roman Catholic and Greek Orthodox churches are baptism, confirmation, the Eucharist, matrimony, penance, holy orders and extreme unction). Also called holy sacrament, the Eucharist or Lord’s Supper. The consecrated elements of the Eucharist, especially the bread. Something regarded as possessing a sacred character or mysterious significance. A sign, token or symbol. An oath; solemn pledge.
sanctify	To purify or free from sin.
sangha	A community of Buddhist monks. (Note: In a broader sense, it is the entire community of Buddhists, particularly in the sense of the followers of a denomination or sect within Buddhism.)
schism	A formal division within, or separation from, a Church or religious body over some doctrinal difference; the state of a sect or body formed by such division; the offence of causing or seeking to cause such a division.
Scripture	Also called Holy Scripture, Holy Scriptures. The sacred writings of a religion (for example, the Holy Bible, the Qur’an, the Sri Guru Granth Sahib). In addition, any writing or book, especially when of a sacred or religious nature; a particular passage from the sacred book.

- Shari'ah** The Shari'ah is the revealed and the canonical laws of the religion of Islam. In some Muslim countries, the Shari'ah is the basis for civil and criminal law, as well as religious law.
Source: <http://www.usc.edu/dept/MSA/reference/glossary/term.SHARIAH.html> — University of Southern California online glossary of Islamic terms and concepts.
- Shi'a** The Shi'a school of Islam, one of the two great sectarian divisions within Islam, represents about 10 percent of Muslims. The other main division is the Sunni sect, representing about 90 percent. All Muslims are united in their spiritual beliefs, and the sectarian differences relate mainly to political matters concerning leadership. Shiites follow a line of religious leadership, the imams, descended from Ali, cousin of Mohammed. They believe that Ali's succession itself resulted from specific appointment by Mohammed, who acted under divine guidance, and that 12 successive imams came to the appointment through divine intervention. The most orthodox among Shiites believe that only seven imams succeeded Mohammed. The 12th imam, Mohammed al-Muntazar, disappeared in the ninth century. Subsequent leaders, the mujtahids, have been able to interpret Islamic law and doctrine under the inspiration of the last imam, until he returns at the end of the time to teach and lead humanity to Allah's truth. Consequently, religious leaders in the Shi'a school exercise great authority in guiding religious practice and interpreting doctrine and dogma. Shiite leaders promote a fundamental interpretation of the Qur'an and strict adherence to its teachings.
Source: <http://muslim-canada.org/> — website of the Canadian Society of Muslims.
- shrine** A building or other shelter, often of a stately or sumptuous character, enclosing the remains or relics of a saint or other holy person and forming an object of religious veneration and pilgrimage; any place or object hallowed by its history or associations; any structure or place consecrated or devoted to some saint, holy person, or deity, such as an altar, chapel, church or temple; a receptacle for sacred relics; a reliquary.
- Sikh** An adherent of a monotheistic religion of India founded about 1500 CE by Guru Nanak and marked by rejection of idolatry and caste.
Source: <http://www.britannica.com/dictionary?book=Dictionary&va=Sikh> — "Sikh," *Merriam-Webster's Collegiate Dictionary* online.
- Simonsz, Menno** An early leader of the Protestant Reformation Anabaptist movement, born in Holland in 1496. Ordained a Roman Catholic priest in 1524, he was later influenced in his beliefs by Protestant leaders Martin Luther of Germany and Huldrych Zwingli of Switzerland. By 1535, he had become a convert to Protestantism, questioning the Roman Catholic teachings on the Eucharist and infant baptism. In 1536 he was rebaptized in the Believer's Baptism of the Anabaptist movement and became one of the movement's priests. Branded a heretic, he was forced to flee for safety. He worked as an Anabaptist preacher in various parts of Germany, while writing profusely on his beliefs, until his death in 1561. Though not the founder of the Mennonite Church, he laid out much of the philosophical groundwork for the Anabaptist movement and for the Church that eventually took his name.
Source: <http://www.britannica.com/eb/article?eu=53332&tocid=4810&query=menno%20simmons> — "Menno Simonsz," *Encyclopædia Britannica* online [**note:** subscription needed].
- speaking in tongues** Also glossolalia. The supernatural phenomenon of preaching the Word of God, while in a trance-like state, in one's own language while being heard in the language or languages of the listeners. The first instance of this charismatic phenomenon is recorded in The New Testament book Acts of the Apostles, 2:1–15, where, on the first Pentecost following the ascension of Jesus Christ into heaven, 120 Galilean disciples of Jesus were heard by thousands of listeners to be preaching in the many languages of the listeners. Reference to use of this power, a gift of the Holy Spirit, is made repeatedly in the New Testament, and its use has been attributed to Saint Francis and others. In modern times, the gift is said to be sometimes bestowed by the Holy Spirit on those baptized in the Holy Spirit, and speaking in tongues is a common occurrence in Pentecostal, Methodist and other charismatic movements, including Roman Catholic, Anglican and Lutheran. Some listeners hear speaking in tongues as incoherent, incomprehensible or prophetic utterances made in a state of religious excitement or ecstasy by those who have been baptized in the Holy Spirit.
Source: [1] <http://www.newadvent.org/cathen/14776c.htm> — *New Advent* [a Catholic encyclopedia]; and [2] <http://www.britannica.com/eb/article?eu=74780&query=glossolalia> — "glossolalia," *Encyclopædia Britannica* online [**note:** subscription needed].

Sri Guru Granth Sahib	Also known as <i>Adi Granth</i> (Punjabi, “First Book”), it is the supreme sacred writing and spiritual authority of the Sikh religion. A collection of hymns, its original version was compiled from the works of this guru’s predecessors by the fifth Sikh guru, Arjan Dev, who completed the work in 1604 CE. In 1706 CE, the 10th Sikh guru, Gobind Singh, compiled the final official version, declared himself the last of the human gurus, and named the Scripture his successor and only living guru of the Sikhs. <i>See also</i> Guru. <i>Source:</i> http://www.britannica.com/eb/article?eu=108168&tocid=0&query=sikhism — “Sikhism,” <i>Encyclopædia Britannica</i> online [note: subscription needed].
Sunnah	The sayings, practices, and living habits of the Prophet Mohammed; traditional law based on his words and acts. In application to the life of Muslims, the Sunnah is habit, practice and customary procedure; or action, norm and usage sanctioned by tradition. The Hadith are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’an and the Sunnah. The Sunnah may confirm, interpret and explain what is mentioned in the Qur’an, specify what is meant by some general verses, or limit and restrict the meaning of others. The Sunnah has a high authority in Islam, though not scriptural authority, which is confined to the Qur’an itself. In many places in the Qur’an, Allah directs Muslims to follow the teachings of Mohammed. <i>Source:</i> http://www.usc.edu/dept/MSA/reference/glossary/term.SUNNAH.html — University of Southern California online glossary of Islamic terms and concepts.
Sunni	Also called Sunnite. A member of one of the two great religious divisions of Islam, regarding the first four caliphs as legitimate successors of Mohammed and stressing the importance of Sunnah (action, norm and usage sanctioned by tradition) as a basis for law.
Sutra	In Hinduism, a collection of aphorisms relating to some aspect of the conduct of life. In Buddhism, any of the sermons of Buddha.
synagogue	A Jewish house of worship, often having facilities for religious instruction. Also, an assembly or congregation of Jews for the purpose of religious worship.
Synod	An assembly of ecclesiastics or other church delegates, convoked pursuant to the law of the church, for the discussion and decision of ecclesiastical affairs; ecclesiastical council.
Talmud	<i>See</i> Torah.
Tanakh	The Scriptures of the Jewish faith consist of the books of the Hebrew Bible, the Tanakh (non-Jews more commonly use the terms <i>Bible</i> , and <i>Old Testament</i>). The appropriate term used by Jews is <i>Tanakh</i> , an acronym for Torah, Nevi’im (prophets) and Ketuvim (writings). <i>See also</i> Torah. <i>Source:</i> http://www.us-israel.org/jsource/Judaism/The_Written_Law.html — the Jewish Virtual Library.
temple	(1) An edifice or place dedicated to the service or worship of a deity or deities; (2) usually capitalized, any of the three successive houses of worship in Jerusalem in use by the Jews in Biblical times, the first built by Solomon, the second by Zerubbabel and the third by Herod; (3) a synagogue, usually a Reform or Conservative one; (4) an edifice erected as a place of public worship; a church, especially a large or imposing one; (5) any place or object in which God dwells, such as the body of a Christian (1 Corinthians 6:19); (6) in France, a Protestant Church; or (7) in the Church of Jesus Christ of Latter-day Saints, a building devoted to administering sacred ordinances, principally that of eternal marriage.
Ten Commandments	The precepts spoken by God to Israel, delivered to Moses on Mount Sinai; the Decalogue (Exodus 20; 24:12,34; Deuteronomy 5).
Theotokos	A title of the Virgin Mary as the Mother of the incarnate Son of God. The title is used principally within the Orthodox Church and Churches of the Catholic Eastern rite.
tithe (tithes)	The 10th part of agricultural produce or personal income, set apart as an offering to God or for works of mercy, or the same amount regarded as an obligation or tax for the support of the church, priesthood or the like.

Torah	<p>A scroll made from kosher animal parchment, with the entire text of the Five Books of Moses written in it by a <i>sofer</i> (ritual scribe). This is the most limited definition. More often, this term means the text of the Five Books of Moses, written in any format, whether Torah scroll, paperback book, CD-ROM or any other media. Any printed version of the Torah (with or without commentary) can be called a Chumash or Pentateuch; however, one never refers to a Torah scroll as a Chumash. The term <i>Torah</i> can mean the entire corpus of Jewish law. This includes the written and the oral law, which includes the Mishna, the Midrash, the Talmud and even later-day legal commentaries. This definition of <i>Torah</i> is probably the most common among Orthodox Jews. The Talmud is the compilation of oral and written laws.</p> <p><i>Source:</i> http://www.us-israel.org/jsource/gloss.html#j — the Jewish Virtual Library.</p>
Trinity	<p>Also called Blessed Trinity, Holy Trinity. The union of the three Persons (Father, Son and Holy Ghost) in one Godhead, or the threefold personality of the one divine being.</p>
Veda	<p>Any of four canonical collections of hymns, prayers and liturgical formulas constituting the earliest Hindu sacred writings.</p> <p><i>Source:</i> http://www.britannica.com/dictionary?book=Dictionary&va=Vedas&query=Vedas — “veda,” <i>Merriam-Webster’s Collegiate Dictionary</i> online.</p>
Wesley, John	<p>See Methodism.</p>
Zion	<p>A hill in Jerusalem, on which the temple was built (used to symbolize the city itself, especially as a religious or spiritual centre). Also, a symbolic name for the Jewish people and for Palestine as the Jewish homeland and symbol of Judaism.</p>

Further Information and Contacts

CHURCHES AND RELIGIONS

Anglican Church of Canada

<http://www.anglican.ca> - official website of the national Anglican Church office.

<http://www.anglicansonline.org/canada/> — information resources for the Anglican Church of Canada.

<http://www.anglicancommunion.org/index.html> — new portal to the international Anglican community.

<http://anglican.ca/> — official website of the Anglican Church of Canada.

Anglican Church of Canada
600 Jarvis Street
Toronto, ON M4Y 2J6
Phone: (416) 924-9192

Bahá'í World Faith

<http://www.bahai.org> — official website of the Bahá'í Faith.

<http://www.ca.bahai.org> — official website of the National Spiritual Assembly of the Bahá'ís of Canada.

National Spiritual Assembly of the Bahá'ís of Canada
7200 Leslie Street
Thornhill, ON L3T 6L8
Phone: (905) 889-8168

Baptist Church

<http://www.baptist.org> — home page for all Baptists.

<http://www.baptist.ca> - website of The Baptist Convention of Ontario and Quebec

<http://www.cbmin.org/> — website of the Canadian Baptist Ministries, the international organization serving Canadian Baptists around the world.

Canadian Baptist Ministries
7185 Millcreek Drive
Mississauga, ON L5N 5R4
Phone: (905) 821-3533

Brethren in Christ

E-mail: biccanada@bellnet.ca

Brethren in Christ Church
Canadian Conference – Bishop's Office
2700 Bristol Circle
Oakville ON, L6H 6E1
Phone: (905) 339-2335

Buddhism

<http://online.sfsu.edu/~rone/Buddhism/BuddhistDict/BDIntro.htm> — Buddhism A to Z: provides useful definitions.

<http://buddhismcanada.com/web.html> — directory of Buddhist temples in Canada.

<http://www.shambhalaottawa.ca/> — website of the Shambhala Buddhist Meditation Centre in Ottawa (Tibetan Buddhism).

<http://www.dharmacentre.org/> — website of a Buddhist temple and refuge near Toronto.

<http://buddhism.about.com/library/weekly/aa010399.htm> — describes some Buddhist holidays.

<http://www.bcc.ca/bcchome.html> — website of the Buddhist Churches of Canada.

Buddhist Churches of Canada
National Headquarters
11786 Fentiman Place
Richmond, BC V7E 6M6
Phone: (604) 272-3330

Canadian Evangelical Christian Church

<http://www.ceconline.com/> - website of the Canadian Evangelical Christian Church.

The Canadian Evangelical Christian Church
410-125 Lincoln Road
Waterloo, ON N2J 2N9
Phone: (519) 880-9110

Christian Church (Disciples of Christ)

<http://www.disciples.org/internal/resources/congweba2io.htm> — lists websites of Canadian congregations.

<http://www.disciples.org> — official website of the Christian Church (Disciples of Christ).

Christian Church (Disciples of Christ)
130 East Washington Street
Indianapolis, IN 46204-3645
USA
Phone: (317) 635-3100

Christian and Missionary Alliance

<http://www.cmalliance.org/> — official US website of the Christian and Missionary Alliance.

<http://www.cmacan.org/> — official website of the Christian and Missionary Alliance in Canada.

The Christian and Missionary Alliance in Canada
30 Carrier Drive
Suite 100
Toronto, ON M9W 5T7
Phone: (416) 674-7878

Christian Reformed Church

<http://www.crcna.org> — official website of the Christian Reformed Church.

The Christian Reformed Church in North America
Canadian Office
PO Box 5070, Stn LCD 1
3475 Mainway
Burlington, ON L7R 3Y8
Phone: (905) 336-2920

Church of Jesus Christ of Latter-day Saints

<http://www.mormon.org/> — official website of the Mormons.

<http://www.lds.org/> — official website of the Church of Jesus Christ of Latter-day Saints.

Church of Jesus Christ of Latter-day Saints
Toronto Ontario Temple
10060 Bramalea Road
Brampton, ON L6R 1A1
Phone: (905) 799-1122

Church of Jesus Christ of Latter-day Saints
Regina Saskatchewan Temple
111 Wascana Gate North
Regina, SK S4V 2J6
Phone: (306) 545-8194

Church of the Nazarene

http://www.nazarene.org/welcome/beliefs/articles_faith.html — Articles of Faith of the Church of the Nazarene.

<http://www.nazarene.org/> — international website of the Church of the Nazarene.

<http://www.nazarene.ca/> — official website of Church of the Nazarene Canada.

National Director
Church of the Nazarene Canada
20 Regan Road
Unit 9
Brampton, ON L7A 1C3
Phone: (905) 846-4220

Doukhobors

<http://edocs.lib.sfu.ca/projects/Doukhobor-Collection/> — Simon Fraser University Doukhobor Collection.

<http://www.igs.net/~koozmataras/> — The Spirit Wrestlers, a website dedicated to the Doukhobors.

ISKRA
Box 760
Grand Forks, BC, V0H 1H0
Phone: (250) 442-8252

<http://www.doukhobor.org> - Doukhobor Genealogy Website.

Eastern Orthodox

<http://www.greece.org/gopatalex/index.html> — website of the Greek Orthodox Patriarchate of Alexandria and All Africa.

<http://www.aaron.org/Patriarchate/index.htm> — website of the Patriarchate of Antioch.

<http://www.rocor.org/> — website of the Russian Orthodox Church Outside Russia.
<http://www.macedonianorthodoxchurch.com/> - website of the Macedonian Orthodox Church

<http://www.decani.yunet.com/doctrine.html> — official website of the Serbian Orthodox Diocese of Raska and Prizren (excellent source of information on doctrine).

<http://www.uocc.ca/> - website of the Ukrainian Orthodox Church of Canada.

Ukrainian Orthodox Church of Canada
9 St. John's Avenue
Winnipeg, MB R2W 1G8
Phone: 1-877-586-3093

<http://www.gocanada.org/> — website of the Greek Orthodox Metropolis of Toronto.

The Greek Orthodox Metropolis of Toronto
(Canada)
1 Patriarch Bartholomew Way
(86 Overlea Boulevard)
Toronto, ON M4H 1C6
Phone: (416) 429-5757

Evangelical Free Church

<http://www.efccm.ca> — official website of the Evangelical Free Church of Canada Mission.

<http://www.evangelicalfellowship.ca> — official website of the Evangelical Free Church Fellowship.

<http://www.twu.ca/efcc/> — website of the Evangelical Free Church of Canada.

The Evangelical Free Church of Canada
PO Box 850 Langley Stn LCD 1
Langley, BC V3A 8S6
Phone: (604) 888-8668

Evangelical Missionary Church of Canada

<http://www.emcced.ca> — official website of the Evangelical Missionary Church, Canada East District.

<http://www.emcc.ca/mainpages/canwest.html> — official website of the Evangelical Missionary Church, Canada West District.

<http://www.emcc.ca/index.html> — official website of the Evangelical Missionary Church of Canada.

The Evangelical Missionary Church of Canada
4031 Brentwood Road Northwest
Calgary, AB 2TL 1L1
Phone: (403) 250-2759

Free Methodist Church

<http://www.fmc-canada.org/> — official website of the Free Methodist Church in Canada.

The Free Methodist Church in Canada
4315 Village Centre Court
Mississauga, ON L4Z 1S2
Phone: (905) 848-2600

Hinduism

<http://www.hindulinks.org> — website with a list of Hindu temples in Canada.

<http://hdsm.homestead.com/files/Hindutemples.html> — website of the Hindu Devotional Society of Montreal, another source of temple addresses.

<http://www.hindu.org/> — Hindu resources online.

<http://www.hindunet.org/> — Hindu resources online.

Canadian Council of Hindus
124 Placentia Boulevard
Agincourt, ON M1S 4C5
Phone: (905) 471-5026

Hutterian Brotherhood

<http://www.hutterites.org/> — website of the Hutterian Brotherhood, prepared by the students and teachers of the Decker Colony School, of the Schmiederleut Branch, near Shoal Lake, Manitoba.

Islam

<http://www.islam.ca> — Canadian Islamic website providing information and resources.

<http://www.islamcanada.com> — Canadian website providing information about Islam.

Islamic Propagation Centre
PO Box 471 Stn A
Mississauga, ON L5A 2H2
Phone: (416) 824-2381

<http://www.canadianislamiccongress.com> — website of the Canadian Islamic Conference.

The Canadian Islamic Conference
420 Erb Street West
Suite 424
Waterloo, ON N2L 6K6
Phone: (519) 746-1242

<http://www.muslim-canada.org/> — website of the Canadian Society of Muslims.

The Canadian Society of Muslims
PO Box 143 Stn P
Toronto, ON M5S 2S7

Jehovah's Witnesses

<http://www.watchtower.org/> — official website of the Jehovah's Witnesses.

The Watchtower Society
Box 4100
Halton Hills, ON L7G 4Y4
Phone: (519) 853-1500

Judaism

<http://www.bnaibrith.ca> — official website of B'nai Brith Canada, a Jewish organization promoting awareness of Judaism.

<http://www.us-israel.org/index.html> — the Jewish Virtual Library.

<http://www.mk.ca> — official website of the Jewish Community Council of Montreal, which has a guide for kosher foods.

<http://www.kosher.co.il/orgs/canada.htm> — lists contact information for *kasbrut* food authorities in Canada and worldwide.

<http://www.cjc.ca/> — website of the Canadian Jewish Congress; includes links to Canadian Jewish organizations (see site archives).

<http://www.haruth.com/JewsCanada.html> — Jewish Canada website; has links to Jewish synagogues across Canada.

Reform

<http://uahc.org/> — website of the Union of American Hebrew Congregations.

UAHC
633 Third Avenue
New York City, NY 10017-6778
USA
Phone: (212) 650-4000

Conservative

<http://www.uscj.org> — website of the United Synagogue of Conservative Judaism.

USCJ Canadian Region
1000 Finch Avenue West

Suite 508
Toronto, ON M3J 2V5
Phone: (416) 667-1717

Orthodox

For a list of synagogues, call Community and Synagogue Services at 212-613-8226.

<http://www.ou.org> — official website of the Orthodox Union; the Union offers detailed information on kosher foods and is the North American Orthodox Jewish governing body for dietary laws.

<http://www.ou.org/network/synagogues/synagogues.cfm> — website with a list of Canadian Orthodox synagogues.

Reconstructionist

<http://www.jrf.org> — official website of the Jewish Reconstructionist Federation.

<http://www.jrf.org/cong/directory-all.html#Canada> — website with a list of Canadian Reconstructionist congregations.

Jewish Reconstructionist Federation
Beit Devora
7804 Montgomery Avenue
Suite 9
Elkins Park, PA 19027-2649
USA
Phone: (215) 782-8500

Lutheran Church

<http://www.lutheranchurch-canada.ca/CTCR/LCC-ELCIC.pdf> — website discussing where Canada's Lutherans stand.

http://www.worship.ca/docs/sp_stmt.html — statement on sacramental practices of the Evangelical Lutheran Church in Canada.

<http://www.elcic.ca/> — website of the Evangelical Lutheran Church in Canada.

Evangelical Lutheran Church in Canada
302-393 Portage Avenue
Winnipeg, MB R3B 3H6
Phone: (204) 984-9150, or toll free
at 1-888-786-6707

<http://www.lutheranchurch-canada.ca/frames1.html> — website of the Lutheran Church – Canada.

Lutheran Church – Canada
3074 Portage Avenue

Winnipeg, MB R3K 0Y2
Phone: (204) 895-3433, or toll free
at 1-800-588-4226

<http://www.aflc.ca/> — website of the Association of Free Lutheran Congregations.

Association of Free Lutheran Congregations
Office of the President
Box 161
Outlook, SK S0L 2N0
Phone: (306) 867-8785

Mennonites

<http://www.mennonitecc.ca/> — website of the Mennonite Central Committee.

<http://www.mhsc.ca/> — website of the Mennonite Historical Society of Canada and the Canadian Mennonite Encyclopedia online.

<http://www.mbconf.ca/> — website of the Canadian Conference of Mennonite Brethren Churches.

The Canadian Conference of Mennonite Brethren Churches
3-169 Riverton Avenue
Winnipeg, MB R2L 2E5
Phone: (204) 669-6575

<http://www.mennonitechurch.ca/index.htm> — website of the Mennonite Church Canada.

Mennonite Church Canada
600 Shaftsbury Avenue
Winnipeg, MB R3P 0M4
Phone: (204) 888-6781
Resource Centre: toll free at 1-800-665-1954

Native Spirituality

<http://www.arctic-travel.com/chapters/spiritpage.html> — *The Nunavut Handbook: Spirituality.*

http://www.rcmp.ca/ccaps/spirit_e.htm — RCMP Native Spirituality Guide.

<http://www.religioustolerance.org/nataspir.htm> — website with information about Native American spirituality and a number of references to other sites.

<http://www.afn.ca/> — official website of the Assembly of First Nations.

Assembly of First Nations

1 Nicholas Street
Suite 1002
Ottawa, ON K1N 7B7
Phone: (613) 241-6789

<http://www.tapirisat.ca/> — official website of Inuit Tapiriit Kanatami, Canada's national Inuit organization.

Inuit Tapiriit Kanatami
170 Laurier Avenue West
Suite 510
Ottawa, ON K1P 5V5
Phone: (613) 238-8181

Pentecostal Assemblies

<http://www.paoc.org/index.html> — official website of the Pentecostal Assemblies of Canada.

PAOC International Office
2450 Milltower Court
Mississauga, ON L5N 5Z6
Phone: (905) 542-7400

<http://www.upci.org> — official website of United Pentecostal Church International.

United Pentecostal Church International
8855 Dunn Road
Hazelwood, MO 63042
USA
Phone: (314) 837-7300

Presbyterian Church of Canada

<http://www.presbycan.ca> — official website of the Presbyterian Church in Canada.

The Presbyterian Church in Canada
50 Wynford Drive
Toronto, ON M3C 1J7
Phone: (416) 441-1111, or toll free
at 1-800-619-7301

Rastafarianism

OMCSRC (Ontario Multifaith Council on Spiritual and Religious Care). 2000. *Multifaith Information Manual* (4th ed.). Toronto, ON: OMCSRC.

<http://www.britannica.com/eb/article?eu=64343> — “Rastafarian,” *Encyclopædia Britannica* online [note: subscription needed].

<http://www.swagga.com/rasta.htm> — The Afrocentric Experience: *Today in Black History! Rastafari*.

<http://www.omc.on.ca/> — official website of the Ontario Multifaith Council on Spiritual and Religious Care.

The Ontario Multifaith Council
on Spiritual and Religious Care
789 Don Mills
Suite 608
Toronto, ON M3C 1T5
Phone: (416) 422-1490

Religious Society of Friends (Quakers)

<http://www.quaker.org/> — official website of the Religious Society of Friends (Quakers).

<http://www.quaker.ca/> — website of the Canadian Yearly Meeting of the Religious Society of Friends (Quakers), with information and resources.

Canadian Yearly Meeting
91A Fourth Avenue
Ottawa, ON K1S 2L1
Phone: (613) 235-8553, or toll free
at 1-888-296-3222

<http://www.quaker.ca/cfsc/> — website of Canadian Friends Service Committee.

The Canadian Friends Service Committee
60 Lowther Avenue
Toronto, ON M5R 1C7
Phone (416) 920-5213

Roman Catholic Church

http://www.vatican.va/archive/catechism/ccc_toc.htm — official website of the Vatican: The Catholic Catechism.

<http://www.newadvent.org/cathen/> — *The Catholic Encyclopedia*.

<http://www.catholiccanada.com/> — the Catholic Canada Directory.

<http://www.cccb.ca> — official website of the Canadian Conference of Catholic Bishops.

The Canadian Conference of Catholic Bishops
90 Parent Avenue
Ottawa, ON K1N 7B1

Phone: (613) 769-1147, or toll free
at 1-800-769-1147

Salvation Army

<http://www.salvationarmy.ca> — official website for information on the Canada and Bermuda Territory of the Salvation Army.

The Salvation Army
2 Overlea Boulevard
Toronto, ON M4H 1P4
Phone: (416) 425-2111

Seventh Day Adventist

<http://www.adventist.org> — official website of the Seventh-day Adventist World Church.

<http://www.naadventist.org> — official website of the Seventh-day Adventist North American Division.

<http://www.ont-sda.org/index.html> — website of the Ontario Conference of the Seventh-day Adventist Church.

<http://www.sdacc.org/> — official website of the Seventh-day Adventist Church in Canada.

Seventh-day Adventist Church in Canada
National Headquarters
1148 King Street East
Oshawa, ON L1H 1H8
Phone: (905) 433-0011

Sikhism

<http://www.sgpc.net/> — official website of the Shiromani Gurdwara Prabandhak Committee.

Shiromani Gurdwara Prabandhak Committee
Teja Singh Samundri Hall
Amritsar, Punjab 143006, India
Phone: 91-0183-2533941/2553956/2553957/
2553958/2553959

(responsible for protection of Sikh shrines
and temples)

<http://www.sikhs.org/> — the Sikhism home page.

<http://www.world-sikh.org/> — official website of the World Sikh Organization.

World Sikh Organization (Canada)
1183 Cecil Avenue
Ottawa, ON K1H 7Z6
Phone: (613) 521-1984

Ukrainian Catholic Church

<http://www.ugcc.org.ua/eng/> — official website of the Ukrainian Greek Catholic Church, Lviv, Ukraine.

http://www.vatican.va/archive/catechism/ccc_toc.htm — official website of the Vatican: The Catholic Catechism.

<http://www.archeparchy.ca/> — official website of the Ukrainian Catholic Archeparchy of Winnipeg.

Ukrainian Catholic Archeparchy of Winnipeg
233 Scotia Street
Winnipeg, MB R2V 1V7
Phone: (204) 338-7801

Unitarian Universalist Church

<http://www.uua.org> — official website of the Unitarian Universalist Association in the United States.

<http://www.cuc.ca> — official website of the Canadian Unitarian Council.

Canadian Unitarian Council
55 Eglinton Avenue East
Suite 705
Toronto, ON M4P 1G8
Phone: (416) 489-4121

United Church of Canada

<http://www.united-church.ca/home.shtm> — official website of the United Church of Canada.

United Church of Canada
3250 Bloor Street West
Suite 300
Etobicoke, ON M8X 2Y4
Phone: (416) 231-5931

Wesleyan Church

<http://www.wesleyan.org> — official website of the Wesleyan Church.

<http://www.atlanticdistrict.com> — official website of the Wesleyan Church Atlantic District (includes the Maritime Provinces and the State of Maine).

The Wesleyan Church Atlantic District
1600 Main Street
Suite 216
Moncton, NB E1E 1G5
Phone: (506) 383-8326

The Wesleyan Church Central Canada District
17 St. Paul Street
Belleville, ON K8N 1A4
Phone: (613) 966-7527

The Wesleyan Church Northwest District
5707 NE 78th Street
Vancouver, WA 98665
Phone: (360) 693-1677

Wicca

<http://www.wcc.on.ca/> — official website of the Wiccan Church of Canada.

Wiccan Church of Canada
509 St. Clair Avenue West
PO Box 73599
Toronto, ON M6C 1C0
Phone: (416) 656-6564

Worldwide Church of God

<http://www.wcg.org/> — official website of the world headquarters of the Worldwide Church of God.

<http://www.wcg.ca/> — official website of the headquarters of the Worldwide Church of God in Canada.

Worldwide Church of God in Canada
101-5660 192nd Street
Surrey, BC V3W 1K5
Phone: (604) 575-2705,
or toll free at 1-800-663-2345

Zoroastrianism

<http://www.avesta.org> — Avesta-Zoroastrian archives; complete resources on the Zoroastrian faith.

<http://www.zso.org> — official website of the Zoroastrian Society of Ontario.

The Zoroastrian Society of Ontario
3590 Bayview Avenue
Toronto, ON N2M 3S6
Phone: (416) 733-4586

DEPARTMENT OF NATIONAL DEFENCE

Chaplain General (Chap Gen)

Chaplain General of the Canadian Forces
National Defence Headquarters
Major-General G.R. Pearkes Building
101 Colonel By Drive
Ottawa, ON K1A 0K2
Phone: (613) 992-6291
or toll free 1-866-502-2203

Director Human Rights and Diversity (DHRD 3)

DHRD 3
National Defence Headquarters
101 Colonel By Drive
Ottawa, ON K1A 0K2
Phone: (613) 996-8057
Fax: (613) 992-1049

