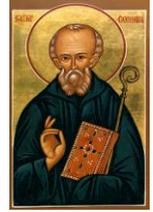




# EMERALD ECHO



Parish Newsletter  
St. Bride of Kildare, Pitt Meadows  
St. Columba of Iona, Halfmoon Bay  
The Traditional Anglican Church of Canada

Vol. 4 No. 2: Lent 2013



*as we look  
with longing to Easter.....*

*News from Fr.  
David.....*

Recently, I was speaking with a young woman about how we, in the Anglican Catholic tradition, see the Eucharist as being the essential and central focus of our worship. She, a devout Christian, as is all her family, looks to the ministry of the word as being the central focus of worship: that personal relationship with God and salvation through Grace, but with, in a way, no need to replicate that Last Supper with any sense of awe, but that all are welcome to partake of the supper of the lamb. Fr. Anthony Chadwick, the Anglican Catholic blogger who lives in France, having suffered the death of his mother, and in England with his wife for the funeral, attended church with his sister and brother in law, and was exposed to the same experience: his brother in law and sister are members of a Baptist church.

He writes of the experience: ‘Indeed, this was a prayerful Christian community, with which one can be aware of a certain degree of communion through love of the Scriptures and of Jesus Christ true God and true man. There, there was no doubt, but partaking of their sacrament would be to negate the Priesthood as understood by Catholics (in and out of communion with Rome) and the Orthodox. That thought was very strong in my mind. Another strong word was senseless – it would not make any sense.

I suppose the Orthodox and Roman Catholics see Anglicans or Anglo-Catholics in the same way, with or without orders from valid lines of Apostolic succession. There is always someone to the left and someone to the right!

Another absence is the notion of liturgical seasons, let alone feasts. This was the first Sunday of Lent, and they didn’t even have the Gospel of the Three Temptations. How strange! We are indeed worlds apart, yet in a certain communion of faith in and love of God.’

Some of you have heard me say that if we have a visitor to St Bride’s or St. Columba, and as a result of what they heard during the celebration of the Mass leads them to find their way to the saving Grace of the

Cross and a faith in Jesus Christ, we shall have succeeded in our task, whether they come back to our parish., or whether they go to the local Roman Catholic Church, or the Pentecostal, or the Baptist, or the.....

Over many years of secular work, in various sales and marketing functions, I found that the major purpose of any business conversation might be to establish the degree of common ground between the needs of the purchaser, and the features and benefits to be provided by the vendor's product, thus eliminating or working round those needs which the vendor's product was unable to resolve. In the development of this common ground, another phenomenon occurred: it was that trust developed between vendor and purchaser: a trust that each had respect and regard for the other, so that each believed that should any problem occur in the transaction and later, there would be similar attention paid to the resolution of such a problem.

It is startling to many to realize that such processes do not seem to function in many church circles, where the goal appears to be the belittling of the other, and the emphasis placed not on what unites, but on what separates. This has been the millstone around the neck of the Continuing Church movement since not long after the Congress of St. Louis: and it sadly continues to this day.

And, of course, the Continuing Anglican Churches are only one facet of this problem: add to it the comments such as these on an ordinariate member's blog:

'there's a lot "lite" about Alpha and the other indifferentist programmes promoted by the weeny modern churchmen afraid to say that the Catholic Church has the only road to Life, and embarrassed to be Catholic.' & 'Yes, what they need is Catholic teaching. This is called "catechesis". That we are leaving this up to the Anglicans and their modern post-protestant, lets-all-be-chums friends is a dereliction of duty. Why are you going there to look for what the Church teaches?'

<http://foolishnesstotheworld.wordpress.com/> - February 20, 2013)

And then consider that one of the epithets used about those who elected not to accept the ordinariate, that we were Congregationalist: a judgment which was not acceptable to either the recipients, or to the Congregationalist Church and, more telling, to the individual who expressed such thoughts!

The challenge is to find the way ahead from the current impasse: here are some encouraging signs:

- There has been a start made to establish better dialogue between the evangelical and catholic parts of the Anglican world. Forward in Faith North America is spearheading the drive to build bridges: to find out the common ground, as it is now, to see how this can be developed and cultivated, and then to assess the harvest.
- A group called 'FACA' –the Federation of Anglican Churches

in the Americas, which includes some 6 jurisdictions at present, has this set of goals:

1. Furthering mutual understanding of its member Provinces, Jurisdictions and Ministries with a view to eventual union when and if deemed practical;
  2. Propagating the truths of the gospel as articulated and practiced in the historic Anglican way;
  3. Taking appropriate public and private steps in common causes in order to speak with one voice and act in concert for the welfare and witness of member Provinces, Jurisdictions and parishes;
  4. Pursuing a communal and charitable relationship with the worldwide Anglican Communion; and
  5. Planting mission parishes in the Americas
- In our own backyard in BC, it is hoped that some dialogue might be started between the 'classical Anglican' groups, and who knows, this may lead to the future development of some more Common Ground between our own evangelical Anglicans, members of the Anglican Church in North America (ACNA), of

which St. John's in Vancouver is a part through its membership in the Anglican Network in Canada (ANiC)?

It is essential that, as we look toward the gradual development of this common ground, we stop listening to the prophets of doom who are only repeating the wishful thinking of Satan's minions, and that we instead 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand.' (Eph. 6.11-13)



*Common Ground with sheep in Yorkshire England...*



## St Bride's Mission

### Mass

Followed by lunch and study of

'The Imitation of Christ'

On

Thursdays at 11.00 am

At the

LPA office, Room 3A

In rear of

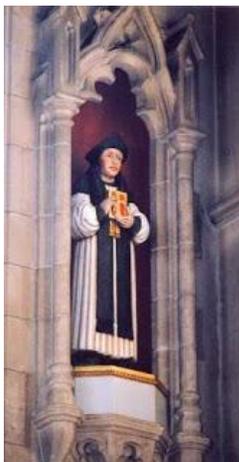
7673 6th Street, Burnaby.

All welcome.

---

## Anglicanism: Protestant or Catholic?

*Rev. Dr. Derrick Hassert, curate, St. Andrew's Anglican Church Tinley Park Illinois, a parish of the Reformed Episcopal Church, has written something on his blog, "An Anglican Priest" that Fr. Robert Hart of the 'Continuum' blog, highly recommends. I, DRM, also 'agree with what he says and wish I had said it. Maybe I will'.*



That Anglicanism is wholly "protestant" is an extremely simplistic assertion and hinges on the meaning of the term itself. However, so too is the contention among some that the term "protestant" doesn't apply to Anglicanism in even

the slightest sense. If asked if we Anglicans are Protestant or Catholic some will say: "We are Catholic, but not Roman--*we are not Protestants.*" This is simplistic and historically erroneous, and any layperson with an interest in reading would soon find very Catholic sounding Churchmen of the 16th and 17th centuries embracing the term Protestant. (*But my rector said it wasn't so!*) What to make of it then?

If we are using today's terminology perhaps "Protestant" isn't wholly accurate, but neither would be the use of the term "Catholic," for in today's use of the term this means Roman. Many Anglicans are happy to explain the historic and correct use of the term "Catholic" but do not wish to do so with the term "Protestant." This is a selective use of logic--if the historic usage of one term is explained the other term ought to be likewise explained. "You see, you misunderstand the term Catholic dear friend. . ." The follow up should be they also misunderstand the historic use of the term Protestant. However, it needs to be noted that many Anglicans today have become Latter-Day Puritans, attempting to sweep the Anglican Church of any hint of "Romanism" (which may mean choirs robed in surplices, a priest wearing a coloured stole, or keeping the 1662 Prayer Book calendar of saints days): Many from this group do indeed wish to deny any "Catholic" character or nature existing within Anglicanism. This also is to deny history.

How do the Anglican divines use the terms? It is shocking to many that the terms are used *together*: Protestant Catholic, Reformed Catholic, etc. Again, as I say so often quoting Bishop Cosins: "Protestant and Reformed according to the principles of the ancient Catholic Church." What does this mean? Well, it should be clear to most. The English Reformation was built

upon removing erroneous beliefs and practices (the Mass not in the vernacular, the Bible not in the vernacular, Purgatory, indulgences, transubstantiation, doctrines about the excess merits of the saints, etc). All needed to be stripped away--reformation was needed, and the Church of England protested against the errors of the Roman Church.

To put it more concisely: "At the Reformation the Church of England became protestant in order to become more truly and perfectly Catholic." William Van Mildert, Bishop of Durham 1826-36.

Let me turn to the good Father Moss for a fuller explanation (from *Answer Me This*):

"Remember, 'Catholic' means universal. Strictly speaking, only those doctrines and practices are Catholic which have always been believed and used in all parts of the Church. More loosely, the word is applied to practices and traditions (such as the observance of Christmas Day or the use of special dress by the clergy) which have a long continuous history and are universally accepted, even though they do not go back to apostolic times. The word also implies 'orthodoxy,' holding the right faith and worshiping God in the right manner as required by the Church."

In answer to the question: Is the Anglican Church Catholic or Protestant? Moss replies

"Both; it is Catholic positively and Protestant negatively. It is Catholic in its essential nature because it maintains the Catholic and apostolic faith and order. It is Protestant, *in the old sense* (emphasis added), negatively because it rejects the papal claims to supremacy, infallibility, and universal jurisdiction, and the decrees of the Councils of Trent and the Vatican."

When one is confused as to the use of these terms, they ought to be clearly

explained. Some will argue (as Moss actually does) that the term Protestant has changed so much that we should omit its use all together (many Lutherans argue likewise, in that the old use of the term Protestant only referred to Anglicans, Lutherans, and Presbyterians; now that it refers so loosely to almost anyone not Roman Catholic it has become meaningless). However, the same could be said of the term "Catholic," since almost everyone means Roman when they say "Catholic" in the United States: Let's just stop using the word since it is so easily misunderstood. In my opinion we should follow the language of the Anglican divines, using both terms correctly and explaining the meaning in a clear manner to avoid confusion.

Is Anglicanism Protestant or Catholic? Ideally it is both, in the best sense of both terms.

posted by Rev. Dr. Hassert January 24<sup>th</sup> 2013, (<http://anglicancleric.blogspot.ca/>)



A father was approached by  
his small son  
who told him proudly,  
"I know what the Bible  
means!"  
His father smiled and  
replied,  
"What do you mean, you  
'know'  
what the Bible means?  
The son replied, "I do  
know!"  
"Okay," said his father.  
"What does the Bible mean?"  
"That's easy, Daddy..."  
the young boy replied  
excitedly,  
"It stands for 'Basic  
Information Before Leaving  
Earth..'

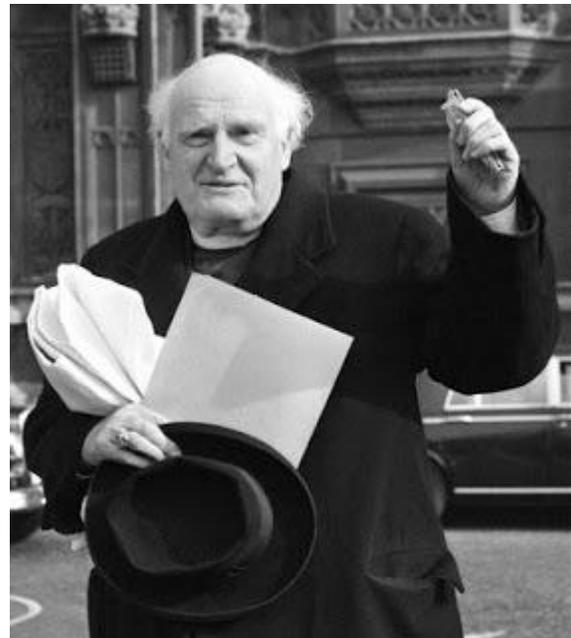


If you wish to receive the Emerald  
Echo electronically, please drop a  
note to the editor at  
fergusonwest@shaw.ca



*News from afar:*  
& with thanks to Bishop David Chislett for  
printing this on his blog,  
(<http://www.fministry.com/>)

**Michael Ramsey on  
Christian Unity (1)**



Bible Study  
The group meets at the  
Ferguson's, (T. 604-463-5300)  
on every second & fourth  
Thursday  
20895 Camwood Ave., Maple  
Ridge  
Topic: 'The Gospel of St. Luke'  
Mass 7.00 pm, discussion to  
follow.

Subscribe to the Trinitarian for  
US\$22.00 per annum, or  
US\$20.00 for the electronic  
edition.  
Send correspondence to: The Trinitarian, 6413  
S. Elati St., Littleton, CO 80120, USA

One particular book of great influence in the 20th  
Century was **The Gospel and the Catholic  
Church** by Michael Ramsey, published in 1936. It  
is still worth reading. By means of this book, and  
from within a truly Catholic vision, Ramsey - who  
went on to become the 100th Archbishop of  
Canterbury - enabled Catholic, Orthodox and  
Evangelical Christians to understand more of each  
other. A theological work, **The Gospel and the  
Catholic Church** is utterly Biblical and Patristic,  
but Ramsey's typical style, disarmingly simple and

therefore accessible to the specialist and non-specialist alike.

This is the first post from Chapter 4 (“The Meaning of Unity”) of Michael Ramsey’s **The Gospel and the Catholic Church**:

In showing us the Christ the New Testament has taken us beyond His historical life and death into a region as hard to define as it is real to Christian experience. This region is described when the writer of Hebrews says, “Jesus Christ is the same yesterday and today, yea and forever” (Hebrews 13:8), and when St. Paul says, “Christ liveth in me” (Galatians 2:20).

In this region of thought the word mystical at once suggests itself, and it is a word that has often been used to describe that union of the Christian with his Lord that is as real as was the union of the disciples in the days of His flesh. But in this region there lurks a subtle danger, since in it there is the temptation for a Christian to cling to the immediacy of his own experience of Christ, and so, in the very midst of the Body of Christ, to be ensnared into an individualism and self-satisfaction that belie the truth about the one Body. Against this danger the New Testament asserts two important safeguards: (1) the importance of the historical events of the life and death of Jesus in the flesh, and (2) the importance, to the individual member or group, of realizing that the one Body existed before his own conversion and has one continuous historic life in which he is called to share.

(1) United with Christ as they are, the Christians will not interpret aright their present union with Him unless they constantly look back to the events whence it has sprung, and remember that these events, wrought once for all, are the source of everything that the Christians are and have and know. They are called upon not to advertise their own “experiences” but to praise God for, and to bear witness to, the historical events wherein the Name and the Glory of God were uttered in human flesh. The faithful Christian will not draw attention to himself as an interesting specimen of life in Christ, but dying to all interest in himself and his “experiences” he will focus attention upon the redeeming acts of Christ in history, as the centre of man’s prayers and praises for all time. In other words, the Church is Apostolic; it looks back to the deeds of Jesus in the flesh, and

through these deeds it has been “sent” into the world.

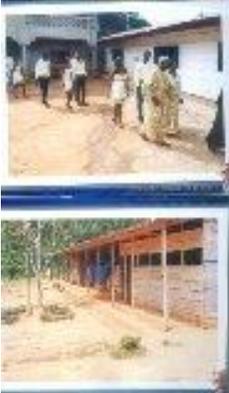
(2) From the deeds of Jesus in the flesh there springs a society that is one in its continuous life. Many kinds of fellowship in diverse places and manners are created by the Spirit of Jesus, but they all depend upon the one life. Thus each group of Christians will learn its utter dependence upon the whole Body. It will indeed be aware of its own immediate union with Christ, but it will see this experience as a part of the one life of the one family in every age and place. By its dependence upon the Church of history it will die to self-consciousness and self-satisfaction. And as with the group, so with the individual Christian; he will know his dependence upon the other members of the Body, wherein the relation of member to member and of function to function begets humility and love. The gifts that he possesses belong to the Body, and are useful only in the Body’s common life. Thus through membership he dies to self-sufficing, and knows that his life in Christ exists only as a life in which all the members share.

In these two ways the Christians will forget themselves and bear witness to the redemption wrought once for all and to the society in which men die and rise.# In later language the Church is called “Apostolic” (sent by the one Redeemer in the flesh) and “Catholic” (living one universal life); and both these notes of the Church are essential to its existence as expressing the Lord’s death and resurrection, wherein its “Holiness” consists. By his place in the Body the Christian finds the Gospel of death and resurrection active around and through him. To “believe one holy Catholic and Apostolic Church” is to die to self.

---

# These points are illustrated by St Paul’s life and writings. It is impossible to belittle his own special experiences and the independence which he claims in loyalty to them (Galatians 1:1, 16-17; 2:11; 1 Corinthians 9:1-2, etc.). Yet he knows that these things would betray him, were it not for his sense of debt to the older Apostles as witnesses to the Flesh of Jesus (1 Cor. 15:1-8); and (b) his sense of the Church’s continuity from them (1 Corinthians 1:1-2; 14:36; Ephesians 2:20).

## News from Africa... ..



I start with this photograph, to illustrate the way we can assume that things that are so familiar to us in Canada might not be familiar elsewhere: just as things that are familiar in Cameroon or Congo (DRC) would, I assure you, be very strange, different, and at times scary, to those of us who have the opportunity

to visit.

We in the west now take for granted such things as digital cameras and video recorders: the transfer of images from the camera to the computer – of course, everyone has one, don't they? – And the onward transmission of the photographs by e-mail, Facebook, or SMS message - and this latter, from a photograph taken on your cell/mobile phone's camera.

But it is not always that easy: if you don't have a camera, or find it unfamiliar and confusing. If you don't have a computer, you cannot download the pictures. If the internet café you use could provide a link for you to download the photos, the internet connection is s-l-o-w: high speed doesn't exist: it might take a long time and therefore more money, to send even one or two photos.

So the only way to send photos is to have a hard copy: a paper print of the photo, to scan it and then send the scanned image. This works, but as you can see, there is a substantial loss of quality. One supporter of the Africa Appeal has asked for clear photos so that you can see the detail: see the children's faces and the work they are doing: but unfortunately, technology, or the lack thereof, stands in the way. We will continue and try to resolve this for future newsletters.

In the meanwhile, the work of the church in Africa continues unabated, or unabated in proportion to the ability that we in the west have to support their efforts.

Bishop Steven, still very concerned about his schools being built, and the community health centre project to reduce childhood mortality in the villages, also

needs to make a pastoral visit to Mbuji-Mayi in Kasai province, in the centre of the country. However, to get there from Bukavu in the east, he has to fly all the way to Kinshasa, the capital in the west of the country, in order to fly back to Kasai in the centre. (Of course, Bishop Steven plans any necessary visits to be made in Kinshasa, so that stopover is not wasted.) However, the entire visit is on hold, because there are not adequate funds to pay the cost of the flights, and the associated land costs for the visit: a total estimated at CDN\$3500! We have to recall that this is not a fact of luxury travel: in a nation which does not have a highway system, the only way to get from one city to another is by air, on elderly aircraft which are not allowed to fly outside the DRC.

In Cameroon, it is hoped that we shall soon have clear photos of the sewing school and the primary school (shown on the rather blurry photograph at the start of this article): but the balance of the land cost for the school is still due for payment: over time, to be sure, but the future achievements of the children now able to attend needed care and attention now: with our prayers that we shall be able to clear the debt – and that to permit the construction of a new church and school close to the airport for Yaoundé at Nsimalen.

It is heart rending to hear that our clergy do not have adequate places to live: that they are dependent on what little handouts local families can give them. It is heart rending when I speak with Fr. Alphonse when he has a malaria attack and cannot afford proper treatment. It is heartrending when I read that Fr. Alphonse has said Mass **seven** times in a day, to different small congregations, that Fr. Petrus has said Mass **three** times on that same day, to more parishes: and yet that they have inadequate support for food and lodging.

Fr. Alphonse, as vicar general, receives a modest allowance from the Missionary Society of St. Paul. He has recently received an allowance for a 2 month period: Fr. 460000 CFA (Banque des États de l'Afrique Centrale). He had to pay rent owing for his home: this cost Fr. 370,000 CFA. He then had to give some money to the other priests: Fr. 80,000 CFA: and the balance of Fr. 10,000 CFA he was hoping to use so that the church would have electricity for the times when the parish had an evening function. His balance in hand: Fr. 0 CFA!

'When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' (Matt. 25.38-40)

## David+

If you have any questions about what happens during divine worship, let us know with a short note to the editor (fergusonwest@shaw.ca) and we will try and give you the answer in the next Emerald Echo.



There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country. "Is there anything breakable in here?" asked the postal clerk. "Only the Ten Commandments," answered the lady.

## The Africa Appeal

You can now send donations to either: The Parish of St. Bride, c/o 20895 Camwood Ave., Maple Ridge, BC, V2X 2N9  
Or:

The Parish of St. Columba, c/o Box 894, Sechelt, BC, V0N 3A0

Tax receipts will be issued. Your support is important for this essential mission activity!

## CHRISTIAN PRIORITIES

"It has been said that the order of a Christian's priorities should be first, God, then one's family, then the church, and lastly oneself."

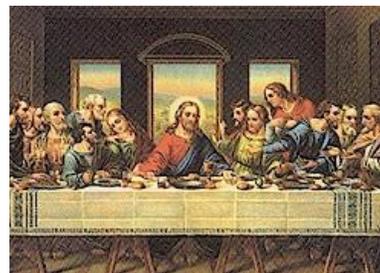
## Obedience?

*Bishop Robert C. Mortimer, of Essex, sometime Regius Professor of Moral and Pastoral Theology<sup>93</sup> at the University of Oxford, wrote 'The Elements of Moral Theology' in 1947. Of recent times, much has been intimated as to the role of obedience on the part of clergy, especially to their bishop. The following is an extract from the Elements of Moral Theology, pub. Adam & Charles Black, London 1947.*

'There is an area of administrative detail in which the House of Bishops is competent to legislate for the province, and an individual Bishop for his diocese. It is in this respect that the clergy take an oath of "canonical obedience" to the Bishop.

This oath binds them, under sin, to obey the Bishop not only when he orders obedience to the canons themselves, but in all other matters reasonable and just which are not contrary to the canons. ....And in all this, as in all other matters, the clergy must in the last resort obey their own consciences.

If they are convinced that any given law is not conducive to the spiritual welfare of their people and is contrary to the true interest of the Church, then they judge it to be an unjust law and to have no claim on their obedience.....the framing of such regulations is equally a grave responsibility and Bishops are unwise who issue them without deep consultation with their clergy. They are also uncharitable, in that they are reckless of laying on their clergy great burdens of conscientious doubt.' (Op cit., chapter 2 pp. 36-37)



**ALL SOULS' MEMORIAL LIST**

**SERVICES FOR MARCH – MAY, 2013**

|      |  | <u>St. Bride</u> | <u>St. Columba</u>     |
|------|--|------------------|------------------------|
| Mar. | 1 David Samuel Thomas                  |                  |                        |
|      | 4 Gordon Wilfred Hayward               |                  |                        |
|      | 6 Terence Gordon Trehearne             |                  |                        |
|      | 7 George Donovan                       | Mar. 1           | Feast – St. David      |
|      | 9 Lucille H. Mellish                   |                  | Mass -                 |
|      | 11 Irene Gardner                       | Mar. 10          | Lent IV                |
|      | 13 Kenneth Oliver Bardwell             |                  | Mass Mattins           |
|      | 15 George Edwards                      |                  |                        |
|      | 19 William Osburne Campbell            | Mar.17           | Passion Sunday         |
|      | 21 Arthur James Watson Roberts         |                  | Evensong Mass          |
|      | 21 Archibald Dell Walsh                | Mar. 24          | Palm Sunday            |
|      | 21 Mary Myrtle Reta Walsh              |                  | Mass Mattins           |
|      | 23 George Frederick Bentley            | Mar. 28          | Maundy Thursday        |
|      | 24 Dorothy Greene                      |                  | Mass -                 |
|      | 28 Filip Sexton Moline                 | Mar. 29          | Good Friday            |
|      | 30 John Hallett Low (Priest)           |                  | Mass -                 |
| Apr. | 2 Wallace Alonzo Snow                  | Mar. 30          | Easter Vigil 7:00pm    |
|      | 5 Fay Butler                           |                  | Mass -                 |
|      | 5 Beryl Edwards                        | Mar. 31          | Easter Day             |
|      | 5 Evelyn Edwards                       |                  | - Mass                 |
|      | 5 Vadie Glendorn Snow                  | Apr. 7           | Easter I               |
|      | 7 Ethel Cox                            |                  | Mass Mattins           |
|      | 10 Margery Etheral Ferguson            | Apr. 14          | Easter II              |
|      | 11 Denis Francis Connolly              |                  | Evensong Mass          |
|      | 14 Michael John Barnett                | Apr. 21          | Easter III             |
|      | 14 Betty (Laura) Chidwick              |                  | Mass Mattins           |
|      | 21 Christopher Marriott                | Apr. 28          | Easter IV              |
|      | 22 Elsie Geraldine Connolly            |                  | Evensong Mass          |
|      | 23 Betty Smith                         | May 5            | Rogation Sunday        |
|      | 24 Stanley Kermeen                     |                  | Mass Mattins           |
|      | 25 Geoffrey Marriott                   | May 12           | Sunday after Ascension |
|      | 25 Rev. Dr. Peter Toon                 |                  | Evensong Mass          |
|      | 29 Edith Butterworth                   | May 19           | Whitsunday             |
|      |  |                  | Mass Matins            |
| May. | 1 Gertrude Martin                      | May 26           | Trinity Sunday         |
|      | 3 Daniel Scott                         |                  | Evensong Mass          |
|      | 5 John Lucas Donovan                   |                  |                        |
|      | 7 Joan de Catanzaro                    |                  |                        |
|      | 10 William Campbell                    |                  |                        |
|      | 10 Madeleine Campbell                  |                  |                        |
|      | 12 Edna Redmond                        |                  |                        |
|      | 13 Eleanor Woroniak                    |                  |                        |
|      | 20 Samuel William Hatley               |                  |                        |
|      | 20 David Stout                         |                  |                        |
|      | 21 the Ven. John David Retter (Priest) |                  |                        |
|      | 23 Mary Connors                        |                  |                        |
|      | 25 Trooper Thomas William Hatley       |                  |                        |
|      | 28 Stanley Whalley                     |                  |                        |
|      | 29 Kevin Joseph Patrick Connolly       |                  |                        |
|      | 30 Mabel Emily Campbell                |                  |                        |
|      | 31 Sydney Baker                        |                  |                        |

Contact Editor: [fergusonwest@shaw.ca](mailto:fergusonwest@shaw.ca)  
 Fr. David Marriott SSC 604-551-4660 or  
[drm274@hotmail.com](mailto:drm274@hotmail.com)

