At the Congress of Catholic Anglicans, held in Fort Worth from July 13th – 17th, 2015, the theme of the Congress was ‘One Church, One Faith, One Lord’, with the subtitle ‘Restoring the Conciliar Church and Her Mission’.

This mission statement must resonate with all those of us who bewail the current state of our church, where here in Canada, one small fragment has been further divided into three tiny slivers: so that many who have worshipped together for many years now find themselves isolated on one side of a man-made divide, or on the other! But there are difficulties, and the Congress presented an opportunity for debate on some of these issues, with the prayer that debate might allow mutually acceptable and beneficial outcomes to be generated.

Archbishop Haverland preached a homily at Evensong in St. Andrew’s Episcopal Church (ACNA) on Wednesday, July 15th. His message, which deals with many of these challenges, sets out why we value the Affirmation of St. Louis so highly as a marker assisting us in the discernment of our faith, tradition and reason, and present these as a ‘template’ so that those seeking the unity of the Church might have a roadmap to follow. The homily has been made available on the Anglican Catholic website here: [http://www.anglicancatholic.org/speeches-and-correspondence?class=greenlink](http://www.anglicancatholic.org/speeches-and-correspondence?class=greenlink)

It might be of interest to read this background review from the ACC website, which can illustrate the history which has brought us to this place:

On Continuing Anglicanism
The Gospel Imperative
The Church of Jesus Christ is “One, Holy, Catholic and Apostolic.” Whilst on earth its unity, holiness, catholicity and apostolicity are imperfect, all ecclesiastical jurisdictions within the Apostolic Tradition acknowledge the Gospel imperative towards unity which springs from our Lord's High Priestly Prayer recorded in St. John's Gospel, in particular: “I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.” (John 17:20-23).

The bishops of the Anglican Catholic Church and its related jurisdictions (namely the Province of Christ the King and the United Episcopal Church of North America) from time to time receive comments from persons within or beyond our communion who point to the scandalous multiplicity of some 20 or more recently founded bodies, especially in the United States but also in the United Kingdom, Canada, Australia and India, which claim to be “Continuing Anglican” Churches.

Those offering such comments sometimes express or imply the view that immediate action should be taken to bring all or most of these bodies into one fold. Such a view is naive: it presupposes that Christian unity and mere
organizational unity are the same thing. They are not. In his great commentary on our Lord’s High Priestly Prayer the late Archbishop of Canterbury, Dr. William Temple, warns:

Once again we are reminded how transcendent is that theme which alone deserves the name of Christian unity. We meet in committees and construct. Our schemes of union; in face of the hideous fact of Christian divisions we are driven to this; but how paltry are our efforts compared with the call of God! The way to the union of Christendom does not lie through committee rooms, though there is a task of formulation to be done there. It lies through personal union with the Lord so deep and real as to be comparable with His union with the Father... If we are in the Father and the Son, we shall certainly be one, and our unity will increase our effective influence in the world. But it is not our unity as such that has converting power; it is our incorporation into the true Vine as branches in which the divine life is flowing! (Temple, William: Readings in St. John’s Gospel, Macmillan, London, 1959, 327).

As bishops, we certainly acknowledge our duty to promote the unity of Christ’s Church. In approaching this task we are mindful of the injunction of Scripture: “Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world” (I John 4:1).

The disintegration of Anglicanism
The “Anglican Communion” is the name by which that association of some 30 national and regional Church derived from the Church of England and its sister Churches, and maintaining some sort of relationship with the See of Canterbury, describes itself. At the 1988 Lambeth Conference its bishops declared formally that only “impaired communion” remained among them. As its member Churches are no longer all in full communion with each other or even with the See of Canterbury, and as some of them have ceased to be recognizably Anglican, it can no longer legitimately claim to be a Church or a Communion. It might more accurately be known as the “Lambeth Association.”

In addition there are now more than twenty Churches and other ecclesial bodies around the world which claim to be “Continuing Anglican” Churches. Most of these are in North America and were founded during the past fifteen years. There are ill-informed persons who point to this multiplicity of quasi-Anglican bodies as proof that all “Continuing Anglicanism” lacks coherence, integrity and discipline. There are others, within one or another of these newly formed bodies, and sometimes within our own communion, who are justifiably distressed by the appearance of disunity, and who appeal to their bishops to take whatever steps may be necessary to bring about unity amongst “Continuing Anglicans.” There are still others who cannot understand, and are even offended by, the claims of the Anglican Catholic Church (with its related jurisdictions, namely the Province of Christ the King and the United Episcopal Church of North America) to be the sole legitimate successor to the Anglican Church of Canada and the Episcopal Church in the USA, and to similarly apostate Churches in other countries where its jurisdiction has been sought and accepted.

Before addressing those claims and the question of how Anglican unity may be recovered, we should first examine the underlying causes of the disintegration of the “Anglican Communion.” It may then be possible to discern whether similar forces are at work to bring about the fragmentation of “Continuing Anglicanism.”

Underlying causes
It is popularly supposed that the matter which has brought the former Anglican Communion into such division and disarray is the ordination of women. That is not the case. The ordination of women has been merely the occasion, not the cause, of most of the splits within Anglicanism: the straw that broke the camel's back. The fundamental cause has been a crisis of authority within Anglicanism, having its origins in the Protestant Reformation of the 16th Century and the tensions of the Elizabethan “Church Settlement.” Formed a thousand years earlier, the Church of England emerged from the Protestant Reformation as a “Continuing Catholic” Church, not as a Protestant sect. However under the
terms of the Elizabethan “Settlement” the Church of England, whilst maintaining all the essentials of Catholic Faith and Apostolic Order, was required by State Law to accommodate all the Queen's subjects within it, whether Catholic or Protestant or both.

From this tenuous arrangement, wrought in the religious and political crises of the time, was developed a “comprehensive” church polity. There are those who refer to this characteristic as “the glorious comprehensiveness of Anglicanism,” sometimes adding: “As long as you believe in God, we have room for you.” Recent events in England have shown that today not even belief in God is required of all the clergy in that Church, but in the days of Elizabeth I the Church Settlement provoked deep crises of conscience. The Church of England may have been both “Catholic” and “Protestant,” but the consciences of many Englishmen remained offended to a point where large numbers of English Roman Catholic and Protestant families fled to Europe or the North American colonies (notably Maryland and Massachusetts) to escape the Church Settlement.

A mere generation after Elizabeth's death Oliver Cromwell abolished both the Monarchy and Anglicanism, and for 11 years the Church was forced to go underground. Its restoration (with the Crown) in 1660 was accompanied by the flowering of some of the finest Anglican scholarship the world has ever seen. Soon afterwards a gradual expansion of religious liberty in England saw the opening of the first chapels of Protestant dissenters. From 1778 Parliament began to remove restrictions on Roman Catholics, although it was not until 1850 that Roman Catholic bishoprics were established in England — an event which scandalized both Anglican Catholics (for theological reasons) and Protestants (for political reasons), but was eventually accepted by Gladstone's government. It may therefore be said that the Church Settlement did not really work in England even under Elizabeth, and it certainly does not work in England or anywhere else today.

The 20th Century has seen remarkable advances in science and technology, and philosophers of the so-called “Enlightenment” have had a profound impact on the social sciences and humanities. The Churches have needed all their scholarly resources to respond to the challenges imposed by rapid change, but, sadly, since World War II most theological writing has emerged not from within the Churches’ communities of faith but from the academic departments of secular universities. Produced by scholars caught in the same “publish or perish” syndrome affecting so many modern academics, the emphasis, even the aim, of much of this writing has been towards stimulating controversy — and income from book royalties. Orthodoxy (being of little commercial interest) has flown out the window, and the Church generally has looked to her professional theologians in vain. When some of these academic theologians became bishops, matters rapidly became worse.

Thus orthodox bishops have had little support or guidance as the hitherto cosmetic appearance of Anglican unity has become fractured by the convergence of four separate but related social forces: a rising to the surface of historic differences of theological conviction, compounded from external sources by a chauvinistic nationalism and internally by local Congregationalism; and the ascendancy of persons of a “liberal” political persuasion to positions of leadership. In the days of Elizabeth I, Anglicanism remained Catholic, but was required to tolerate Protestants within it. In our own day, “liberal” Protestants have risen to ascendancy, and forced the Catholics out. Viewed objectively, it is an extraordinary chapter in the history of religious toleration (or lack of it).

Moreover, for the past 50 years the Church of England has been racked by liturgical anarchy, resulting not only in litigation in the secular courts over trivial matters of ceremonial and in Parliament's refusal in 1928 to authorize a revision of The Book of Common Prayer, but since 1960 in the same variety of “experimental” rites which Anglicans elsewhere have suffered. This liturgical anarchy has been reflected in most of the Churches of the Anglican Communion
throughout the world, and in urban areas at least has generated an insidious Congregationalism. For generations now, Anglicans have forsaken their own parish churches at whim, to seek out churches where they felt more at home — selected sometimes on the basis of theological conviction but more often on the basis of aesthetic taste or cultural prejudice. This process has been exacerbated by the almost universal ownership of motor cars. Parishes have therefore been forced to compete against each other for parishioners. In many places they have generated a parochial loyalty so intense that modern Anglicans generally have forgotten that they sink or swim with their bishop, not their parish priest. They have also forgotten (if they ever knew and understood it) that the Church is not and cannot be a “democracy”: it is constituted by Christ himself as an aristocracy, in the Greek sense of that word, governed by bishops in the Apostolic Succession.

Given the ease with which the decision-making processes of some local church vestries and modern synods may be manipulated, it is not surprising that those with political agendas reflecting the “popular” liberal social mores of the day, and even personal political ambitions, have risen to positions of leadership in the Church, and foisted upon the faithful at large a series of radical “reforms” which, no matter how popular, stand at variance with orthodox Christianity. In consequence, Christianity has popularly come to be thought of not so much as a religion revealed by God, entrusted to the Apostles and their successors for its guardianship and teaching, and expressed in the divinely inspired Scriptures and the doctrines and discipline of the whole Church, but as a set of social and cultural values inherited, but subject to amendment by, the local parish, diocese or national Church.

Thus the fundamental question which is bringing about the disintegration of the Anglican Communion, and profoundly disturbing other Churches also, is this: Is Christianity a divinely revealed religion, of which the Church is merely the custodian; or is it a man-made religion, based on ancient myths and legends, and in essence a cultural rather than a spiritual phenomenon, which the Church is free “democratically” to alter and amend? St. Paul faced a similar question, and the response in his letter to the Galatians (1:9) was uncompromising: “If anyone is preaching to you a gospel contrary to that which you received, let him be accursed.”

http://www.anglicancatholic.org/continuing-anglicanism?class=greenlink

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**The Africa Appeal**

You can now send donations to either:

The Parish of St. Bride,
c/o 20895 Camwood
Maple Ridge, B.C. V2X 2N9

or

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

*Please ensure that your cheque is made out to the parish, with a note saying ‘Africa Appeal’*

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**Some Thoughts on Church Growth and Evangelism in the Anglican Catholic Church - Part 2**

*The Rev’d Canon Stephen C. Scarlett Jun 27, 2011*

5. Your membership is your first mission field. The whole apparatus of the church must be oriented towards spiritual growth. The life of prayer, centered on the daily offices and the Bible lectionary, must be promoted and practiced by the
clergy and leading lay people. Promote the prayer book as a rule of life, not as a quaint historical artifact. Let parish discussion center on a common dialogue about the lectionary and spiritual growth—and not about church politics!

Many people who consider themselves to be traditional or catholic are still in need of greater conversion of the heart. Many people in our churches know the outward form of our religion but not its power to change lives. Aim at internal transformation first.

For many parishes, the first step in evangelism is to look at what is going on in the parish. What is our church all about? What are we inviting people to join? How would a neutral observer assess what we are doing? Is our church the kind of church that someone can join so as to grow in faith? Or is our church majoring in the minor things? Self-assessment leading to change will the necessary starting point for evangelism in many places.

6. There must be emphasis on the Bible. The Bible must be the main source of the churches teaching and preaching, and both must be aimed at conversion of the heart. Personal Bible reading and study must be emphasized. All evangelism is Bible centered; what was worthy in the English Reformation was its biblical emphasis. One of the greatest problems with modern Christians is that they learn their patterns of thinking from the newspaper and pop-psychology and not the Bible.

7. The ministry of the church must be based on the spiritual gifts of the members. We have used the book, Your Spiritual Gifts Can Help Your Church Grow, by Peter Wagner. It was recommended by Brother John Charles. It contains a spiritual gifts inventory that enables each member to discover his gifts. A gift-based ministry follows simple logic. By finding out what gifts God has placed in a certain church, we can find out what ministry God is calling that church to carry out.

For example, at St. Matthew’s in the 1990’s, our evangelism committee took the inventory. We discovered that no one had the gift for evangelism!—at least not in the sense of calling crowds of people to come to Jesus. But we discovered that many had gifts for hospitality and teaching. This has been the focus of our evangelism. A church can only know what God is calling it to do by knowing what kinds of gifts he has placed in it.

A gift-based ministry stands opposite of clericalism. If the task does not require a priest, find a gifted layman. The priest should encourage the ministries of others. The priest who micro-manages every aspect of the church hinders its growth.

8. Women should be also encouraged to exercise their gifts. We are clear that there are no women bishops, priests and deacons, but the Bible is clear that women have gifts that aid the body’s growth, which include pastoral and teaching gifts. Ministry by women to women is especially important. Whether we like it or not, the fact in our culture is that the mother more often that not determines where the family goes to church.

9. Emphasize what is legitimately catholic. What is catholic is what has been believed everywhere always and by all. However, many churches hold as essential and catholic certain practices that were unknown in the church before the early to mid-twentieth century. What is genuinely catholic will speak to people in a genuinely universal way. But the strange invention of 1952 that has become the litmus test of a catholic is a given parish will not speak to anyone but those already there. Consider getting rid of it.

This is sacred and controversial ground, but it must be tread upon in our discussion about mission. For example, I have seen parishes insist that their way of doing the liturgy is the most “catholic” way. But the only sure thing that could be said is this “catholic” liturgy is done that particular way NOWHERE ELSE IN ALL THE WORLD! When the most peculiar thing becomes the most catholic, we are worlds away from St. Vincent of Lerin—and from mission.

10. Get rid of programs that don’t work. Do not continue with a particular program, schedule or event merely because “We have always done it this way.” With regard to non-essentials, be willing to turn things upside down to promote healthy change—like Jesus did. It is very helpful for a church to have an annual or semi-annual leadership meeting to review what the church is doing.

11. Build the ministry of the church around the committed and willing and do not encourage or
cater to the complainers. Find people in the parish who want to see evangelism and growth and who are willing to work, pray and give for it. Build the ministry around them. Put them in positions of leadership. Discourage those whose primary ministry seems to be that of criticism or ensuring no new thing is ever done. Do not cater to them nor put them in important positions. It is not good for them or the church.

To continue....

St Bride’s Mission

Mass at noon each Thursday, followed by lunch and discussion: ‘The Imitation of Christ’ by Thomas à Kempis.

Location:
The Meeting Room at St. Peter & St. Paul, 7772, Graham Avenue, Burnaby, V3N 1V4.

From Michael Townsend in Australia:

True? Who knows? Who cares?

It is two a.m. and the Nursing Home halls are quiet and dim. I walk through the first floor, looking in each room to make sure my charges are resting easy. I pass the nursing station, nod and smile in silent greeting. I head down the South wing.

Ina is reading; she doesn't sleep much. She likes war novels. Can you believe that? Here is this 91 year old woman, hair primly "up" for the night, commanding fleets and armies courtesy of Tom Clancy and W.E.B Griffin. I get the latest about how we SHOULD have resolved the thing with China about them holding our Navy plane crew. I agree. Ina's a trip.

I come to Tommy's room, he's awake in bed. He's not really aware of where he is any more. It hurts me to see that. I go in and sit beside him. He likes me to do that, it seems to bring him comfort. Soon he is asleep again, resting at peace. That makes me feel good, let's me know that I do matter around here.

Back to the nursing station I push the button to summon the elevator. My colleagues are down the hall helping Norma into bed after the hourly trip to the bathroom. I wave with my head to them as the elevator door whispers open, get on, and press the button for the second floor.

The Duke lives in 228 and joins me as I complete my rounds. His real name is Harold but nobody EVER calls him anything but "The Duke." The Duke's another of our "characters." He pretends to be an old curmudgeon, but he's really an old sweetie. The Duke sees us and he goes into his routine about: "How can a guy get a little rest in this joint with everybody parading by every ten minutes?"

The Duke was in the Navy and has coins from all over the world. Each coin has a story and if you don't mind the frequent themes of bars, fights, and the many ladies that have graced The Duke's life, the stories are fascinating. I love The Duke.

Well, time for me to take a break. The kitchen crew will be in soon, I'll be supervising breakfast as always. This is a really full time job. I've no complaints though. I wouldn't want it any other way.

A little over a year ago I was really down and out. My family had broken up and it looked like I wasn't going to have much of a future. When you think about it, I'm lucky to be alive at all. I have no complaints now. I'm needed here and valued for what I bring to the job.

My name is "Angel." I'm a 5 year old female White Boxer. A former "owner surrender." Today I'm a full time, Resident Therapy Boxer in a Nursing Home in New Jersey.
Thanks for letting me share my story with you.

~ The Author is Jim Papworth ~

Note: I wrote Jim for permission to share this story and he added the following: "Angel really exists. I wrote this story while I sat with my Mom in the Nursing Home and after watching Angel work. The residents portrayed are real and are examples of some of the wide range of people who now call this home. Angel does make her rounds each and every night. She does it solo, has the run of the residence and uses the elevator. She can open doors on her own. She is always supervised but not closely. She has earned the very special trust she now enjoys. Besides her night rounds, Angel works with the physical therapists as an Animal Assisted Therapy Dog during the day. Her main job though is to bring comfort and joy to people who all too often have none in their lives. She's very, very good at her job."

News from Fr. David...

I was very thankful to be able to participate in the Congress of Catholic Anglicans, sponsored by Forward In Faith North America, under the patronage of Bishop Keith L. Ackerman, the then President of FiF-NA and Bishop Michael Nazir-Ali from the UK.

I was there as a board member of the Fellowship of Concerned Churchmen, whose president, Col. W. Spaulding has such a remarkable mind for detail of the Anglican ‘presence’ in North America, and a generous commitment to the theme of the Congress: a prayer for One-ness which is so close to the prayers of those who, in 1977 gave thanks to the Fellowship for the Congress of St. Louis, and the Affirmation of St. Louis.

As mentioned in the opening article, Archbishop Haverland preached at Evensong, as well as debated the question of women’s ordination with Bishop Michael Nazir-Ali at a luncheon meeting sponsored by the Fellowship, and chaired by Canon Charles Nalls (ACC) During the debate and discussion, it was clear that both were in full agreement that, in Dr. Nazir-Ali’s words as he spoke of recent proposals in the Church of England that ‘the church should reconsider the language used to describe God as male in the liturgy’: Such questions and suggestions are, to Bishop Nazir-Ali not acceptable: ‘The issue is to do with the very nature of God’

One interesting point which was raised concerned the need for an improved definition of ‘What ministry is God calling men and women to do?’ And of course, Archbishop Haverland added that ‘pastoral ministry is not simply clerical’ so that perhaps we need to consider the evidence for this in the Conciliar Church, which is of course, the theme of the Congress?

At the Congress, I had an opportunity to speak with Archbishop Haverland, and also with Bishop Scarlett from the Diocese of the Holy Trinity, as well as with Archbishop Janzen from the ACCC in Victoria: the first time we have spoken for several years.

Perhaps the greatest thing about the Congress was away from the meeting rooms: it had to be our time together in the church, where over 250 or so like-minded people worshipped God in the true beauty of holiness.

With Archbishop Janzen, we did not speak about the conversations which we have had here in BC between the folk at St. Peter & St. Paul & St. Bride’s, which have spoken of intercommunion as being desirable. It is hoped that a meeting might be arranged for October 3rd (Ste. Thérèse of Lisieux) for Mattins, Evensong with further conversations between.

DRM+

Congo (DRC), Cameroon & South Sudan

The Africa Appeal

In the last edition of the Echo, the new parish and order of religious in Edea was featured: this project to develop the house in Edea in order to provide a chapel for worship, office space, and living accommodation for the sisters, who will be involved in setting up a school and health centre as these are
developed is now being supported by both Anglican Aid Abroad in Australia, and ourselves at the Africa Appeal as a memorial to Frits Jacobsen: who offered strong support to the Appeal since its inception.

Also as a memorial to Frits is the project in Congo (DRC) to provide a sound roof to the parish church of St. Paul in Fizi.

The appeal for these funds is underway, slowly; but it is sometimes difficult to ensure that we have the regular ‘operating’ funds at the same time. Bottom line: like so many other appeals for your help, and rather like Oliver Twist - when hungry, he had the audacity to ask for ‘more’; so we hear the needs from the churches in South Sudan, Congo and Cameroon, and then we have to come to you with our bowl in our hands, and say, ‘In your mercy, please help’.

Post-scriptum:

(A message sent out together with the most recent ‘Africa Appeal’ for Trinity 2015:

Since the appeal was prepared, it is now apparent that due to a misunderstanding, the church in Cameroon is in urgent need of assistance at a time when our resources have been under great strain.

The misunderstanding relates to land in Nsimalen (Yaoundé, Cameroon) which was ‘given’ to the church. In western terms we understood this to be a simple gift, but in fact, a more biblical interpretation would show us that Genesis 23.9 holds the answer as Abraham asks: 'That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth be shall give it me for a possession of a burying-place amongst you.'

We understood the land to be a gift, the donors understood that the gift would involve future payment. The amount due is US$1800, and the local authority & Traditional Chief are asking that this be settled in the next days! Problem: the local church has no money: indeed, funds sent for the vicar-general have been used to reduce the amount owed.

So, two appeals in one: we urgently need the funds to keep our regular payments to both Congo & Cameroon ($300/month each) as well as funds to reduce the impact of famine in South Sudan: with a search for a benefactor for Fr. Alphonse in Cameroon!

DRM+

For the season………..

‘The Hay Harvest. Pieter Brueghel the Elder.'

If you wish to receive the Emerald Echo electronically, please drop a note to the editor at drm274@hotmail.com

Bible Study
The group meets at the Ferguson’s, (T. 604-468-5300) on every second & fourth Tuesday (from September 8th) 20895 Camwood Ave., Maple Ridge Topic: 'The Acts of the Apostles' Mass 7.00 pm, discussion to follow.

Why do they do that?

If you have any questions about what happens during divine worship, let us know with a short note to the editor (drm274@hotmail.com) and we will try and give you the answer in the next Emerald Echo.
ALL SOULS’ MEMORIAL LIST

September
6 Mary Ann Harron
8 Mary Eleanor Campbell
13 Rosalie Betty Adby
15 Edwin Parrott
20 Edward Whalley
22 Ray Roberts
22 Shirlie Alison Barnett
23 Anne Taylor
26 John Kroeker
27 Thelma Anne Todd

October
1 Selina Ethel Roberts
3 Audrey Taylor
5 Ronald Todd
7 Bill Greenfield (Priest)
9 Alan Dallas Greene (Priest)
12 Margaret Prudence Campbell
12 Harold Edgar Meckle
13 Elizabeth Ferguson
14 Kathleen Penn
23 Laura Palmer
27 Patricia J. Bishop
28 Dorothy Doherty
29 Walter Kermeen

November
1 Frances Ellenor Kermeen
3 Ellen May Harris
5 James H. F. Ferguson
5 Martha Violet Roberts
12 Gerald Parrott
13 Gerald Kevin Connolly
14 William Mellish
17 Judy McFarlane
19 Alfred Adby
19 Gladys Cartwright
19 Geoffrey Harris, Jr.
20 George A. W. Ferguson
21 Geneva Burridge

December
1 Patrick Alice O’Dwyer
1 Elizabeth Wilkins
3 Daisy M. McLean
3 John Antle, priest
4 Doris Turner
7 Henry Ferguson
7 Doris Evans
9 Robert Crawley (Bishop)
10 Tom Emory
10 Enid Wilkin
11 Richard William Schuettge
12 John Vincent Connolly
12 Louise Elizabeth Dantu
18 Eva Collins
18 Andrew Edwin Harron

Services for September, October, November & December 2015.

St. Bride St. Columba
Sep-06 Mass
Sep-13 Evensong Mass
Sep-20 Mass
Sep-27 Evensong Mass
Oct-04 Mass
Oct-11 Evensong Mass
Oct-18 Mass
Oct-25 Evensong Mass
Nov-01 Mass
Nov-08 Evensong Mass
Nov-15 Mass
Nov-22 Evensong Mass
Nov-29 Mass
Dec-06 Evensong Mass
Dec-13 Mass
Dec-20 Evensong Mass
Dec-27 Mass

Festive services for Christmas will be announced in due course

The Anglican Catholic Church

www.parishofstbride.webs.com/apps/location/
www.parishofstcolumba.com/
Fr. David Marriott SSC 604-551-4660