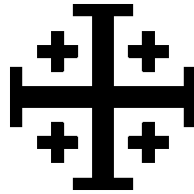


Welcome To
The Church of St.
Augustine



This Is Our Story

*"Go, therefore, and make disciples of all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit,
teaching them to observe all that I have commanded
you. And behold, I am with you always,
until the end of the age."*

Matthew 2:19-20

*"God is love, and those who abide in love
abide in God, and God in them.*

1 John 4:16

*"There are different kinds of spiritual gifts
but the same Spirit; there are different forms of
service but the same Lord; there are different
workings
but the same God who produces all of them in
everyone. To each individual the manifestation of
the Spirit
is given for some benefit."*

1 Corinthians 12: 4-7

Our Mission and Vision

Why have we come together as a community of faith? To love and serve God in Christ Jesus and the Holy Spirit. To reach out with the love of Christ to every person, and especially to anyone who has been turned away from or is without a spiritual home. To invite, welcome and embrace every person who wishes to join with us as we seek to live out the Gospel of Jesus Christ.

We know ourselves in baptism as Christians, and in our distinctive beliefs, practices, worship and communion with one another, as Catholics. We are disciples within the ancient, continuing Catholic Tradition. Knowing we are imperfect in ourselves and in our communion of faith, we seek by grace to continually reform ourselves and our Church. Our mission is the great commandment to love God and one another in Christ.

Our vision is of the eventual unity of all Christians, and the ultimate reconciliation of all peoples in God's love, through Jesus Christ by the help of the Holy Spirit. We devote ourselves and our Church to this vision, knowing our communion to be imperfect and provisional, and gladly willing to sacrifice any particular form or identity no matter how dear to us, in the service of that unity which God intends.

The Church of St. Augustine

Our Parish was formed in February of 2004, with Fr. David Kenney as founding Pastor.

A small group had been meeting in homes, and yearning to come together in a more public and welcoming form. In careful discernment, we explored the possibilities and sought a place we might call home. We found that place in a small Evangelical Christian church near Washington Park. For over three years, the Washington Park Chapel was our spiritual home. Pastor Gary Belk and his family provided extraordinary ecumenical hospitality for us, and we thrived.

Our community was small, of course, at the outset. Within a couple of years, we had over forty members on our rolls, and on a given Sunday, perhaps 15 would join for Eucharist. As do many ECC communities, we found ourselves welcoming a rich diversity of curious and hopeful worshippers. Some had felt hurt or excluded in their former parishes. Perhaps they had been divorced, or were living with a partner outside of marriage. Some were gay. Many were in marriages of mixed faiths. Often, our visitors told us how they had been made to feel ashamed, or guilty, or unwelcome in their church. It was a very difficult step for them to take, visiting us – a courageous step. It gave us great joy to realize that we were called to be a safe haven for the modern anawim – those wandering without a spiritual home.

Our music, under the gifted leadership of choir leaders Laura Strom and Sharon Friedman, and the talented hands of pianist Obadiah Ariss, was soon a centerpiece of liturgy.

In time, Fr. Stan Manickam came to us from Holy Family Parish, and became Assistant Pastor, alternating as Presider with Fr. David.

Members all took part in the liturgy, as greeters, readers, intercessors, altar servers. Our experience each Sunday was warm and gladdening. And the stream of visitors – some who sojourned a short while, others who stayed with us – has continued unbroken to this day.

From the beginning, we had established a Parish Council for leadership. To this day, the Council is our strong, guiding, wisdom group. Regularly, we invited the whole parish for brunch after Mass to talk about the life and times of St. A's. Our leaders have always been willing to lead our discussion and discernment of important issues.

A great example is our move to a new location. Over time, our host Pastor Belk had welcomed other groups to the Washington Park Chapel as well, and one of these – an evangelical community, was growing much faster than we were. We began to feel a bit squeezed, sharing limited facilities, and we knew it was time for us to seek a new home. It was a bit nerve-rattling – where would we go?

But word came through one of our Council members that Fairmount Cemetery in East Denver was actually seeking a faith community to worship in their historic Ivy Chapel, the centerpiece of their gorgeous, 280 acres of forested greenery, meandering pathways, abundant wildlife and gracious tranquility. Over 100 years old, the Chapel is a designated historic landmark, and Fairmount folks were concerned that it was not being used more often. It was a musty, dusty place, creaky and cold. On our first visit, many of us were dismayed. “Mass in the cemetery? Hmmmm.” But some of our members saw the potential, and were persistent, urging all toward a spiritual discernment of the decision. In time we all agreed that we should see this as a wonderful offer – yet another instance of ecumenical hospitality being extended to us. We decided to accept this gift, and we moved to the Ivy Chapel.

No longer musty or dusty, but shining bright and warm, the Ivy Chapel felt like home almost immediately. As you can see from our website pictures, it truly is a lovely, miniature French gothic church. The light streams through the colored glass of the large windows, bringing a marvelous, ever-changing quality of warmth and readily stirring the heart to thoughts of God. A beautiful electronic pipe organ had been donated many years earlier, and we moved a donated piano in as well.

Our family of faith began to grow after we moved. We now have about 80 registered members

and our lively Sunday Eucharist has grown, with over 25 usually taking part.

St. Augustine's is at a turning point as 2009 begins. We are reckoning with ways of reaching out to the community and the world with helping works and ministries. Our marriage ministry is thriving. The Parish donates regularly to various charities. Both Fr. David and Fr. Stan are active health care chaplains, and through them we have developed a very special outreach to patients, their loved ones, and those who care for them. We offer Spiritual Direction. We provide compassionate pastoral care, including hosting receptions for our members at both tender and joyful moments. We continue to take a very active role in the ECC, attending national Synods and Retreats. Two of our members serve on the Rocky Mountain ECC Regional Council.

Come to St. Augustine's and see for yourself what makes us tick! We hope you'll never feel so welcome as when you come among us. And before long, you too will be welcoming others.

Who Are We? We Are Catholic Christians

We in the Independent Catholic movement joyfully consider ourselves sisters and brothers in Catholic faith with all Roman Catholics, the Orthodox, Anglicans, Old Catholics and other Christians who name themselves Catholic. With them, we proclaim a Church that is one, holy, catholic and apostolic. Like them, we treasure the heritage of Catholic faith handed down through the centuries, thanking God for the gift of Revelation, especially in the person of Jesus Christ. We recognize that Christians have interpreted Scripture and Tradition in diverse ways; we trust that the Holy Spirit informs and abides with all who through grace earnestly seek to know and follow Jesus Christ and his Gospel.

We celebrate the Sacraments, as Catholic Christians have done in ever-evolving forms since the beginnings of the Christian era. Among these the highest is the Eucharist, through which we Catholics celebrate and proclaim our faith and oneness in and through Jesus Christ, and the coming of his Kingdom. We bow in awe at the consecration of bread and wine which by the power of the Holy Spirit become his sacred Body and Blood. We believe in the Real Presence of Christ in the Eucharist.

We embrace the teaching of the undivided Church of the first millennium, including the

ancient Creeds (Apostles Creed, Nicene Creed, Athanasian Creed), and the pronouncements of the first seven Ecumenical Councils of the Church.

We uphold and participate in the Apostolic Succession and in the Historic Episcopacy, and the documents of our Communion enunciate profound and clear understandings of these foundational characteristics of the Church founded by Jesus Christ.

We gather our varied communities together around the spiritual leadership of bishops, elected by the people in different areas of the country. Our Presiding Bishop is the chief national spiritual leader of our Communion. At present the Presiding Bishop is Peter Hickman of Orange, CA (St. Matthew's Church). Several Regional Episcopal Vicars assist Bishop Peter in working with our far-flung communities. In Colorado, our Vicar is Fr. Scott Jenkins of Holy Family Church in Aurora

In recent years our Communion has experienced rapid growth, and many existing independent Catholic communities around the country have sought to join or otherwise affiliate with us. In 2008, we number some 25 parishes, and anticipate growth to over 50 communities within the coming years. Our parishes are mostly small but vibrant and active communities celebrating festive, open liturgies where all are welcome. No one who wishes to join is ever turned away from the Eucharistic table in an ECC community. The

liturgy takes somewhat different forms depending upon the community, but is unmistakably the Mass, and unmistakably holy. Truly, God is with us.

The Catholic Churches

The Roman Catholic Church has always considered the name, “Catholic,” to belong to it exclusively. Since the Great Schism of the 11th century, and the ecclesial divisions which developed in the Protestant Reformation of the 16th century, this claim has been ever more steadfastly asserted. However, other Christian traditions including especially the Eastern Orthodox, Anglicanism, Old Catholicism and Independent Catholic churches, have steadfastly maintained their Catholic identity as well, insisting that in its very essence Catholicism is foremost comprised of the faith of the undivided Church of the first millennium. It is that same faith, of course, in which these churches are grounded.

One may distinguish “Catholic” from “Protestant” or other Christian denominations. Within the ECC, we traditionally view ourselves as sister churches with the other Catholic traditions, and as fond, accepting friends of the other churches as well. While the Roman Catholic Church objects to this characterization, we offer it in charity and in the name of that unity God desires for us.

Ultimately, it is not for Rome to decide who is Catholic and who is not. Rather, it is for persons of faith, and their faithful Churches, to make this claim, and for the witness of faith and of history – and ultimately, the Holy Spirit – to bear it out.

We respect and consider as grace the historic development of Tradition in the various Catholic Churches, and we reverently embrace every teaching commended to us by faith and reason. We offer thanks to God for the rich, complementary streams of theological, liturgical, spiritual and mystical expression that are offered to humankind through these Churches.

For example, the Orthodox Tradition has fundamentally shaped our appreciation of the foundational, enduring imprint upon Christianity of the first millennium and in particular the seven Ecumenical Councils of that period. Orthodoxy has faithfully expressed its teachings by embodying them in the liturgical texts brought to life in its worship, according to the ancient saying, *lex orandi, lex credendi* (“as we pray, so it is that we believe”). Orthodoxy established what has become the nearly universal model, among independent Catholic Churches, of respectful regard for the Roman pontiff, seeing the Pope as the “first among equals” among bishops, but without assigning to him a universal supremacy of jurisdiction. It must be noted, too, that we receive from the Orthodox the mystical veneration of icons and a profound immersion into sacred mystery, including the

contemplation of the Holy Trinity and veneration of the Blessed Mother. We give thanks for the wisdom of the patristic period and the contemplative tradition that arose in the East.

Similarly, the Anglican Reformation provides an historic model for us as we come to our self-understanding as Reform Catholics. The Anglican Way has inspired and guided us to our appreciation of the *via media* – the “middle way” between Roman Catholicism and Reformation Protestantism. Especially in the 17th century, Anglican theologians articulated their differences with Rome without jettisoning the vital, authentic core of the Tradition. They preserved the centrality of the Eucharist, and the role of the historic episcopate, while advancing the primacy of Scripture over Tradition. Importantly, Anglicanism added *Reason* alongside Scripture and Tradition, thus forming a “three-legged stool” as the foundation of authority for faith and belief. Independent Catholics tend to embrace this approach.

Anglicanism also has contributed a particular focus upon the Incarnation of Jesus the Christ as a cornerstone of our faith. Moreover, Anglicans have enriched our liturgical expression, by the grace of exquisite eloquence in prayer and music and in the lovely forms of Anglican worship. Anglicanism has shown the way, too, in seeking to open both the ordained and lay ministries of the Church to all. The Anglican Churches pioneered

the way among Catholics for the ordination of women.

Our European Old Catholic ancestors have bequeathed to us a special legacy of courage to continually reform the Church and to work for the reunion of all Christians. They have given us a genuine hope for reform as they modeled this Christian courage of conviction. We enjoy through them our participation in the Apostolic Succession, the validity of our bishops' consecrations and the Holy Orders of our ordained clergy. Our European ancestors have provided us with the charter of Old Catholic reform, the Declaration of Utrecht. We affirm their historic leadership in the Catholic reform movement, and we in the ECC are in constructive dialogue with them, seeking to further affirm our unity in communion. We count as inspiration and grace their welcoming of women to the full priestly ministry of Christ's Church, and their pioneering accomplishment of ecumenical unity as witnessed in their historic Full Communion with the Anglican Communion, dating to 1931.

Our Roman Catholic friends in Christ have historically been the single largest body of Christian faithful, propagating the faith in every corner of the earth, deigning to safeguard the sacred deposit of faith by the inspiration of the Holy Spirit, and exercising a particular leadership among all the Churches since the dawn of Christendom. In our era, no Christian community should overlook the spiritual abundance to be discovered in the

teachings of Vatican II. Even more recently, Rome has provided Christians the most comprehensive account of Catholic faith ever compiled, in the *Catechism of the Catholic Church*. Even as we may take exception to some teachings contained there, we nonetheless give thanks for this mighty work and the marvelous aid it provides us for reckoning our own beliefs and works as disciples of Christ.

Thus we are inclusive Catholics, acknowledging the authentic and faithful representation of the Gospel of Jesus Christ that flows from each and all of our sister Catholic Churches. So too do we acknowledge the authentic Christian faith of the various Churches of the Reformation, with whom we share so much in faith and worship. As should every disciple of Jesus Christ, we give thanks for and pray blessings upon the faith and life of all these sisters and brothers. And with them, we confess our many common shortcomings and differences.

If we look beyond Christianity, we find that humanity has responded in countless ways to the universal call of spirituality – to the idea of God and the movement of the spirit. By faith we believe that every living person has been beckoned into relationship with God. Knowing we cannot comprehend the infinite possibilities of God's ways and means, we pray for the grace of open minds and hearts as we contemplate the theological, mystical and existential significance of understanding God's

self-revelation as universal, and particular, and special. Even as we Catholics have come to know God most particularly through God's ultimate revelation in Jesus the Christ, so too we ponder the possibility of God's self having been made known in other ways, other revelations. An appreciation of God's freedom to be revealed in plural ways does not diminish our Christian faith, which we hold as full and complete and sufficient. Rather, it admonishes us not to fall into the possible error of exclusivism. One way in which we hope to remain humble is by continually asserting the provisional nature of our churches.

Understanding Our Historic Separation From Rome

There is much that demonstrates our unity with the other Catholic Churches. Still, it is true that we have separated from communion with the Church of Rome for a variety of reasons and in a complex series of historical developments over several centuries.

The Old Catholic movement had its beginnings in the 18th century, and its most prominent historical self-declarations in the 19th century. European bishops had long contended with Rome on issues of episcopacy, territory, and governance, and with the declaration of papal

infallibility in 1870, many of them reckoned final separation as the only course available in conscience. These bishops, of German, Swiss, Austrian and Dutch churches, took refuge in the already-established “Old Catholic” See of Utrecht which had been autonomous since the previous century. They, too, took for themselves the name, “Old Catholic,” implying not so much an antiquarian or ultra-traditionalist stance as a preference for how the Church had evolved and lived out its mission prior to what they viewed as Rome’s more recent misadventures and intrusions.

There were issues besides infallibility, to be sure. Our Old Catholic ancestors were profoundly troubled by the Vatican’s increasing reservation of ecclesiastical powers to itself; among these were the power to appoint bishops, a right historically acknowledged by Rome to belong to at least some autonomous dioceses. Also in many instances the control of church properties and territories were summarily being taken from the stewardship of local bishops. Theologically, some bishops could not in conscience accept certain doctrinal teachings or disciplinary directives issued by Rome; for instance, the Papal Bulls *Unigenitus* and *Auctorem Fidei*, and the *Syllabus of 1864* were resisted.

It is ironic that today, many Old Catholics might accept some of those particular teachings of the Roman Church which so troubled our Old Catholic ancestors, given our deeper contemporary appreciation of the theological context and historic issues at hand. Many of us would today join in

opposing the movements (e.g., extreme Jansenism) which the above-mentioned Papal Bulls condemned. But most Old Catholics would nonetheless steadfastly support such principles as subsidiarity and the autonomy of local churches, and these principles had primarily animated Old Catholic opposition to what was perceived as Rome's inordinate exercise of control. Thus the historic tension has had as much to do with questions concerning the sources, nature, exercise and limits of authority in the Church as with the substance of doctrinal teachings proclaimed under that authority.

As previously mentioned, the most notorious doctrinal development opposed by Old Catholics was the promulgation of the dogma of Papal Infallibility by the First Vatican Council in 1870, under Pius IX. The breach of communion and the mutual excommunications which followed are sad chapters in the history of the Catholic Churches. They illustrate the lesson of salvation history that it is the nature of fallible human beings – even those earnestly seeking the guidance of the Holy Spirit – to seek domination over one another, and to be in conflict in the name of faith.

Recognizing the tragic consequences of such disunity, we seek reconciliation and place our hope in the guidance of the Holy Spirit. We are independent of the Roman Catholic Church, but, following the example of the signers of the Declaration of Utrecht in 1889, we do not renounce

the Roman Church utterly. We join with other Catholic Christians, for example, in recognizing the Petrine See as *primus inter pares*, seeing the Pope as “first among equals,” as he stands with the bishops of all the worldwide churches. Our reservations concerning the extent of papal power and the nature of primacy do not constitute any disrespect for the person or the ecclesiastical office held by the Pope. Nor does our departure from certain teachings of the Roman Catholic tradition overshadow our faithful acceptance of and adherence to Sacred Tradition, as we receive and understand it. We look forward with hope to the possibility of dialogue with all Catholic Christians, and all Christians, about our various interpretations of that Tradition, in which by the grace of God we are so much more in agreement than in discord.

In the words of St. Vincent of Lerins, we hold to that faith which has been held always, everywhere, by all. We find the purest expression of this faith in the declarations of the Church of the first millennium, prior to the great schism of the Eastern and Western Churches. In the Seven Ecumenical Councils of that period the timeless, dynamic, indispensable, foundational understandings of Christian faith were first uttered in formal expressions by the gathered communities of disciples who were the Church. After the great schism of the 11th century, in the subsequent ordeal of the Reformation and Counter-Reformation, and through the centuries to our own time, the churches have contended with one another, and disagreed,

and even fought bitterly. For this there can only be contrition and the confession of our common sin. In pursuit of reconciliation, our tradition returns to the ancient common ground, cherishing the faith held always, everywhere, by all, while with open minds and hearts willingly availing ourselves of the grace that constantly through history has revealed new expressions, new understandings, new ways of celebrating our lives in Christ.

This means that, even as we proclaim our faith with confidence, yet we must acknowledge that our beliefs and understandings are limited, and not perfected; our particular denominational identity is merely provisional, awaiting and subordinate to the unity of all Christians. We do not think of ourselves as superior to any other in faith, in hope, in love, in the fulfillment of our call to discipleship.

We are not timid. We name ourselves Christians, Catholic Christians, and we make ourselves known by our faith and our hope, by our celebration of life, by our worship, by our spirit, by our service, by our love for God and all God's people, all God's creation. We name ourselves proudly for Christ, and commit ourselves fully to his discipleship.

Independent Catholicism Today

The Old Catholic movement is, lamentably, one of the most inadequately understood and thus frequently misportrayed religious movements of post-Reformation church history. In part, this owes to the fractious nature of the movement, evolving as it has in numerous quasi-autonomous jurisdictions, each warily guarding its independence – a trait derived of the European Churches’ historic wariness of the Roman Church.

In the early twentieth century, The European Old Catholic churches had sent various missionaries through Europe, notably England and Ireland, and ultimately they consecrated bishops for America, where several churches were founded. Today, the offspring of these churches are numerous and comprise many “jurisdictions.” A helpful way to interpret the interrelations of these groups is to construe jurisdictions as akin to traditional dioceses within an overarching communion. Almost all of these groups claim “Old Catholic” as their identity and pedigree. Still others describe themselves as “Independent Catholic” though they often trace the Apostolic Succession of their bishops through Old Catholic lines of succession. Sorting through and clarifying the nature and interrelations of these churches is a challenge for any researcher. The numbers of claimed adherents differ rather widely depending upon the cited source.

To be sure, in certain areas of the world, the Old or Independent Catholic Churches have grown and flourished astoundingly. Thus, the Polish National Catholic Church in the United States claims over 200,000 members. The Philippine Independent Catholic Church (the Aglipayan Church), which joined the Union of Utrecht in 1965, is variously listed as having between 1.9 and 4.5 million members. And the Apostolic Church of Brazil includes over 500,000 believers. The most reliable studies today indicate that the original European Old Catholic Churches likely represent over 250,000 members. And in America, the members of the myriad jurisdictions number perhaps 300,000 (including the Polish National Catholic Church). While mutual respect and appreciation have enkindled initiatives seeking more formal inter-communion, the tendency of the jurisdictions has been to steadfastly preserve their autonomy.

There are several helpful registries which identify these churches, notably the *Handbook of Denominations in the United States (10th Ed.)* (Mead, Frank S., ed.; Revised by Samuel S. Hill; Nashville; Abingdon Press, 1995). One may also usefully refer on the internet to www.Adherents.com

Unfortunately, some groups would appear to exist in name only, or on the internet only. Perhaps they are failed or lagging start-up churches, newly planted but not yet growing. Or, frankly, they may

simply be inauthentic enterprises. How, then, to distinguish a true Independent or Old Catholic community?

Distinctive Marks of Catholic Churches

As noted above, most Old Catholic or Independent Catholic Churches align themselves with the Declaration of Utrecht (1889), by which the Churches of the Utrecht Union articulated the causes and theological principles underlying their separation from Rome. Most Independent Catholics therefore reject the doctrine of papal infallibility and certain other dogmatic teachings derived of it, as well as numerous other doctrinal proclamations of the second millennium (especially doctrines concerning questions of authority in the Church). Similarly, most Independent Catholic Churches offer a reasonable latitude in liturgical expression, and thus a variety of liturgical styles and texts may be encountered in the celebration of the Eucharist within different jurisdictions and parishes; yet, the principal liturgical celebration will always, and unmistakably, be Eucharistic and Catholic – it will be the Mass.

Independent Catholics emphasize freedom from arbitrary barriers inhibiting worship and thus do not refuse the sacraments to persons having “irregular” marriages or divorce. We do not insist

upon annulments in such cases, but regard these as pastoral needs commending charity, spiritual formation, and assistance with reconciliation and healing. Similarly, Independent Catholics regard such important moral questions as the use of artificial contraception as a proper subject for the individual's informed moral conscience.

The Old Catholic Churches of Utrecht came into full communion with the Anglican Communion under the Bonn Agreement of 1931. Full communion with the Episcopal Church was established in the same period. Ongoing ecumenical dialogue is underway between Old Catholics, the Orthodox and other Christian churches.

How may one conclude which are “authentic” churches? If we accept the Biblical/Traditional formulation that the role of the church is to gather into community, and to teach, govern and sanctify the people of God, we will look first at whether a church is formed and ordered in such a way as to be able to faithfully fulfill these aspects of its mission. And we can take the reasonable assumption that any authentic church would present, first, a religious and spiritual message faithful to its proclaimed tradition; second, that its ministers be properly formed, trained, and ordained or commissioned in their vocations; and next, that such a church engenders an response from its people characterized chiefly by their empowerment for participation and leadership, and

measurable in terms of growth in numbers and thriving of ministry, the satisfaction and appreciation of the members, and initiative for both evangelization and compassionate outreach. In short, authentic ministry seems generally to lead to church growth and acceptance, and to healthy, energetic thriving.

By that measure, a number of the Independent and Old Catholic Churches in America are indeed genuine, authentic, flourishing congregations, with established parishes, regular worship and sacramental ministry, educational and community outreach programs, programs for the lifelong education of clergy and laity alike, and ongoing ecumenical outreach.

The Ecumenical Catholic Communion

The Ecumenical Catholic Communion, of which St. Augustine's is a member Church, is a "Communion of Communities" which is growing steadily across America. ECC Churches provide a welcoming, happy refuge for all who wish to live and celebrate their Catholic faith with us. Some come to us having been excluded from their original Church, or finding themselves in a crisis of conscience over some of the teachings of their Church. And yet they refuse to yield their Catholic identity. Our members, in short, have sought not to leave the Tradition, but to reform it – to live it in a

new and authentic way. Here is the Mission Statement of the ECC:

“We are People of God baptized in Christ and professing our faith in a living Catholic tradition. We are men and women, lay and ordained, joining together as a “communion of communities” in response to the messianic call of the Spirit to preach the Gospel of liberation and justice; to offer a refuge in Christ for those who suffer prejudice; to stand open to dialogue with others so called and, to conform our lives to the life and teachings of the Lord Jesus Christ.”

In the ECC, every baptized person is recognized as an equal member of the Church. No bishop, priest, or deacon can own the Church nor exercise dominion over it, the Sacraments, or the grace of Jesus Christ. All our members, lay and clergy alike, are integral and indispensable in the governance of the Church. All are called to actively discern how the Holy Spirit is motivating them in thought and action. In the ECC, women and men are ordained to the diaconate and to the priesthood. Our clergy are encouraged to enter into faithful loving relationships – to be married if they choose, or to take partners. We are an open and inclusive communion, and no one is turned away – not for race, nor color, nor ethnic background or economic condition, not for sexual orientation or gender, not for any reason.

The Church seeks, listens to, and is guided by the “sensus fidelium,” or the “sense of the faithful.” Our self-government is Synodal: the House of Laity; the House of Pastors; and the House of Bishops all convene to consider issues and proposals important for the future of the Communion. We do not see the sort of hierarchical imposition of dogmas and disciplines that many of us experienced in our former churches.

The ECC is engaged in important dialogues with other Old Catholic and Independent Catholic churches and Communion in this country and abroad, and with the Old Catholic Churches of Europe. The ECC is considering a formal response of acceptance to the historic Lima Document (*“Baptism, Eucharist, and Ministry”*) promulgated by the Faith and Order Commission of the World Council of Churches in 1982. If our Synod approves it, we will join nearly 200 other churches and denominations from around the world in recognizing the unifying principles of Lima, while affirming our own unique affirmations of faith, principle and belief.

The ECC is a wonderfully alive, vital, thriving, and celebrating assembly of churches – people of faith, Catholic and committed, finding a new path to discipleship in Christ.

To learn more about how we live out our faith together in the Churches of the ECC, please explore our Website:

www.ecumenical-catholic-communion.org

We hope our account has assisted you in learning more about the Independent Catholic Tradition, the Ecumenical Catholic Communion, and the Church of St. Augustine. We would be delighted to have your questions, to learn of your own spiritual journey and gifts. We welcome you to visit with us. Who knows where the Spirit will lead?

May God's blessing be upon you and your loved ones.

With love in Christ,

Fr. David Kenney and the People of St. Augustine's

In Colorado, there are several ECC Churches, and you are encouraged to contact them and visit. We think you'll discover a hospitality, a spirituality, and a wonderful liveliness that will truly make you feel welcome. The Denver area parishes and their Mass times are:

The Church of the Holy Family

Fr. Scott Jenkins, Pastor and ECC Regional Vicar
16738 E. Iliff Ave
Aurora, CO 80013
(303) 369-9000
Email: holyfamilyaurora@churchofholyfamily.org
URL: www.churchofholyfamily.org

Worship: Sunday 10:00am

The Church of St. Augustine

Fr. David W. Kenney, Pastor
Fr. Stan Manickam, Associate Pastor
Worship Address:
The Ivy Chapel at Fairmount Gardens
430 So. Quebec St.
Denver, CO 80231

**Worship: Sunday 9:00am May – October
 Sunday 9:30am November - April**

The Church of the Beloved

Fr. Paul Burson, Mother Kae Madden, Co-Pastors

Worship and Mailing Address:

10500 Grant Dr. (Northglenn United Church of Christ)

Northglenn, CO 80233

303-455-4952

Email: pburson@regis.edu

URL: www.churchofthebeloved-ecc.org

Mass: Saturday evenings at 5:30pm

Light of Christ Catholic Community

Fr. Don Rickard, Pastor

Worship and Mailing Address:

Bethlehem Lutheran Church

1000 15th

Longmont, CO 80501

303-772-3785

Email: Administration@lightofchristecc.org

URL: www.lightofchristecc.org

Worship: Saturday evenings at 5:00pm

Please call or write us at:

St. Augustine's
Fr. David Kenney
7877 E. Mississippi Ave.
Unit 404
Denver, CO 80247
303-320-3863

StAugustine-ecc@comcast.net

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