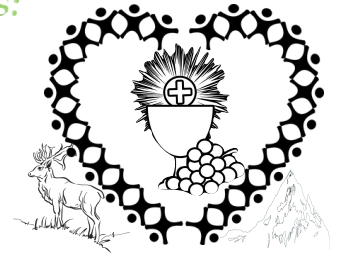


*Our Current Weekend Mass Schedule for the Elk Valley is:*

*Fernie on Saturday evening at 5pm,  
Sparwood at 9am Sunday morning,  
and Elkford at 4pm Sunday afternoon.*



*The Sunday Mass is broadcast via Zoom from Fernie & Sparwood (see below).*

*13th/14th November*

## **Dear All,**

Recently I have written two articles for different publications that will come out around Christmas and have given an interview to the Fernie Fix for their Christmas edition, so I am desperately trying to drag myself back from those Christmas reflections to pre-Advent thoughts for this Sunday.

### ***Apocalypse and Eschatology***

In this weekend's readings we hear some 'apocalyptic' teaching. In the first dictionary that I checked, 'apocalyptic' was defined as:

*Describing or prophesying the complete destruction of the world;  
momentous or catastrophic.*

And this is probably the meaning of the word in current usage, but this is neither its original meaning or the meaning that applies to the word when used in the context of the scriptures.

The word apocalyptic comes from the Greek apokálypsis which literally means uncovering or disclosing. It is from this meaning, uncovering or revealing, that we get the title of the last book of the New Testament which is sometimes called "The Apocalypse of John" but is more commonly called, "The Book of Revelation".

Eschatology also comes from the Greek, *éschatos*, meaning last, and logy meaning 'the study of', so is the name for the study of the last things. Therefore as we read these 'apocalyptic' texts, remember to distinguish them from 'eschatological' texts.

I say this because ever since the 'apocalyptic' sections of the New Testament were written people in different ages have held them up and said, "Look, this is happening now!" and so claimed that we are on the edge of the end of the world. So far none of them have been correct. But if we read the apocalyptic literature in this way we run the danger of missing its fuller meaning, its fuller 'uncovering' of the truth.

I think this Sunday's gospel reading is a good example of this; for it reveals that the events of the passion, death and resurrection of Christ fundamentally changed the world. God coming to earth as "one like us" not only changed history, it changed the reality of the world we live in, and the gospel (and indeed all scripture) uncovers that change for us. If when we read this passage we get no further than the falling of the stars and we start speculating about that, we miss the reason that the stars are eclipsed: that is, the greater star, the greater light has been revealed – Jesus Christ.



## Eucharistic Prayer IV

This weekend we will be using Eucharistic Prayer IV, so here is a very simple explanation and reflection to help you appreciate this gorgeous prayer.

There are four Eucharistic Prayers that we commonly use, and Eucharistic Prayer IV is not only very beautiful, it is slightly different from the others as it starts telling the story of our salvation right from the beginning of the Preface and on into the main body of the prayer. Other Eucharistic prayers typically start after the ‘Holy, Holy’. (*The Preface is the introduction to the Eucharistic prayer – see left.*)

*The Preface is the part we pray between the priest saying, “The Lord be with you... Lift up your hearts... Let us give thanks to the Lord our God...” and the singing (or saying) of the ‘Holy, Holy’.*

Eucharistic Prayer IV has ancient roots and is heavily based on scripture quotes, but the flow of the text is marvellous. It starts at the beginning of creation; addressing God it says:

...you are the one God living and true,  
existing before all ages and abiding for all eternity,  
dwelling in unapproachable light;  
yet you, who alone are good, the source of life, have made all that is,  
so that you might fill your creatures with blessings  
and bring joy to many of them by the glory of your light.

In this context of pre-creation – or at least, the time before the ‘fall’ – the angels sing the praises of God and we too give “voice to every creature under heaven” as we praise God. At Mass we continue this by using the words of the ‘Holy, Holy’.

In the main body of the prayer we get a potted history of the world. This history is given to us for a purpose, so we can be reminded of all God has done for us from the beginning of time and praise God for this. Very particularly we praise God for choosing to come into relationship with us, choosing to love us.

**First, creation:** God fashioned all God’s works in wisdom and in love, formed us in God’s own image, entrusted the whole world to our care, so that through God we might have dominion over all creatures.

**Then our history after creation:** When through disobedience we had lost God’s friendship, God did not abandon us to the domain of death. For God came in mercy to the aid of all, so that those who seek might find God. Time and again God offered us covenants and through the prophets taught us to look forward to salvation.

**And the sending of Christ:** God so loved the world that in the fullness of time God sent God’s Only Begotten Son to be our Saviour. Made incarnate by the Holy Spirit and born of the Virgin Mary, Jesus shared our human nature in all things but sin. To the poor He proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy.

**Then the events of our salvation:** To accomplish God’s plan, Jesus gave Himself up to death, and, rising from the dead, He destroyed death and restored life. And that we might live no longer for ourselves but for Him who died and rose again for us, He sent the Holy Spirit from the Father, as the first fruits for those who believe, so that, bringing to perfection His work in the world, He might sanctify creation to the full.

At this point we move on to the consecration of the gifts.

**First the calling down of the Holy Spirit:**

We pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mystery, which He Himself left us as an eternal covenant.

**Next the consecration:** For when the hour had come for Him to be glorified by God the Father, having loved His own who were in the world, He loved them to the end: and while they were at supper, He took bread, blessed and broke it, and gave it to His disciples, saying: “Take this, all of you, and eat of it, for this is my Body, which will be given up for you.” In a similar way, taking the Chalice filled with the fruit of the vine, He gave thanks, and gave the Chalice to his disciples, saying: “Take this, all of you, and drink from it, for this is the Chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.”



At this point, having heard the words that Christ said at the last supper, all the people together collectively express their faith using the ‘Memorial Acclamation’. This is really important because right at the heart of our most sacred prayer the people are actively involved, and in a sign of unity together declare that these words of faith in the Eucharistic Prayer are also their words. At the end of the Eucharistic Prayer we will have the ‘Great Amen’ when together we will affirm and take to ourselves the whole of this prayer.

After the consecration we get **the events after the Last Supper**, the “memorial of our redemption”, that is: We remember Christ’s Death and His descent to the realm of the dead, we proclaim His resurrection and His ascension to God’s right hand, and as we await His coming in glory, we offer the Father Christ’s Body and Blood, the sacrifice acceptable to God which brings salvation to the whole world.

Again, like at the beginning of the prayer, the purpose of recalling these events is to come into right relationship with God, and we recognise that the events of the passion, death and resurrection of Christ were God’s way of restoring what was

lost by us in the fall. So all Christ did, His sacrifice of Himself, brought “salvation to the whole world.” And we ask that God will look upon the sacrifice which God has provided for us and grant us the ability to give of ourselves in the same way as Christ gave of Himself. We pray: “Grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory.”

***Then we pray for the world, firstly the Church:*** We ask God to remember now all for whom we offer this sacrifice: especially God’s servant Francis our Pope, Gregory our Bishop and the whole Order of Bishops, all the clergy, those who take part in this offering, those gathered here before God, God’s entire people, and all who seek God with a sincere heart.

I just love that line, “and all who seek you with a sincere heart” as I know that there are so many good people out there who don’t share our faith with us yet still strive to live a good and loving life, and they too are in our prayers.

***Then for those who have died:*** Remember also those who have died in the peace of Christ and all the dead, whose faith God alone has known.

Again here there is an inclusiveness, that we are not the judges of those who have died, God alone knows people’s hearts.

***And finally we pray for the whole world:*** To all of us, God’s children, we ask that the Father will grant that we may enter into a heavenly inheritance with the Blessed Virgin Mary, Mother of God, and with God’s Apostles and Saints in God’s kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify God the Father through Christ our Lord, through whom God bestows on the world all that is good.

***The prayer finishes with a short hymn of praise, the ‘doxology’:***

“Through Him, and with Him, and in Him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.”

To which everyone replies, “Amen!” This is the “Great Amen” and the Church says that if no other part of the Mass can be sung, then at least the Gospel Acclamation and this Amen should be sung; it is that important.

Because this Eucharistic Prayer is one continual text from the beginning of the Preface to the final doxology, it is always read in its entirety, that is, Eucharistic Prayer IV can’t be used without its own preface. Thus we don’t use this prayer on any day when the Church gives us another specific preface to use, like during Advent, Christmastide, Lent, Eastertide and on feast days. Accordingly, after this Sunday we will be putting Eucharistic Prayer IV away until after Christmas, as next week is a feast – Christ the King – and after that we are into Advent and then we go into the season of Christmas, all of which have their own prefaces that are to be used. So enjoy this beautiful prayer for the last time this year.





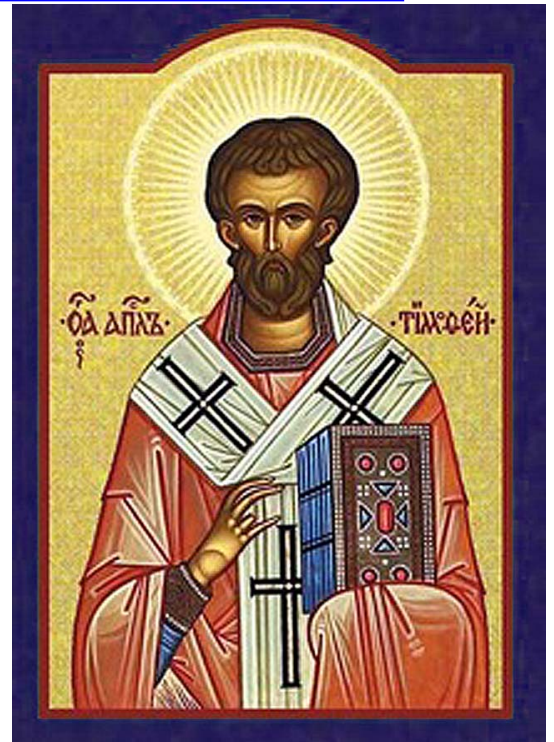
### St. Caesarius of Arles

We have the baptism of James after Mass on Sunday in Sparwood. So it was with this in mind that I came across a reading by St. Caesarius of Arles on baptism. I have included this as a separate page at the end of this e-mail.

### And Finally...

A snowy week in the Elk Valley; I now have my studded tyres on the vehicle but not yet on my bike. But as always, Thumper doesn't seem to care what the weather does.

*Fr. David @ Thumper*



*St. Caesarius of Arles – and yes, I know, he looks very much like St. Luke whose picture we had last week, but it is different; for one, Luke was wearing blue and Luke's hair was more curly.*

*I think in those days it took forever to have one's portrait painted, so by the end people had given up smiling.*



5/2/2015





Our churches are open to those *without* any Covid symptoms.  
**But Covid is in the population – thus caution is needed!**



## Zoom Links

### Link to Weekend Masses

To get the link to our two weekend Masses please send an e-mail to one of our parish offices with your name and you will then receive the link each week.

[info@holyfamilyfernie.ca](mailto:info@holyfamilyfernie.ca)

[ElkValleyRC@gmail.com](mailto:ElkValleyRC@gmail.com)

### Audio Only

*Don't forget, on these cold days you might be deciding to curl up in bed and not put your nose outside your sheets, but if you have a cell phone to hand, 'church' is still there and available. So even if you don't have access to the internet you can still listen to Mass wherever you are via a phone call to our Zoom link.*

Again, e-mail the office for the link for this.

### Chat:

*Feel free to greet people via the chat when you join our broadcast, and if you are praying for anything particular, do share this with others on the Chat.*

*Normally there is "1A - Chat (Co-Host)" who watches the chat for any problems or prayer intentions. If you don't want everyone to see your message you can send your message directly and it will remain private.*

### Waiting Room:

*Please note when you log on you will be put in a "waiting room". Hopefully as soon as we see you waiting we will let you in. If there is a bit of a delay, please just wait; we will be with you as quickly as we can.*

### And for those who are attending church in person, be careful:

Please continue to be careful when you are in church. Please sanitise your hands, wear a mask at all times, always think of the good of others. As you move about in church you might come within a 'breath distance' of others, and be conscious that others might have health vulnerabilities that you don't know about. **Everyone still needs to be careful.**



## *Reflection on Baptism*

### *From a Sermon of St. Caesarius of Arles*

*(Sermo 229, 1-3: CCL 104, 905-908)*

St. Caesarius of Arles was born in central France around the year 469 and died in 542. His parents weren't religious but he was, right from his early years.

In a sermon he gave to mark the birthday of a church or 'basilica' (I don't know which one) he equates our entry into a church to pray with God's entry into us, for we are temples of the Lord. And he talks of the attributes of a fine church being reflections of what it is good for us to strive for.

While other parts of this sermon have a lot of references to evil and vice, which was normal for this period, I was taken by the softness of the last sentence, "Just as you enter this church building, so God wishes to enter into your soul" to walk through your heart.

#### **From a Sermon of St Caesarius of Arles**

##### ***Baptism makes every one of us into a temple of God.***

My fellow Christians, today is the birthday of this church, an occasion for celebration and rejoicing. We, however, ought to be the true and living temple of God.

...after our baptism we merited the privilege of being temples of Christ. And if we think more carefully about the meaning of our salvation, we shall realise that we are indeed living and true temples of God. God does not dwell only *in things made by human hands*, nor in homes of wood and stone, but rather he dwells principally in the soul made according to his own image and fashioned by his own hand. Therefore, the apostle Paul says: *The temple of God is holy, and you are that temple.*

Whenever we come to church, we must prepare our hearts to be as beautiful as we expect this church to be. Do you wish to find this basilica immaculately clean? Then do not soil your soul with the filth of sins. Do you wish this basilica to be full of light? God too wishes that your soul be not in darkness, but that the light of good works shine in us, so that he who dwells in the heavens will be glorified.

Just as you enter this church building, so God wishes to enter into your soul, for he promised:

*I shall live in them,  
I shall walk through their hearts.*

