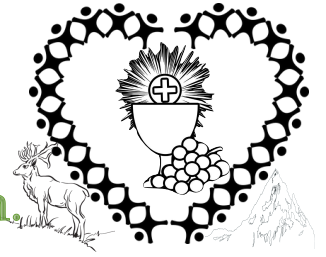


Our Weekend Mass Schedule for the Elk Valley is:

*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).

3rd/4th September 2022

Dear All,

Another wonderful week in God's most beautiful corner of the globe.

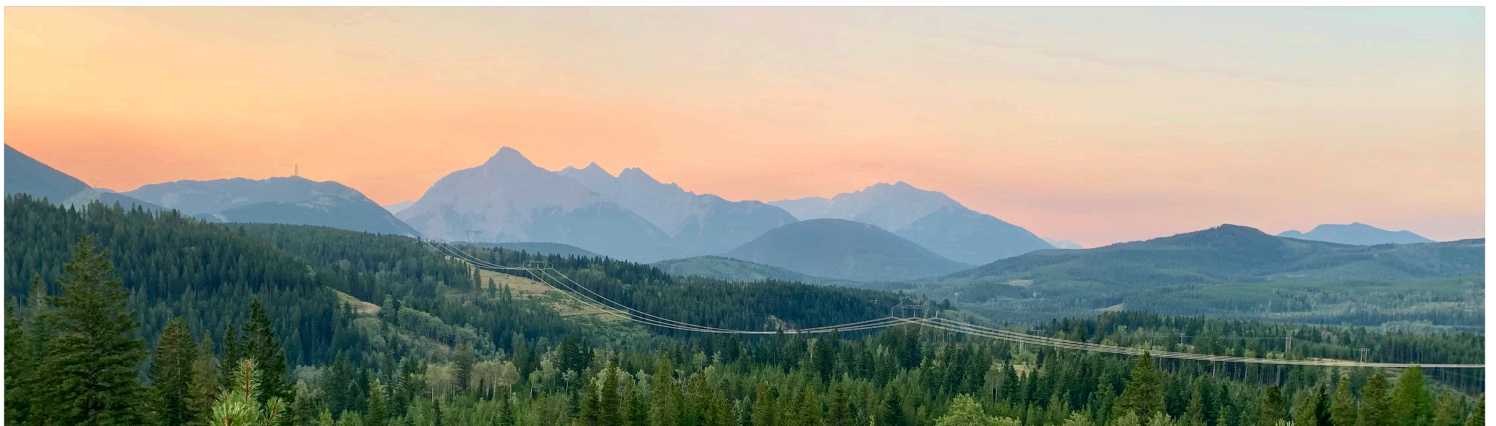
On Thursday I had a Zoom meeting with my home diocese in Britain about the 2022 Season of Creation. I wanted to let them in Britain know that, while North America doesn't have a particularly glowing reputation with things ecological, we have 'creation' by the bucket load! Thus I got up super early and set up my Zoom stuff high in the mountains so that behind me there was the most magnificent landscape (*picture below*).

It certainly got noticed.



The Burning Bush
Ex 3, 1-12

**Listen to the
Voice of Creation**
SEASON OF CREATION 2022



The Season of Creation 2022

*"If we learn how to listen,
we can hear in the voice of creation a kind of dissonance.*

*On the one hand,
we can hear a sweet song in praise of our beloved Creator;
on the other, an anguished plea,
lamenting our mistreatment of this our common home".*

Pope Francis

The Season of Creation is the annual Christian celebration to listen and respond to the cry of Creation: the ecumenical family around the world unites to pray and protect our common home.

The Season “Celebration” began on 1st September, the World Day of Prayer for the Care of Creation, and ends on 4th October, the Feast of St. Francis of Assisi, the patron saint of ecology.

This year the theme taken for the ‘season’ is “Listen to the Voice of Creation.”

The Psalmist declares,

*The heavens proclaim the glory of God,
and the firmament shows forth the work of his hands.
Day unto day takes up the story
and night unto night makes known the message.*

*No speech, no word, no voice is heard
yet their span extends through all the earth,
their words to the utmost bounds of the world. (Psalm 19:2-5)*

During the Season of Creation our prayer and actions can help us listen for the voices of those who are silenced. In prayer we lament the individuals, communities, species, and ecosystems who are lost, and those whose livelihoods are threatened by habitat loss and climate change. To see this loss we only have to look at the news coming out from Pakistan this week, and previously Spain, Mexico, Malawi, Sudan and very many other places, week on week on week.

Pope Francis has already invited us Catholics to participate in this ecumenical time with his message for the World Day of Prayer for the Care of Creation (1st September). There he defined it as “an opportunity to cultivate our ‘ecological conversion’”, recalling this concept encouraged by St. Pope John Paul II as a response to what he described as an ‘ecological catastrophe’. Interestingly this issue was first raised by St. Pope Paul VI as early as 1970, so it is not new within our Church. I have included Pope Francis’ three page letter at the end of this e-mail.

So in our prayers let us remember the whole issue of our relationship with God’s creation, and also ask God for guidance about practical steps we can take to show our love and respect for the incredible gift of our beautiful world.

Diocese of Plymouth Environmental Policy

I don’t want to overload people now with too much stuff, so I will hold off from including the Plymouth Diocesan Environmental Policy until next week. This is an interesting document and it might give us some guidance of how we can incorporate the ideas of the Season of Creation into the everyday life of our parish.



Pope Francis – on his recent trip to Canada

Welcome Back Deacon Stephen for a Flying Visit?

This weekend we welcome back Deacon Stephen who will be giving us the homily at our Sunday Masses. Deacon Stephen is recovering from a bad bike accident, so we are grateful that he is able to be with us.

And Finally...

Last week I was given some real English bacon – that is, not bacon whose thickness is measured in microns on which any meat is impossible to see, but rather proper bacon, thick and lean. And I was also given some fresh farm eggs, so putting these together I had a real treat of British style bacon and eggs. My sister’s comment was: *“If you look up the term ‘heart attack’, that is the visual they use to describe it!”* Oh, it was good.



Also this week I thought that Thumper has looked particularly ‘puppy-ish’, that is, young and youthful. Since he had his holiday in the kennels – which he loved so much – I haven’t put his harness back on him. Part of the reason for this is that it is easier to brush him without his harness on.

With prayers,
Fr. David @ Thumper



Our churches are open to those *without* any Covid symptoms.
But Covid is still a real threat – thus caution is needed!



Zoom Links – To Our Sunday Masses

Link to Our Sunday 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

ElkValleyRC@gmail.com

Audio Only

Don't forget, if you don't have the internet but have a phone you can still listen to Mass 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.

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.

Those who are attending church in person, *be careful:*

Covid is everywhere and people still have vulnerabilities. Therefore please continue to be careful when you are in church and continue to sanitise your hands; wear a mask if you wish and always think of the good of others. As you move about in church you might come within a 'breath distance' of others, so please be conscious that others might have health vulnerabilities that you don't know about.

Everyone still needs to be careful.



Message Of His Holiness Pope Francis

For The World Day Of Prayer For The Care Of Creation

1st September 2022

Dear brothers and sisters!

“Listen to the voice of creation” is the theme and invitation of this year’s Season of Creation. The ecumenical phase begins on 1st September with the World Day of Prayer for the Care of Creation, and concludes on 4 October with the feast of Saint Francis. It is a special time for all Christians to pray and work together to care for our common home. Originally inspired by the Ecumenical Patriarchate of Constantinople, this Season is an opportunity to cultivate our “ecological conversion”, a conversion encouraged by Saint Pope John Paul II as a response to the “ecological catastrophe” predicted by Saint Pope Paul VI back in 1970. [1]

If we learn how to listen, we can hear in the voice of creation a kind of dissonance. On the one hand, we can hear a sweet song in praise of our beloved Creator; on the other, an anguished plea, lamenting our mistreatment of this our common home.

The sweet song of creation invites us to practise an “ecological spirituality” (*Laudato Si’*, 216), attentive to God’s presence in the natural world. It is a summons to base our spirituality on the “loving awareness that we are not disconnected from the rest of creatures, but joined in a splendid universal communion” (*ibid.*, 220). For the followers of Christ in particular, this luminous experience reinforces our awareness that “all things came into being through him, and without him not one thing came into being” (John 1:3). In this Season of Creation, we pray once more in the great cathedral of creation, and revel in the “grandiose cosmic choir” [2] made up of countless creatures, all singing the praises of God. Let us join Saint Francis of Assisi in singing: “Praise be to you, my Lord, for all your creatures” (cf. *Canticle of Brother Sun*). Let us join the psalmist in singing, “Let everything that breathes praise the Lord!” (*Psalms* 150:6).

Tragically, that sweet song is accompanied by a cry of anguish. Or even better: a chorus of cries of anguish. In the first place, it is our sister, mother earth, who cries out. Prey to our consumerist excesses, she weeps and implores us to put an end to our abuses and to her destruction. Then too, there are all those different creatures who cry out. At the mercy of a “tyrannical anthropocentrism” (*Laudato Si’*, 68), completely at odds with Christ’s centrality in the work of creation, countless species are dying out and their hymns of praise silenced. There are also the poorest among us who are crying out. Exposed to the climate crisis, the poor feel even more gravely the impact of the drought, flooding, hurricanes and heat waves that are becoming ever more intense and frequent. Likewise, our brothers and sisters of the native peoples are crying out. As a result of predatory economic interests, their ancestral lands are being invaded and devastated on all sides, “provoking a cry that rises up to heaven” (*Querida Amazonia*, 9). Finally, there is the plea of our children. Feeling menaced by shortsighted and selfish actions, today’s young

people are crying out, anxiously asking us adults to do everything possible to prevent, or at least limit, the collapse of our planet's ecosystems.

Listening to these anguished cries, we must repent and modify our lifestyles and destructive systems. From its very first pages the Gospel calls us to “repent because the kingdom of heaven has come near” (*Matthew* 3:2); it summons us to a new relationship with God, and also entails a different relationship with others and with creation. The present state of decay of our common home merits the same attention as other global challenges such as grave health crises and wars. “Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (*Laudato Si’*, 217).

As persons of faith we feel ourselves even more responsible for acting each day in accordance with the summons to conversion. Nor is that summons simply individual: “the ecological conversion needed to bring about lasting change is also a community conversion” (*ibid.*, 219). In this regard, commitment and action, in a spirit of maximum cooperation, is likewise demanded of the community of nations, especially in the meetings of the United Nations devoted to the environmental question.

The COP27 conference on climate change, to be held in Egypt in November 2022 represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement. For this reason too, I recently authorised the Holy See, in the name of and on behalf of the Vatican City State, to accede to the UN Framework Convention on Climate Change and the Paris Agreement, in the hope that the humanity of the 21st century “will be remembered for having generously shouldered its grave responsibilities” (*ibid.*, 65). The effort to achieve the Paris goal of limiting temperature increase to 1.5°C is quite demanding; it calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions. This means “converting” models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future, a development grounded in responsibility, prudence/precaution, solidarity, concern for the poor and for future generations. Underlying all this, there is need for a covenant between human beings and the environment, which, for us believers, is a mirror reflecting “the creative love of God, from whom we come and towards whom we are journeying”. [3] The transition brought about by this conversion cannot neglect the demands of justice, especially for those workers who are most affected by the impact of climate change.

For its part, the COP15 summit on biodiversity, to be held in Canada in December, will offer to the goodwill of governments a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species. According to the ancient wisdom of the Jubilee, we need to “remember, return, rest and restore”. [4] In order to halt the further collapse of biodiversity, our

God-given “network of life”, let us pray and urge nations to reach agreement on four key principles:

- to construct a clear ethical basis for the changes needed to save biodiversity;
- to combat the loss of biodiversity, to support conservation and cooperation, and to satisfy people’s needs in a sustainable way;
- to promote global solidarity in light of the fact that biodiversity is a global common good demanding a shared commitment; and
- to give priority to people in situations of vulnerability, including those most affected by the loss of biodiversity, such as indigenous peoples, the elderly and the young.

Let me repeat: “In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people”. [5]

How can we fail to acknowledge the existence of an “ecological debt” (*Laudato Si’*, 51) incurred by the economically richer countries, who have polluted most in the last two centuries; this demands that they take more ambitious steps at COP27 and at COP15. In addition to determined action within their borders, this means keeping their promises of financial and technical support for the economically poorer nations, which are already experiencing most of the burden of the climate crisis. It would also be fitting to give urgent consideration to further financial support for the conservation of biodiversity. Even the economically less wealthy countries have significant albeit “diversified” responsibilities (cf. *ibid.*, 52) in this regard; delay on the part of others can never justify our own failure to act. It is necessary for all of us to act decisively. For we are reaching “a breaking point” (cf. *ibid.*, 61).

During this Season of Creation, let us pray that COP27 and COP15 can serve to unite the human family (cf. *ibid.*, 13) in effectively confronting the double crisis of climate change and the reduction of biodiversity. Mindful of the exhortation of Saint Paul to rejoice with those who rejoice and to weep with those who weep (cf. *Romans* 12:15), let us weep with the anguished plea of creation. Let us hear that plea and respond to it with deeds, so that we and future generations can continue to rejoice in creation’s sweet song of life and hope.

FRANCIS

Saint John Lateran, Rome, 16th July 2022, Memorial of Our Lady of Mount Carmel

[1] *Address to F.A.O.*, 16th November 1970.

[2] SAINT JOHN PAUL II, *General Audience*, 10th July 2002.

[3] Address to the Meeting “Faith and Science towards COP26”, 4th October 2021,

[4] Message for the World Day of Prayer for the Care of Creation, 1st September 2020.

[5] Video Message to Popular Movements, 16th October 2021.