



**Celebrating Creation Day with the Mass for the Care of Creation -
*Missa Pro Custodia Creationis***

“Let Your works praise You, that we may love You; and let us love You, that Your works may praise You” (St Augustine, Confession, 13, 33: PL 32)

Pope Leo XIV has approved the new formulary for the Mass for the Care of Creation. In this sense, opening the door for all the faithful to participate in a special liturgy with a special intention for the Care of Creation. Check out the link: [Presentation of the Missa pro custodia creationis - Dicastery for Promoting Integral Human Development](#)

In the Eucharist *“The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, ‘creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself’* (Benedict XVI, Homily for the Mass of Corpus Domini, 15 June 2006). *Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation”* (Laudato Si’ #236).

It is evident that the work of creation is seriously threatened because of the irresponsible use and abuse of the goods God has endowed to our care (cf. *Laudato Si’* #2). The Season of Creation, which is an extended celebration of Creation Day (also known as the World Day of Prayer for Creation, is aimed at helping us to be aware, to advocate and be prophetic in our actions towards the damage of God’s Work of Art. It is our wish that this new formulary inserted will help to faithfully observe the call and mission of *Laudato Si’*.

In accord with GIRM 373-374, all parishes and dioceses of the Southern African Catholic Bishops’ Conference are instructed to celebrate the votive Mass for the Care of Creation (in Christ) on Creation Day, 1 September (or 2 September when 1 September falls on a Sunday). According to an ancient Byzantine tradition, 1 September symbolizes God’s creation of the world, which is why many churches celebrate it as the Feast of Creation in Christ in their calendar.

The ecumenical committee also recommends that all Christian denominations should celebrate a special ecumenical day of prayer during the extended season, sometime throughout the month of September, and respond together to the cry of creation: *“the ecumenical family around the globe must unite to contemplate the mystery of the universe and act in caring for our common home; the Oikos of God.”* In this regard, we are encouraged to form partnerships with everyone, religious and civic groups who are engaged on the course of rehabilitating the decaying environment.

This year, united around the theme: “Living Waters” the “Church immersed in the life-giving waters” - inspired by Ezekiel 47: 9, 12 emerges. Together, we can work together to turn the destructive tide into the flow of life-giving waters and bearing produce wherever it flows.

For more information and formation resources check out: www.WorldDayCreation.com or <https://seasonofcreation.org/resources/>

Opening	Closing
Season of Creation 2026 The Prayer for Peace on the Jubilee of St Francis of Assisi Saint Francis, our brother, you who, 800 years ago, went to meet Sister Death as a man at peace, intercede for us with the Lord. You who recognized true peace in the Crucifix of San Damiano, teach us to seek in Him the source of all reconciliation that breaks down all walls. You who, unarmed, crossed the lines of war and misunderstanding, give us the courage to build bridges where the world erects borders. In this age marked by conflict and division, intercede for us that we may become artisans of peace: unarmed and disarming witnesses to the peace that comes from Christ. Amen.	Prayer of St. Francis of Assisi (Prayer for Peace) Lord, make me an instrument of your peace: where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

1 SEPTEMBER
WORLD DAY OF PRAYER FOR THE CARE OF CREATION

The translation of these Liturgical Texts is still under review by the International Commission on English in the Liturgy (ICEL).

MASS FOR THE CARE OF CREATION

Entrance Antiphon

Ps 18(19): 2

The heavens declare the Glory of God,
and the firmament proclaims the work of his hands.

Collect

God our Father,
who in Christ, the firstborn of all creation,
called all things into being,
grant, we pray, that docile to the life-giving breath of your Spirit,
we may lovingly care for the work of your hands.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Prayer over the Offerings

Receive, O Father,
these fruits of the earth and of our hands:
bring to completion in them the work of your creation,
so that, transformed by the Holy Spirit,
they may be for us the food and drink of eternal life.
Through Christ our Lord.

Communion Antiphon

cf. Ps 97: 3

All the ends of the earth have seen the salvation of our God.

Prayer after Communion

May the sacrament of unity
which we have received, O Father,
increase communion with you and with our brothers and sisters,
so that, as we await the new heavens and the new earth,
we may learn to live in harmony with all creatures.
Through Christ our Lord.

The *Missa pro custodia creationis* is included in the *Missale Romanum, editio typica tertia* (2008) among the *Missæ et Orationes pro variis necessitatibus vel ad diversa*, section two *Pro circumstantiis publicis*. Its use is regulated by chapter VII of the *Institutio Generalis Missalis Romani* and by its own rubrics (*Missale Romanum, editio typica tertia*, p. 1074).

MASS FOR THE CARE OF CREATION

These Liturgical Texts has been translated based on the using the Revised New Jerusalem Bible. They have been offered by Fr Neil O'Donoghue, Director of Liturgical Programmes, St. Patrick's Pontifical University, Ireland.
We are encouraged to use these for our region while we await the final texts from International Commission on English in the Liturgy (ICEL).

942a Reading from the Old Testament

A reading from the Book of Wisdom.

Wis 13:1-9

'If they can weigh up the world, how have they still not found its Master?'

Empty-headed by nature are all who are unaware of God,
and who, from good things seen, have not been able to discover Him-who-is,
or by studying the works, have not recognized the Artificer,
but have thought fire or wind or the swift air,
the circle of the stars or forceful water,
the starry constellations of heaven, to be the gods of the world.

If charmed by their beauty, they have taken these for gods,
let them know how much the Master of these excels them,
since he was the very source of beauty that created them.
If struck by their power and energy, let them consider from these
how much mightier is he that formed them,
since through the grandeur and beauty of the creatures
their Author is by analogy perceived.

Small blame however attaches to them,
for perhaps they go astray only in their search for God and their eagerness to find him;
familiar with his works, they search for him
and are seduced by the eye, seeing so much beauty.
But even so, they have no excuse:
if they are capable of knowing so much
that they can weigh up the world,
how have they still not found its Master?

The word of the Lord.

Or:

942b Reading from the New Testament

A reading from the Letter of Saint Paul to the Colossians

Col 1:15-20

'All things were created through him and for him.'

Christ Jesus is the image of the unseen God,
the first-born of all creation,
for in him were created all things
in heaven and on earth:

everything visible and everything invisible,
thrones, sovereignties, rulers, authorities –
all things were created through him and for him.
He exists before all things,
and in him all things hold together,
and he is the head of the body, the Church.
He is the beginning,
the first-born from the dead,
so that he should be supreme in every way;
because God wanted all fullness to be found in him
and through him to reconcile all things to him,
everything in heaven and everything on earth,
by making peace through the blood of his cross.
The word of the Lord.

942c Responsorial Psalm

Ps 19:2-3. 4-5. (R.2a)

Response. The heavens declare the glory of God

The heavens declare the glory of God,
and the firmament proclaims the work of his hands.
Day unto day breathes forth a word,
and night unto night imparts the knowledge. R.

No speech, no word, whose voice goes unheeded;
their sound goes forth through all the earth,
their message to the utmost bounds of the world. R.

Or:

Response. May the Lord rejoice in his works

Ps 104:1-2a. 5-6. 10, 12. 24, 35c. (R.31b)

Bless the Lord, O my soul!
O Lord my God, how great you are,
clothed in majesty and honour,
wrapped in light as with a robe! R.

You set the earth on its foundation,
immovable from age to age.
You wrapped it with the depths like a cloak;
the waters stood higher than the mountains. R.

You make springs gush forth in the valleys;
they flow in between the hills.
There the birds of heaven build their nests;

from the branches they sing their song. **R.**

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your creatures.
Bless the Lord, O my soul. **R.**

942d Acclamation before the Gospel

How many are your works, O Lord! In wisdom you have made them all.

(Ps 104:24)

Or:

Yours is the sovereignty, Lord; you are ruler of all.

(1 Chr 29:11d, 12b)

942e Gospel

✠ A reading from the holy Gospel according to Matthew.

Mt 6:24-34

'Do not worry about tomorrow.'

At that time:

Jesus said to his disciples,

'No one can be the slave of two masters:

a person will either hate the first and love the second,

or be attached to the first and despise the second.

You cannot be the slave both of God and of money.

'Therefore I tell you not to worry about your life, what you should eat,
nor about your body, what you should wear.

Surely life is more than food, and the body more than clothing!

Look at the birds in the sky.

They do not sow or reap or gather into barns;

yet your heavenly Father feeds them.

Are you not worth much more than they are?

Can any of you, by worrying,

add one single cubit to your span of life?

And why worry about clothing?

Learn from the flowers of the fields, how they grow;

they neither work nor spin,

yet I assure you that not even Solomon in all his glory

was clothed like one of these.

Now if God so clothes the grasses of the field

which are there today and thrown into the furnace tomorrow,

will he not much more clothe you, who have so little faith?

So do not worry; do not say, “What should we eat?
What should we drink? What should we wear?”

It is the gentiles who strive for all these things.
Your heavenly Father knows you need them all.
Strive first for his kingdom, and righteousness,
and all these other things will be given you as well.
So do not worry about tomorrow:
tomorrow will take care of itself.
Each day has enough trouble of its own.’

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to Matthew.

Mt 8:23-27

‘He rebuked the winds and the sea; and there was a dead calm.’

At that time:

Jesus got into the boat and his disciples followed him.
And see, a storm broke over the lake,
so violent that the boat was being swamped by the waves;
but he was asleep.
And they went up to him and woke him, saying,
‘Lord, save us, we are lost.’
And he said to them,
‘Why are you frightened, you who have so little faith?’
Then he stood up and rebuked the winds and the sea;
and there was a dead calm.
They were astounded and said,
‘Whatever kind of man is this,
that even the winds and the sea obey him?’

The Gospel of the Lord.