

MASS FOR THE CARE OF CREATION

The MASS FOR THE CARE OF CREATION (*Missa pro custodia creationis*) is included in the *Missale Romanum*, editio typica tertia (2008) among the *Missa 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).

Link to the Latin Formulary: <https://www.vatican.va/content/dam/romancuria/culto-divino/Missa%20pro%20custodia%20creationis%20-%20Exemplar%20originale.pdf>

Link to the English text:

<https://www.humandevlopment.va/content/dam/sviluppoumano/news/2025-news/07-luglio/missa-pro-custodia-creationis/3.-Formulario-Missa-Pro-Custodia-Creationis-IT-EN-SP-FR-PT-TED-trad-di-lavoro.pdf>

ENTRANCE ANTIPHON (*Ps 18 (19):2*)

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

COLLECT

Let us pray (*pause*)

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.

R. Amen.

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 good and drink of eternal life.
Through Christ our Lord.

R. Amen.

COMMUNION ANTIPHON (*cf. Ps 97 (98):3*)

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

PRAYER AFTER COMMUNION

Let us pray (*pause*)

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.
R. Amen.

The following readings may be used.

READINGS

READING (*For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord?.*)

A reading from the Book of Wisdom (13:1-9)

All men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; but either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods.

Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. But yet, for these the blame is less; For they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord? —The Word of the Lord.

R. Thanks be to God.

OR

READING (*All things were created through him and for him.*)

A reading from the Letter of Saint Paul to the Colossians (1:15-20)

Christ Jesus is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on earth or those in heaven. —The Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM (Ps 18 (19):2-3, 4-5)

R. The heavens declare the glory of God. (Ps 18 (19):2)

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day pours out the word to day; and night to night imparts knowledge. (R)

Not a word nor a discourse whose voice is not heard; through all the earth their voice resounds, and to the ends of the world, their message. (R)

OR

RESPONSORIAL PSALM (Ps 103 (104):1-2, 5-6, 10,12, 24,35)

R. May the glory of the Lord endure forever; may the Lord be glad in his works! (Ps 103 (104):31)

Bless the Lord, O my soul! O Lord, my God, you are great indeed! You are clothed with majesty and glory, robed in light as with a cloak. (R)

You fixed the earth upon its foundation, not to be moved forever; with the ocean, as with a garment, you covered it; above the mountains the waters stood. (R)

You send forth springs into the watercourses that wind among the mountains. Beside them the birds of heaven dwell; from among the branches they send forth their song. (R)

How manifold are your works, O Lord! In wisdom you have wrought them all - the earth is full of your creatures. Bless the Lord, O my soul! (R)

GOSPEL ACCLAMATION (Ps 103 (104):24ab)

R. Alleluia, alleluia.

How manifold are your works, O Lord! In wisdom you have wrought them all. (R)

OR

GOSPEL ACCLAMATION (1 Chr 29:11d, 12b)

R. Alleluia, alleluia.

Yours, O Lord, is the sovereignty; you are exalted as head over all. You have dominion over all. (R)

GOSPEL (Do not worry about tomorrow.)

A reading from the holy Gospel according to Matthew (6:24-34)

Jesus said to his disciples: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.

"Therefore I tell you, do not worry about your life, what you will eat or drink, or

about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your lifespan? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil." —The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

OR

GOSPEL (*Jesus rebuked the winds and the sea, and there was great calm.*)

A reading from the holy Gospel according to Matthew (8:23-27)

As Jesus got into a boat, his disciples followed him. Suddenly a violent storm came up on the sea, so that the boat was being swamped by waves; but he was asleep. They came and woke him, saying, "Lord, save us! We are perishing!" He said to them, "Why are you terrified, O you of little faith?" Then he got up, rebuked the winds and the sea, and there was great calm. The men were amazed and said, "What sort of man is this, whom even the winds and the sea obey?" —The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.