



PONTIFICIUM CONSILIUM
DE IUSTITIA ET PACE

WORLD DAY OF PRAYER FOR THE CARE OF CREATION

A PROPOSAL FOR A
ONE-HOUR-EUCHARISTIC ADORATION

1 SEPTEMBER 2015

AUDIO-VISUAL WELCOME (as people are gathering)

[Mini-video \(5 minutes\) – images, music, quotations from the Encyclical \(prepared for 18 June Launch of *Laudato si'*\)](#)

OPENING HYMN:

WORDS OF WELCOME

COLLECT FROM THE ORTHODOX TRADITION (to be sung)

We praise and bless you, O Lord,
for you are the King of all ages, and through Christ your Son you have
made all that is.

In the beginning of the beginning, you breathed upon the waters of
creation,

and filled the earth with life through your vibrant Spirit.

The heavens declare your glory, O Lord,

and the stars of the sky bring light to our darkness.

You spoke, and the earth burst forth in life,

you saw that it was good.

You called forth creation, and enlivened every creature on land and
sea.

You made human beings in your image,

and set us over the whole world in all of its wonders.

You gave us share in your dominion,

and called us “to till and to keep” this garden, the work of your
hands.

As day gives way to evening,

we praise you for your manifold gifts.

May our adoration this night give glory to your name,

so that we may serve you with faithfulness and love.

May our daily care for your creation

show reverence for your name,

and reveal your saving power in every creature under heaven.

We make this prayer in the name of Christ your son,

in the unity of the Holy Spirit,

One God forever and ever.

Amen.

SCRIPTURE READINGS

Genesis 1:26 – 2:3 and Genesis 2:15

Psalm 148, “Praise the Lord from the heavens...”

[Cantico di Daniele 3:57-88, 56](#)

Matthew 6:25-33

SELECTIONS FROM *Laudato si'* (to be read slowly)

Laudato si' §§ 8-9, the two paragraphs of Ecumenical Patriarch's Bartholomew's teaching

Laudato si' § 236, the Eucharist

Laudato si', §§ 241-242, Mary and Joseph

HOMILY

INTERCESSIONS/PRAYERS OF THE FAITHFUL (Book of Blessings #1018)

*As we pray in gratitude for God's blessing upon all of creation and the work of our hands, let us not forget that we must do the works of holiness in our lives. Let us, then, pray to God, saying: **Lord, hear our prayer.***

+ All provident God, your care has given us food from the earth; grant that the crops we harvest may sustain us in body and help us to grow in spirit, we pray to the Lord...

+ You feed the birds of the air and clothe the lilies of the field; teach us to seek first your kingship over us and teach us your way of holiness, we pray to the Lord...

+ *Through Jesus Christ you have made the world abound in works of holiness; grant that, living in him, we may share in his fullness and life and bear much fruit, we pray to the Lord...*

+ *In the Eucharist you have taken up the fruits of our hands as a signs of the mystery of faith; grant that the gifts we bring to be consecrated at your son's table may work for the continuing good of the Church's life, we pray to the Lord....*

+ *You planned that all your children should share in the goods of your creation; grant that all those who are in need may come to enjoy an untroubled life and to glorify you and praise your holy name, we pray to the Lord...*

PATER NOSTER ...

CONCLUDING BLESSING (Book of Blessings #983)

May God, the source of every good, bless you and give success to your work, so that you may receive the joy of his gifts and praise his name now and forever. R/: Amen.

CONCLUDING HYMN: [All Creatures of Our God and King](#)

From the Holy Father's letter of 6 August 2015 to Cardinals Koch and Turkson:

As Christians we wish to contribute to resolving the ecological crisis which humanity is presently experiencing. In doing so, we must first rediscover in our own rich spiritual patrimony the deepest motivations for our concern for the care of creation. We need always to keep in mind that, for believers in Jesus Christ, the Word of God who became man for our sake, "the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us" (*Laudato Si'*, 216). The ecological crisis thus summons us to a profound spiritual conversion: Christians are called to "an ecological conversion whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them" (*ibid.*, 217). For "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" (*ibid.*).