



DICASTERIUM
AD INTEGRAM HUMANAM
PROGRESSIONEM
FOVENDAM

WORLD DAY OF PRAYER FOR THE CARE OF CREATION
1 SEPTEMBER 2017

A PROPOSAL FOR A PRAYER FOR THE CARE OF CREATION



As every year, the Dicastery for promoting Human Integral Development has prepared, a simple guide in order to help the faithful to participate in the **3rd World Day of Prayer for the Care of Creation**.

The Holy Father invites us to "assume a respectful and responsible attitude towards Creation"(General Audience, August 30, 2017). Prayer, alone, in the family or in a community, does help and educate to assume that attitude. We invite you to reserve some minutes for prayer, both on September 1st and in the following days.

The guide is interactive and you can read and follow it on your smartphone, tablet, computer, or you can print it.

VIDEO "THE BEAUTY OF CREATION"
CLICK HERE TO WATCH

INTRODUCTION

Despite our sins and the daunting challenges before us, we never lose heart. "The Creator does not abandon us; he never forsakes his loving plan or repents of having created us... for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward" (Laudato Si, 13; 245).

INITIAL RITE

O God, come to our aid.
O Lord, make haste to help us.

Glory be to the Father and to the Son and to the Holy Spirit,
*As it was in the beginning, is now, and ever shall be,
world without end. Amen*

COLLECT FROM THE ORTHODOX OFFICE OF VESPERS
for the Preservation of Creation

Almighty God, who created all things with wisdom and who watches over and guides them by your all-powerful hand, grant well-being that all creation may prosper and remain unharmed by hostile elements; for you, Master, commanded that the works of your hands should remain unshaken until the ends of the age; for you spoke and they came into being and they receive from you mercy for the turning away of all harm, and for the salvation of the human race which glorifies your name which is praised above all. Amen



PSALMODY

Ref: I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.

Psalm 71 (72), 1-11

O God, give your judgment to the king;
your justice to the king's son;*

That he may govern your people with justice,
your oppressed with right judgment,

That the mountains may yield their bounty for the people,
and the hills great abundance,

That he may defend the oppressed among the people,
save the children of the poor and crush the oppressor.

May they fear you with the sun,
and before the moon, through all generations.

May he be like rain coming down upon the fields,
like showers watering the earth,

That abundance may flourish in his days,
great bounty, till the moon be no more.

*May he rule from sea to sea,
from the river to the ends of the earth.

May his foes kneel before him,
his enemies lick the dust.

May the kings of Tarshish and the islands* bring tribute,
the kings of Sheba and Seba offer gifts.

May all kings bow before him,
all nations serve him.

Glory be to the Father, to the Son and to the Holy Spirit,
*As it was in the beginning, is now, and ever shall be,
world without end. Amen*

*Ref: I have made you a light to the Gentiles, that you may be an
instrument of salvation to the ends of the earth.*

PRAYER OVER THE PSALM

O Padre,
che nella divina regalità di Gesù tuo Figlio hai ricapitolato tutto il
Creato, donando significato e compimento a ogni cosa,
effondi in noi lo Spirito di sapienza perchè sappiamo custodire i doni
della Tua provvidenza per il bene di ogni persona e di ogni
generazione.

Per Cristo nostro Signore. Amen.

SHORT READINGS

A reading from the Book of Genesis - Gen. 2, 4-9;15

When the LORD God made the earth and the heavens there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the ground, but a stream was welling up out of the earth and watering all the surface of the ground then the LORD God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being.

The LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed.

Out of the ground the LORD God made grow every tree that was delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it.

From the Sermons by St. Peter Chrysologus - Serm. 148, PL 52, 596-598

Why then, man, are you so worthless in your own eyes and yet so precious to God? Why render yourself such dishonor when you are honored by him? Why do you ask how you were created and do not seek to know why you were made? Was not this entire visible universe made for your dwelling? It was for you that the light dispelled the overshadowing gloom; for your sake was the night regulated and the day measured, and for you were the heavens embellished with the varying brilliance of the sun, the moon and the stars.

The earth was adorned with flowers, groves and fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas for you, lest sad solitude destroy the joy of God's new creation. And the Creator still works to devise things that can add to your glory. He has made you in his image that you might in your person make the invisible Creator present on earth; he has made you his legate, so that the vast empire of the world might have the Lord's representative.

Silent meditation or homily (in the presence of a priest)

INTERCESSIONS/PRAYERS OF THE FAITHFUL

O God all-powerful, who are present in the whole universe and in the smallest of your creatures, who surround with your tenderness and beauty all that exists, hear our prayer as we say: **Kyrie, eleison**

- You brought all things into existence from nothing and gave to each one to accomplish unerringly the goal which you laid down in the beginning: pour out your blessing on the whole of creation.

Kyrie, eleison

- You laid down laws for all creation for the unalterable maintenance and governance of the universe: guide all nations to peace in your laws.

Kyrie, eleison

- In You, we live and move and have our being: preserve unharmed the earth and rescue the abandoned. **Kyrie, eleison**

- In you we, your servants, have set our hopes for the new creation, by your healing mercy direct us to sow beauty. **Kyrie, eleison**

- You sent Christ Jesus into the world to touch the hearts of sinners: put an end to evil designs seeking only benefits at the expense of the poor and the earth. **Kyrie, eleison**

- You instruct our hearts to contemplate your creation with wonder: give us the breath of the winds and the flow of the waters.
Kyrie, eleison

OUR FATHER

CONCLUDING PRAYER

Father of mercy,
hear our prayer of praise,
and let our hearts never waver
from the love of your law.
For Christ, our Lord
Amen

ANTIPHON TO THE VIRGIN MARY

Hail Mary....

CONCLUDING HYMN "LODI ALL'ALTISSIMO _ FRISINA"
(CLICK HERE TO LISTEN)

From the Letter of Pope Francis to Cardinals Koch and Turkson, 6 August 2015

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.).

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