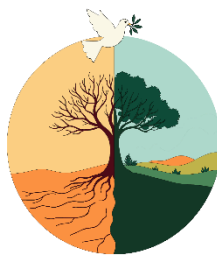


Recommendations for Sunday Liturgies during The Season of Creation 2025



Garden of Peace
Isaiah 32:14-18

PEACE WITH CREATION SEASON OF CREATION 2025

**Join Christians around the world as we pray and take action to care more
deeply for Our Common Home.**

**These resources are provided by the Laudato Si' Working Group of the Irish
Bishops' Conference.**

**You can find further material on the international website
www.seasonofcreation.org and on the Irish Bishops' Care for Our Common
Home webpage www.catholicbishops.ie/laudato-si/**

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This year's theme: "Peace with Creation"

Each year, the Season of Creation Ecumenical Steering Committee proposes a theme for the Season of Creation. **This year's theme is "Peace with Creation", inspired by Isaiah 32:14-18:** "My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places." (NRSVUE)

There's a flourishing promised in the scripture here, a restoration of right relationships, and this brings deep peace, the kind of peace Jesus offers to his disciples after the resurrection, the kind of peace Pope Leo talks about. A peace that is not just the absence of war and conflict, but a peace that goes deeper to the core of creation, that recognizes the innate dignity of all things held in the delicate ecosystem of life. When our eyes are open to the gifts and abundance of life within our planet, when we contemplate creation and the gifts of the creator visible and invisible around us (like the atoms in a grain of sand, or particles in droplets of rain), we get a sense of ourselves within a myriad of fascinating relationships and see how everything is connected. "Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live," Pope Francis wrote in *Laudato Si'*. "We are part of nature." (*Laudato Si'*, 139).

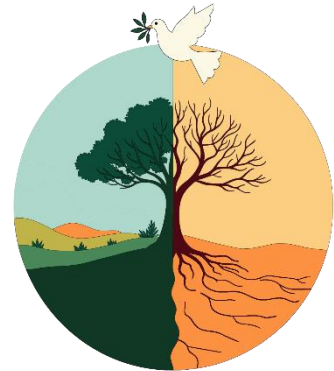
There are many challenges facing communities across the globe, whether it's directly from conflict and war, or the impact of human activity on habitats, storm devastation, rising sea levels, excessive consumption and lasting pollution. Pope Francis was quite clear in *Laudato Si'* that the cry of the poor and the cry of the earth are bound together and must both be addressed; the environment is not a cause on its own, and needs to be addressed within a whole integrated framework, which we call "integral ecology" where social, political, economic systems all work towards a restoration (and deep peace) of all things in creation. Truly, there is much work to be done!

The Season of Creation, from September 1st (World Day of Prayer for the Care of Creation) to 4th October (feast day of St Francis of Assisi) is a chance in our liturgical spaces and calendar to notice and pray for creation in a special way. It can remind us of our part to play in the interconnected web of life, of the importance of caring for the myriad of life systems on our planet and how we can be part of a restorative care that brings peace and allows for resting places for all our species on this planet.

This year's symbol: (from: seasonofcreation.org)

The 2025 Symbol is inspired by Isaiah 32:14-18.

Titled '*Garden of Peace*,' it depicts a white dove flying over a tree. The left side of the tree is barren, with roots digging into dry soil, surrounded by an arid, desolate landscape. In contrast, the right side of the tree is lush and green, standing amidst a flourishing landscape. The dove, carrying an olive branch in its beak, flies toward the right—symbolizing peace as a transition from a war-torn, overexploited land to one that is fertile, thriving, and hospitable.



Let us remember that humanity was originally called to tend a garden. Through this year's Season of Creation, we will reflect on the connection between caring for creation and fostering peace.

The white dove with an olive branch is a globally recognized symbol of peace. In the story of Noah, it also signifies new life after destruction.

Note: This logo is not meant to diminish the unique value of desert ecosystems and their creatures, which are also part of God's creation. Furthermore, the desert holds a significant role in the Bible.

Some ideas to prepare your Season of Creation Liturgy 2025:

- Parishes may choose **one Sunday** in the Season of Creation (1st September to 4th October) to celebrate the season using these resources. Or you may choose to include the themes throughout the 4 Sundays.
- Technology can enhance the celebration in terms of visual resources. You might consider using our audio-visual resources available on the Season of Creation Page at <https://www.catholicbishops.ie/laudato-si/>
- Pope Leo's message for this year is available at: <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/07/02/250702e.html>
- Consider how this year's symbol of the Garden of Peace might be incorporated into your liturgy. You might have a central space in front of the altar displaying nature motifs and

elements of a garden. You might use our “**Ribbons for Peace**” resource and add space for ribbons with prayers for peace to be displayed near the altar.

- You can download the Season of Creation Logo and display it around the church:
<https://drive.google.com/file/d/1R3F50xNMoZ8mnTLX2udKJzobMfDqJlXs/view>
- As well as liturgy, our individual actions during the Season of Creation are important. Celebrating creation, taking part in clean-ups, planting trees, and reducing our carbon footprint are some of the immediate actions we can take. Maybe mark this Season outdoors after mass with a “Ribbons for Peace” or tree planting service?
- We ask that the Season is referred to in some way in each Sunday liturgy, for example in the prayers of the faithful, throughout this time.

Suggestions for Music

HARVEST AND NATURE HYMNS:

- For the fruits of all creation: <https://www.youtube.com/watch?v=IBXHDbesb7k>
- Raise An Alleluia:
https://www.youtube.com/watch?v=21dAnwaOm_g&list=RD21dAnwaOm_g&start_radio=1
- Canticle of the Turning: <https://www.youtube.com/watch?v=N9vp6qBw8F4>
- We see the fruitful harvest: <https://www.youtube.com/watch?v=PMpM65Ez2hc>
- The Sower's Song (A. Peterson): <https://www.youtube.com/watch?v=IliKIR6mQOE>
- A Harvest of thanksgiving: <https://www.youtube.com/watch?v=8JB7R2RokaY>
- A Prayer for the Earth: [A Prayer for the Earth - YouTube](https://www.youtube.com/watch?v=IliKIR6mQOE)
- Look at the World (John Rutter) <https://www.youtube.com/watch?v=kxr8QBPq1z0>
- God Has Given us the Earth (Grow in Love hymn) <https://vimeo.com/280567593>
- For the Beauty of the Earth (J. Rutter):
<https://www.youtube.com/watch?v=xIBkpAm3fhw>
- Shout to the Lord: https://www.youtube.com/watch?v=gn5CMSSAx_c
- This is Holy Ground (E. Dummer): <https://www.youtube.com/watch?v=2fJj21optLM>
- "Holy Ground" (Beatty & Davis, Connection Choir, cover version):
<https://www.youtube.com/watch?v=1h9NX9TLmvk>
- Days of Elijah: <https://www.youtube.com/watch?v=ca9LnzJnpjQ>

RESPONSORIAL PSALM:

- Psalm 96 - Praise: <https://www.youtube.com/watch?v=mudGglaGnqs>
- Psalm 96 – Sing to the Lord: <https://www.youtube.com/watch?v=yUkcPxUuC9I>
- St Francis' Canticle: (could be used as a Psalm):
<https://www.youtube.com/watch?v=CfJ6WJPUff8>
- We are Called (Haas): https://www.youtube.com/watch?v=igomtlc1_yc
- He Sits Enthroned (Psalm 99) - Sons of Korah:
<https://www.youtube.com/watch?v=WcqI2Layo1M>

- Psalm 38: All the Ends of the Earth:
<https://www.youtube.com/watch?v=Q4toQu67ohk&list=RD6FDyNx1ceDc&index=2>
- Here I am, Lord:
https://www.youtube.com/watch?v=EcXOkht8w7c&list=RD6FDyNx1ceDc&start_radio=1
- How lovely on the mountains (Our God Reigns):
https://www.youtube.com/watch?v=n82_H4yabC4

MEDITATIVE:

- Bountiful harvest: <https://www.youtube.com/watch?v=6GB3mcMhY5k>
- Oscail Mo Chroí (Deirdre Ní Chinneide):
<https://www.youtube.com/watch?v=kW7niPuhxpY>

FOR CHILDREN:

- The fruits of the Spirit: <https://www.youtube.com/watch?v=qG9SbXG9BaY>
 - (or video with actions for children -It can be played at 0.75x speed if it feels too fast-: <https://www.youtube.com/watch?v=vzoWorLiwPI>)
- All Things Bright and Beautiful: https://www.youtube.com/watch?v=FT_oDqOEGpc
 - (or video with actions for children:
https://www.youtube.com/watch?v=ouab_QtNreU)
- Harvest Samba:
https://www.youtube.com/watch?v=NTdIrlTXks&list=PLsSRp90_FcbEkRs3p2eP7AzDvbAvSOpvU
- I've got Peace like a River:
https://www.youtube.com/watch?v=d6085sLXCMs&list=RDd6085sLXCMs&start_radio=1
- It's Harvest Time: <https://www.youtube.com/watch?v=4-3JPZcljVE>

MASS FOR THE SEASON OF CREATION 2025

Preparation: Sacred Space & Entrance Procession suggestions:

- The theme of “Peace with Creation” should be emphasised in the sacred space, alongside the Garden of Peace symbol or a banner for the Season of Creation. Ribbons for Peace can go here too.
- Statue of St. Francis (patron of ecology) or a picture of Irish saints such as St. Brigid, St. Kevin; use the Celtic Cross making links with our Celtic Spirituality.
- Using the Ribbons for Peace resource, you can have the ribbons available for people to write their prayers on, and then bring them up at offertory, and after Mass you can process outdoors if hanging on a tree and use the prayer resource outside. If weather dictates, you can display these ribbons for peace inside, near the altar or sacred space.
- Tree saplings could be available for planting after the mass / pot plants. See separate Tree Planting resource <https://www.trocaire.org/documents/tree-planting-resource-for-the-season-of-creation/>



Introduction (Priest, Leader of Care for Creation Group or Reader)

Presider: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Response: And with Your Spirit and all of Creation.

We hold our Mass today as part of the Season of Creation, a season of prayer and action for our common home that takes place every year from September 1 to October 4. The theme for the Season of Creation this year is “Peace with Creation”, and the symbol is “The garden of Peace”, inspired by Isaiah 32:18: “My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest”.

Throughout history, many human activities have contributed to the destruction of Creation. Yet today, more than ever, some human activities take the form of a war against Creation. Some hold greater responsibility for this crisis—elite consumption, exploitative business models, and economic theories prioritizing profit over sustainability. Pollution, health crises, deforestation, and mining in conflict zones worsen the situation.

Yet there is hope for a peaceful Earth. Isaiah 32:14-18 envisions a peaceful Creation where God’s people live only when justice is achieved. The Lord’s justice will dwell in the desert, God’s righteousness lives in the fertile field (Isaiah 32:16). As Pope Leo said in his message for the Season of Creation, “Now is the time to follow words with deeds. ‘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' (LS 217). By working with love and perseverance, we can sow many seeds of justice and thus contribute to the growth of peace and the renewal of hope."

Penitential Rite

O Gracious God, Creator Spirit, Source of life, you have given order, light and life to the world around us, and you have expressed delight in your creation. You commanded us to till and care for the garden of life. And yet, we have trampled on the beauty of your creation and neglected to keep your Word. As we begin Mass today, we seek God's mercy and forgiveness for the times that we have offended against the integrity of God's creation.

And so, O God of Creation:

1. You have created land and trees, animals and all living creatures on the earth. We are destroying the forests through poisons and logging, the voices of the birds, insects and forest dwellers are silenced, Lord have mercy
2. You created a world that produces enough food for all humanity, and yet millions of people go hungry while food wastage is a huge problem in our society, Christ have mercy
3. You created Mother Earth, our common home, who sustains us. Human activities are causing the destruction of her delicate ecosystems as we contaminate the atmosphere with harmful emissions, Lord have mercy

May Almighty God have mercy on us, forgive us our ecological sins, and inspire us to care for our common home, Amen.

Introduction to the Gloria

As we say/sing the Gloria, let us remind ourselves that we are praising and celebrating God as the author of our universe.

Homily Notes for each Sunday of the Season of Creation 2025
(These notes can be adapted as appropriate for your setting)

Twenty-Third Sunday in Ordinary Time Year C – Season of Creation 1
September 7th – Luke 14:25-33

By Sr Ann Concannon Saint Louis Sister

Today is the first Sunday of Creation Time, the month the church sets aside to remind us of the great gift of Creation and of our responsibility towards it. It can be easy to take Creation/Nature for granted: it's just there and has always been there and is all around us. But when we think about it we realize that everything we need for life comes from 'Nature': energy from the sun, food from the earth, etc.

Not only that! The late Pope Francis wrote a wonderful letter, called *Laudato Si'/Praised Be*, to the whole church, indeed the whole world, ten years ago. The big message he wanted to get across was that not only are we dependent on 'Nature' for life but that we and all other creatures are **interdependent**. It's a relationship. We are all created by God who created the world and everything in it out of love; who saw all that was created and called it 'Good!'

So, just as we depend on other creatures for life, so too does the rest of creation depend on us humans. In fact, the theme for this year's Season of Creation is *Peace with Creation*. However, Pope Francis points out to us in his letter that we are not doing a good job of it. 'Human-induced climate change' is the phrase being used.

What does today's Gospel say to this? It speaks of the person who wants to build a house without first making sure s/he has enough resources to finish it. I'm afraid we are a bit like that. We want a good, healthy and peaceful future for ourselves and our children, but we are destroying the only home we all share – *Our Common Home* - by the wasteful way we are living today.

Think about it. Think about the daily choices we make. Do we drive when, in fact, we could walk or take the bus? When we are shopping, do we buy the food grown locally when it is available or do we reach for the out-of-season food from hundreds of miles away? Have we grown tired of the motto, *Reduce, reuse, recycle*, or do we still practice it? The earlier part of the Gospel challenges us here: it speaks of the 'cross'; there is always some cost to really following Jesus, and being mindful in how we are living in relation to the whole of creation is

one way of practically living out our relationship with the God who does not forget even the *two sparrows sold for a penny*.

This Season of Creation is a relatively new thing in the Catholic church. (The other Christian churches were far ahead of us in this.) This only shows that the church, too, must learn, as we all must, to change our ways. The first reading today tells us this when it says, *'Who has learned your counsel unless you have given wisdom and sent your holy spirit from on high? And thus the paths of those on earth were set right, and people were taught what pleases you and were saved by wisdom.'*" We now know, in ways we did not know earlier, that caring for Creation, living in peace with Creation, greatly pleases God who made it all out of love.

Feast of the Exaltation of the Cross – Season of Creation Sunday 2

September 14th – John 3:13-17

**By Anne Marie Duffy – Down & Connor Laudato Si' Group & Ephphatha Laudato Si'
(A faith-based group in Down and Connor)**

Committing to the ideals of Season of Creation

Making a commitment

Making a commitment is never an easy decision – we often agonise over it; lose sleep over it and revisit it many times – often questioning our original rationale. Just think about the commitment of taking on a mortgage; the commitment exchanged in marriage vows; the commitment to look after a child or parent with medical needs; the commitment to undertake a programme of study.

Often we have only a slight idea of what the commitment entails. It is only when we start to adjust to the 'new reality' - to the new demands placed upon us for example - meeting monthly mortgage payments; learning the art of compromise; prioritising the needs of another; long hours of study – that we truly understand the work required.

Commitment means recognising and accommodating new demands as they arise; it means continued effort often when the outcome or return appears minimal; it means discipline and requires effort and resilience.

Season of Creation 'Peace with Creation' and threats posed

The Season of Creation – a dedicated period of time stretching from the first of September through to the fourth of October – calls upon us as a faith community to reflect on our commitment to the earth and to the peoples with whom we share this earth. Each year the Christian family unites for this worldwide celebration of prayer and action to protect our common home. This year the theme for the season is 'Peace with Creation'. How are we adjusting our behaviours to the challenges posed by the threats to our common home. Threats as identified in the encyclical Laudato Si', On Care for Our Common Home - written by the late Pope Francis (2015) and still as relevant today 10 years on - pollution and climate change; issues around quality and access to safe drinkable water; loss of biodiversity; decline in the quality of human life including the breakdown of society and global inequality (LS, 20 – 52). All these threats pose a challenge to peace.

Relevance of Liturgy to Commitment

The readings/liturgy today provide/s some guidance and direction on how we as people of faith should exercise our commitments.

The psalm reminds us that we must not forget God in whom we trust – He will give us the grace to continue even though at times we may falter. We are reminded of teaching future generations of God's grace so that they might learn from the past, remaining faithful and working towards 'Peace with Creation'.

Both the psalm and response encourages us to share the story of Jesus and his love with our children so that they too may have hope in this ever changing world – "Do not forget the works of the Lord".

Philippians 2 calls us to look beyond our own interest to the interests of others - "Do nothing out of contentiousness or out of vain glory".

The gospel of John contains in one sentence the following hope; "For God so loved the world that he gave his only – begotten Son, that those who believe in Him may not perish, but may have life everlasting" (John 3:16). In believing in God we must commit to the teachings around love of neighbour – both local and global – those with whom we share this planet 'Our Common Home' ensuring an appreciation and understanding of what 'Peace with Creation' might look like.

Committing to change

In his encyclical the late Pope Francis highlighted the great need for a sense of social responsibility on the part of consumers referring to the fact that 'Purchasing is always a moral – and not simply economic act' (LS, 206). We are called to examine our lifestyle in light of the challenges of environmental degradation and the effect that this is having upon the lives of peoples in the Global South. 'If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society' (LS 208). The question remains – am I as a member of this faith community willing to commit to changing my lifestyle so that others and the earth may benefit?

We need to change the way we think and the way we act. John urges us to align our faith and action with the Gospel teachings, calling for transformation.

.....'O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, That we may sow beauty, not pollution and destruction'.....

(excerpt taken from 'A prayer for our earth' (Laudato Si' 246).

Twenty Fifth Sunday in Ordinary Time Year C – Season of Creation 3

September 21st – Luke 16:1-13

By Róisín Alexander-Pye (Laudato Si' Officer, Trócaire and Laudato Si Movement)

In our gospel today we have a manager who has squandered the master's property. He is given a chance to take action, and he tries to address this in the way he collects debts and manages the property from then on. It's not perfect, but he recognizes his faults and seeks to redress this. There are many parallels with our inheritance of the earth, and how we have not been good stewards. The science is clear; our world is warming due to human activity giving rise to drought, famine, devastating wildfires, extreme weather events, sea level rise and the displacement of millions of people.

This challenging gospel comes within the context of the Season of Creation, when Christians unite around the world to pray for our common home, the planet that Creator God has gifted us with. The theme this year for the Season of Creation is "Peace with Creation" using Isaiah 32:14-18. The symbol depicts a "garden of peace" in which a spirit of justice will create safe resting places and people can dwell in peace. This gives us a vision of justice and peace that opens the possibility of flourishing, a way of life that God desires for all creatures, human and of the natural world.

The manager in our gospel didn't run and bury his head in the sand in the face of the problem. He responded and gave his best effort to look after the resources. In *Laudato Si'*, Pope Francis' encyclical, he invites us to respond in hope and action. Pope Francis was quite clear in *Laudato Si'* that the cry of the poor and the cry of the earth are bound together and must both be addressed; the environment is not a cause on its own, and needs to be addressed within a whole integrated framework, which we call "integral ecology" where social, political, economic systems all work towards a restoration (and deep peace) of all things in creation. Truly, there is much work to be done!

How do we help each other flourish, create conditions for peace and justice? It can be as simple as making time to listen to those in our family, to neighbours and community. It can be an offering of our gifts and talents in service of others, to build each other up and create space for peace. In listening to the signs of the times, are there ways we can change our lifestyle to a slower gear, to notice the beauty around us, to hand the next generation a local space in a slightly better shape, less polluted and more cared for?

As we respond to the challenges facing us, we help build up communities of care, spaces of peace and rest where all creatures thrive. Think of the way that attention to creating good nesting habitats has helped the corncrake return and breed on Tory Island for example, and of the many instances of parishes encouraging biodiversity by not mowing in May or indeed all summer, to allow the insect population to find homes, breed and flourish. Each small action contributes to a restoration of justice and building up an interconnected web of living things contributing to a healthier planet, a healthier world for all.

“Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.” (LS, 92)

Twenty Sixth Sunday in Ordinary Time Year C - Season of Creation 4

September 28th 2025 – Luke 16

By Jane Mellett, Trócaire Church Manager

In Luke's Gospel there is a particular emphasis on really *seeing* the poor and those who are oppressed. In the parable we hear today, the rich man does not *see* Lazarus at all. Even in the afterlife, he is still blinded and unwilling to change as he wants Lazarus sent, ordered, to go to his brothers to warn them of the fate that awaits them. Their vision has been blinded by wealth; they do not see the reality of the poor who are at their gates. The parable is a reminder that an 'economics according to God' involves striving for a world where the poor man Lazarus can sit down at the same table as the rich man; where we listen to the cry of the poor, where resources are shared. Today, listening and responding to this cry involves hearing, *seeing* and responding to the cry of the earth, for as we read in Laudato Si', 'everything is interconnected'.

In July, Pope Leo XIV celebrated the first Mass for the Care of Creation at the 'Laudato Si' Village' in Castel Gandolfo. He urged Christians to embrace our mission to bring peace and reconciliation to our world and all of creation. Reiterating the messages of Laudato Si', he noted how the ecological crisis cannot be separated from the social crises of our world. As the mass for creation began, Pope Leo noted the beautiful surroundings in a "kind of 'natural' cathedral". He lamented the many disasters around our world which are affecting the most vulnerable and which are caused by human activity, excess and a way of life which must change. He said, "We must also pray for the conversion of many people, both inside and outside the Church, who still do not recognize the urgency of caring for our common home." Pope Leo has stated that this mission to care for creation was "entrusted to us by the Lord, so that we might bring peace and reconciliation to our troubled world... Our work is His Work."

The Jubilee Year of Hope is another call to restoration and renewal. This restoration is three-fold and involves restoring our relationship with God, with our neighbour Lazarus and with the Earth itself. Pope Leo continued this plea in his message for the Season of Creation noting, "Environmental justice – implicitly proclaimed by the prophets – can no longer be regarded as an abstract concept or a distant goal. It is an urgent need that involves much more than simply protecting the environment. For it is a matter of justice – social, economic and human." Like the rich man in the parable today, who should have brought his relationship with Lazarus to a place of healing, peace and reconciliation, the ecological crises demand more of all of us; we are called to remember the first commandment, "to till and to keep the garden of the Lord" (Gen 2:15).

While these crises leave us feeling overwhelmed, this Season of Creation calls us to 'Peace with Creation'. It is an opportunity to rekindle our sense of awe and wonder for the natural world, to protect this Cathedral of Nature which has been entrusted to us. To really

see that, “Soil, mountains, water, everything is, as it were, a caress of God” (LS, 84). As we rekindle our contemplative gaze on creation, we should never underestimate the power of small actions. They create a ripple affect across our communities and across the world. They are, as St. Therese of Lisieux says, “the little ways of love”. (LS, 232). Everything we do matters. Lifestyle changes lead to cultural change and cultural change leads to policy change (Laudate Deum, 70). There are so many things we can do, in our own lifestyles, as parish communities, but also in encouraging our governments to make the urgent changes necessary to safeguard our world for future generations. We are at a crossroads as a global community where we have the solutions to move forward into a more sustainable future for all, everyone’s gifts and talents are needed to restore our common home.

So, how might I make peace with Creation today? How might I encourage others to do the same. Laudato Si’ offers us much hope and encouragement. Perhaps one step is to read this beautiful letter from Pope Francis and invite two or three others to join you and see what emerges. Where am I being called at this moment in history to act?

May today’s Gospel remind us to really see the realities of this ecological crisis, to really see the most vulnerable people affected by it, all living creatures in our earth community, so that we can work together to bring peace and healing to Creation, for all life on this beautiful planet. “For we know that things can change” (LS, 13).

Short silence after the homily

Introduction to the Creed

As we stand to recite the Creed, notice that we are speaking to God who is the 'Creator of heaven and earth'.

Suggestions for Prayers of the Faithful

God of muted rainbows and billowing clouds, spiderweb silk and droplets of dew, may we be inspired by your softness, your compassion and forgiveness. When faced with harsh words, or conflict, may we seek a way through that recognizes the dignity of each person, knowing there is backbone and strength in crafting a common path where all are heard.

God of the granite stone and rough mountain terrain, may we be reminded of your wisdom and unending presence, as we meet challenges in caring for our earth and all that is in it. May we remember that we're not looking for a quick fix, but the steady slow work of peace-making that builds one step at a time, resolute in the face of hurdles, believing and building a more sustainable future for all.

As the risen Lord revealed himself to the disciples announcing peace, bringing a blessing of peace where he went, may we bring peace with us as we move in this world. May we find peaceful ways of interacting with creation, tending and cultivating, so that all in creation can flourish.

God of the nursing mother and the toddler who wants to run, may you bless mothers and children who are under threat, in conflict situations. Allow our hearts to break in compassion like yours did when you lost your friend Lazarus. May we be inspired to act for change, to call for peace. Move us to respond in ways that challenge the status-quo, that inspire leaders to work for long-term peaceful solutions.

When we are overwhelmed and anxious, remind us of the presence of the Spirit in a quiet breeze, and the way you went into quiet spaces to pray. Nature has a healing power, where we can find space and be restored. In this Season of Creation, may we be restored as we contemplate in the beauty of our natural spaces. May we share this restoration with other species as we are invited to tend and rebuild as we go.

Offertory Procession

- The “Ribbons for Peace” could be brought to the altar.
- Indicate that we have bread and wine to offer only because of the work of our endangered pollinators; bread and wine are gifts from the Earth, gifts from God.
- If you are celebrating a Harvest Mass within the Season of Creation, people could bring up to the altar harvest grown locally, (having been asked to do so the previous two Sundays at mass), to be distributed to a local charity or foodbank afterwards.

Our Father

As we pray this prayer over the coming weeks, let us ask forgiveness for our sins against Creation and the poor. Let us be reminded of our deep interconnectedness with all that exists and that at the centre of the Lord’s prayer we say: **thy will be done on earth** as it is in heaven.

Before Communion

The celebrant could read aloud the prayer usually said quietly by the priest:
‘Lord Jesus Christ, may our receiving of you ... be for us protection in mind and body, and a healing remedy’.

Post-communion Reflections Please see Appendix for further examples.

From Pope Leo’s message for Season of Creation 2025

Environmental justice – implicitly proclaimed by the prophets – can no longer be regarded as an abstract concept or a distant goal. It is an urgent need that involves much more than simply protecting the environment. For it is a matter of justice – social, economic and human. For believers it is also a duty born of faith, since the universe reflects the face of Jesus Christ, in whom all things were created and redeemed. In a world where the most vulnerable of our brothers and sisters are the first to suffer the devastating effects of climate change, deforestation and pollution, care for creation becomes an expression of our faith and humanity.

Now is the time to follow words with deeds. “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). By working with love and perseverance, we can sow many seeds of justice and thus contribute to the growth of peace and the renewal of hope. It may well take years for this plant to bear its first fruits, years that, for their part, involve an entire ecosystem made up of continuity, fidelity, cooperation and love, especially if that love mirrors the Lord’s own self-sacrificing Love.

Prayer for the Season of Creation 2025

Prince of Peace,
through your wounds, teach us to stand in solidarity
with the woundedness of others,
of creation, and of the world.
Through your resurrection,

make us people of hope—
with a vision of swords turned into ploughshares
and tears transformed into joy.

May we come together as one family,
to labour for your peace—
a shalom where all your people
may dwell in safety,
and rest in quiet places.
Amen.

From Pope Francis, Laudato Si', 236

The Eucharist joins heaven and earth; it embraces and penetrates all creation. 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 divinisation, towards the holy wedding feast, towards unification with the Creator himself". 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.

From Pope Francis, Laudato Si', 237

On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the "first day" of the new creation, whose first fruits are the Lord's risen humanity. It also proclaims "man's eternal rest in God". In this way, Christian spirituality incorporates the value of relaxation and festivity. Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so, the day of rest, centred on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor.

Final Blessing

- Indicate theme of next Sunday's Mass
- We are encouraging parishes to return 30% of church grounds to nature as part of the Irish Bishops Return to Nature initiative – can your parish consider making a start on this during the year? Maybe the Season of Creation is the perfect time to look for a group to get started. A step-by-step guide is now available here:
<https://www.catholicbishops.ie/laudato-si/returning-to-nature/>
- The Final Blessing to include all aspects of creation, including what is around the Altar and outside the Church.

Presider: The Lord be with you,

Response: And with Your Spirit and with all of Creation.

The Mass is ended. Go in Peace to listen to the voice of creation and care more deeply for our common home.

As Congregation Exits

- Small gift of seeds, bulbs, prayer card, booklet, photo, given out by children involved in sacramental programs or attending Mass with family
- Invite the congregation to join you for the “Ribbons for Peace” moment outside in the church grounds or inside near a Season of Creation display – congregation can write their prayers for peace on ribbons which are then hung, see the Ribbons for Peace resource.
- Planting of a native Irish Tree on church grounds to mark the Season of Creation 2025. Involve local groups and local media.

APPENDIX – MORE POST COMMUNION REFLECTIONS

From Pope Francis, *Laudato Si'*, 236:

'The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God.

The Eucharist and Creation – Pope Francis, *Laudato Si'* 236

'The Eucharist is an act of cosmic love: yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world. The Eucharist joins heaven and earth: it embraces and penetrates all creation. 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 divinisation, towards unification with the Creator himself.'

A Prayer for our Earth (Pope Francis, *Laudato Si'*, 246)

All powerful God,
you are present in the universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with your peace, that we may live
as brothers and sisters, harming no one.
O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty,
not pollution and destruction.
Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle,
for justice, love and peace.

A Christian prayer in union with creation (from Laudato Si', 246)

Father, we praise you with all your creatures.

They came forth from your all-powerful hand;
they are yours, filled with your presence and your tender love.
Praise be to you!
Son of God, Jesus,
through you all things were made.
You were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon this world with human eyes.
Today you are alive in every creature
in your risen glory.
Praise be to you!

Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.
Praise be to you!

Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.
Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.
God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

The Dance of Creation: Brian Grogan SJ, *Creation Walk 90-91*

We may imagine heaven, not as an endless choir practice on a wet Sunday afternoon, but as the unrestricted and all-inclusive joy of dancing in a transfigured universe. Even an initial awareness of the infinite imagination and power of God who plays in creation shows that ours is already a dancing universe.

We are part of the unfathomable weave of the universe, immersed in its deep mystery. Its dance has already begun: it has always been in process. Each of us has a role in it. Jesus and his Father are working (John 4:34) for the good of all creation and we can tune in to their signals and do likewise. Thomas Merton says that every moment and every event in every person's life, plants seeds of spiritual vitality in their hearts. This is the divine at work on Earth: this is grace, and grace is everywhere. All is sacred, and so are we. We must not desecrate our Common Home. We belong to the great Creation Story, to a whole that is infinitely greater than ourselves. We are called even now to share with all of creation 'in the freedom of the children of God' (Romans 8:21). So, let's put on our dancing shoes and learn the steps of the cosmic dance!

A prayer for the Earth (Martyn Goss, Diocese of Exeter)

God our Creator, maker and shaper of all that is, seen and unseen;
You are present in the breadth and depth of the whole of creation,
and in the processes that make life possible.

Yet, we are distracted by the gods of the marketplace.

Our lives have become fractured and fragmented.

In our brokenness we disturb
the Earth's capacity to hold us,

Call us back from the brink.

Help us to choose love and not fear,
to change ourselves and not the planet,
to act justly for the sake of the vulnerable,
and to make a difference today for the life tomorrow.

We make this our prayer in your name, Father, Son and Holy Spirit,
Amen.

When I am Among the Trees – a poem by Mary Oliver

When I am Among the Trees,
especially the Willows and the Honey Locust,
equally the Beech, the Oaks and the Pines,
they give off such hints of gladness.
I would almost say that they Save me, and daily.

I am so distant from the hope of myself,
in which I have Goodness and Discernment,
and never hurry through the world
but walk Slowly, and Bow often.

Around me the Trees stir in their leaves
and call out, “Stay awhile.”
The Light flows from their branches.

And they call again, “It’s simple,” they say,
“and you too have come into the world to do this, to Go Easy, to be filled
with light, and to shine.”



From: The Church of England Environment Program:

God of Creation and Lord of Life (Margaret Pickford 2018 Women’s World Day of Prayer)

God of creation and Lord of life, you entrusted us to care for our environment, but in many parts of the world we have failed. Help us to realise how fragile and unstable our surroundings are, because we are not looking after creation. We need to be true stewards and to understand how the most insignificant little flowers, and the tiniest insects, each creature and individual people are all part of a wondrous whole. Amen

Tearfund “Hope for Creation” prayer

Lord, make us people who recognise, nurture and act towards a more sustainable world for the benefit of all who draw life from this planet. Raise up campaigners who will speak out for wisdom, restraint and compassion. And teach us to partner you in protecting this precious world and the lives of our most vulnerable global neighbours. Amen

Bless our Lament (John Polhill)

Creator God,
Bless the tear we shed for the resources we have squandered.
Bless the sigh we breathe out for the atmosphere.
Bless the head we hang for the creatures lost and exploited.
Bless the hands we wring for the things we have broken and wasted.
Bless us as we lament.
Cradle us as we regret. Restore us as we start afresh. Amen

Poem of Lament (Excerpt from "Hieroglyphic Stairway" by Drew Dillinger)

"It's 3:23 in the morning
and I'm awake
because my great great grandchildren
won't let me sleep.
my great great grandchildren
ask me in dreams
what did you do while the Planet was plundered?
what did you do when the Earth was unravelling?
surely you did something
when the seasons started failing?
as the mammals, reptiles, birds were all dying?
did you fill the streets with protest
when democracy was stolen?
what did you do
once
you
knew?"

Confession (www.operationnoah.org/day_of_prayer)

When we are unkind to people,
and forget they are God's children,
When we are careless with the beasts,
and forget they are God's creation,
When we ill-treat the land,
and forget the splendour of God,
Forgive us, O God of love,
and reconcile us to yourself,
to one another and to the Creation.
Teach us that the earth and all its fullness is yours,
the world and all who dwell in it.
Remind us that your Son too enjoyed the fruits of the harvest in Galilee and joins
us now as we celebrate your good gifts together.
Call us again to safeguard the gift of life, now and forever. Amen
Forgive us Lord for our thoughtless wasting
For heat blasting in open doorways

for lights burning in empty rooms
for homes basking in T-shirt warmth

forgive our thoughtless wasting.
For leaving windows draughty,
for lagging left undone,
for lofts un-insulated
forgive our thoughtless wasting.
For cars that guzzle petrol
for driving little journeys
for cheaper fares on planes
forgive our thoughtless wasting.
God grant us clear thinking, right action, and a gentle lifestyle.

An Old Irish Blessing

An Old Irish Blessing
May the road rise up to meet you.
May the wind be always at your back.
May the sunshine warm upon your face;
the rains fall soft upon your fields.
And until we meet again,
may God hold you in the
palm of His hand.

“Praying” by Mary Oliver

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch
a few words together and don't try
to make them elaborate, this isn't
a contest but a doorway
into thanks, and a silence in which
another voice may speak.

“The Road Not Taken”, by Robert Frost

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,

And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less travelled by,
And that has made all the difference.