

# Season of Creation 2022



## Listen to the Voice of Creation

### **Resources for Sunday Masses**

Produced by Laudato Si' Animators  
and Eco Groups - Scotland

Please feel free to adapt for your own use.

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## Introduction

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For the Season of Creation 2022 we have focussed on offering a Penitential Rite and Prayers of the Faithful for each Sunday based on the *Message of Pope Francis for the World Day of Prayer for the Care of Creation*.

Information on this year's Theme and Logo is taken from the Season of Creation website and there are additional resources available there. [Season of Creation Resources](#)

### Additional Resources

**The Laudato Si Movement** - [What is the Season of Creation?](#)

**Laudato Si' Working Group of the Council for Catechetics of the Irish Bishop's Conference**

- ◇ [Sunday Liturgy Notes for Season of Creation 2022](#) - includes homily notes for each Sunday, prayers of the faithful, music suggestions, reflections and mass parts which highlight the call to *Listen to the Voice of Creation*.
- ◇ [A Weekday Prayer Service for the Season of Creation 2022](#) – This ecumenical resource could be used to celebrate the *World Day of Prayer for Creation* on 1 September in an ecumenical setting, or as a resource that could be used for the celebration of the Eucharist in parishes.
- ◇ [Season of Creation Brochure 2022](#) – A colourful resource with many practical tips and reflections on how to “Listen to the Voice of Creation”. From the JPIC committee in the Diocese of Kerry and the Laudato Si' Working Group.
- ◇ [Tree Planting Resource](#) – Engage your parish or diocese in Tree Planting initiatives this year. Thanks to ‘Easy Treesie’ we have all the tips you need and prayers for a tree planting service.
- ◇ [Creation Walk Stations 1-25](#) – adapted from the booklet by Fr. Brian Grogan SJ, *Creation Walk: The Amazing Story of a Small Blue Planet*. This resource will provide people with an opportunity to experience the wonder and awe of God's creation and to become familiar with the story of our Universe.
- ◇ [Earth Day Prayer Service](#) – This beautiful service was compiled by Balally Parish, Dublin to celebrate Earth Day (April 22nd) but could be adapted and used as part of any Season of Creation event.
- ◇ [Practical Actions 2022](#) Some suggestions for practical actions this Season of Creation.

## **Theme: Listen to Voice of Creation<sup>1</sup>**

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St. Augustine writes, “[Creation] is the divine page that you must listen to; it is the book of the universe that you must observe.” The Psalmist (19: 1-4) acknowledges that hearing the voice of creation requires a kind of listening that is increasingly rare. The Psalmist declares that creation proclaims God’s handiwork and also knows that the book of Scripture perfectly revives the soul, makes the simple wise, rejoices the heart, and enlightens the eyes (Ps 19:7-8).

The book of creation and the book of Scripture are meant to be read side by side. Contemplation opens us to many modes of listening to the book of creation. The harmonious balance of biodiversity and the suffering cries of creation are both echoes of the Divine because all creatures have the same origin and ending in God. Listening to the voices of our co-creatures is like perceiving truth, goodness or beauty and helps us become aware of the Trinity, in which creation lives, moves and has its being.

During the Season of Creation, our prayer and action can help us listen for the voices of those who are silenced. We lament the individuals, communities, species, and ecosystems who are lost, and those whose livelihoods are threatened by habitat loss and climate change.

In prayer we centre the cry of the Earth and the cry of the poor. Communities of worship can amplify the voices of young people, Indigenous people, women and affected communities who are not heard in society. Through liturgies, public prayers, symbolic acts and advocacy, we can remember those who are displaced or have disappeared from public spaces and political processes.

By listening to the voice of all creation, humans join in our vocation to care for our common home (oikos).



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<sup>1</sup> From resources provided by the [Laudato Si' Working Group of the Council for Catechetics of the Irish Bishop's Conference](#)



Today, the prevalence of unnatural fires are a sign of the devastating effects that climate change has on the most vulnerable of our planet. Human greed, desertification and land misuse lead to the disintegration of ecosystems, the destruction of habitats, and the loss of livelihoods and species at an alarming rate.

Creation cries out as forests crackle, animals flee, and people are forced to migrate due to the fires of injustice that we have caused.

On the contrary, the fire that called to Moses as he tended the flock on Mt. Horeb did not consume or destroy the bush. This was a flame of the Spirit that revealed God's life sustaining presence. This holy fire affirmed that God heard the cries of all who suffered and promised to be with us as we followed faithfully to deliverance from injustice.

During the Season of Creation, this symbol calls us to listen to the voice of creation, and faithfully respond through worship, repentance and action. Moses was told to remove his sandals, for he was standing on holy ground in God's presence. May this symbol move us to remove the "sandals" of our unsustainable lifestyles that disconnect us from creation and our Creator, contemplate our connection to the holy ground where we live, and listen for the voice of creation.

You might think of creative ways to use this symbol of fire during your liturgies and worship.

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<sup>2</sup> From the [Season of Creation Celebration Guide](#).

## Message of Pope Francis for the World Day of Prayer for the Care of Creation<sup>3</sup>

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Dear brothers and sisters!

“Listen to the voice of creation” is the theme and invitation of this year’s Season of Creation. The ecumenical phase begins on 1 September with the World Day of Prayer for the Care of Creation, and concludes on 4 October with the feast of Saint Francis. It is a special time for all Christians to pray and work together to care for our common home. Originally inspired by the Ecumenical Patriarchate of Constantinople, this Season is an opportunity to cultivate our “ecological conversion”, a conversion encouraged by [Saint John Paul II](#) as a response to the “ecological catastrophe” predicted by [Saint Paul VI](#) back in 1970.<sup>4</sup>

If we learn how to listen, we can hear in the voice of creation a kind of dissonance. On the one hand, we can hear a sweet song in praise of our beloved Creator; on the other, an anguished plea, lamenting our mistreatment of this our common home.

The sweet song of creation invites us to practise an “ecological spirituality” ( [Laudato Si'](#), 216), attentive to God’s presence in the natural world. It is a summons to base our spirituality on the “loving awareness that we are not disconnected from the rest of

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<sup>3</sup> <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2022/07/21/220721c.html>

<sup>4</sup> [Address to F.A.O.](#), 16 November 1970.

creatures, but joined in a splendid universal communion” ( [ibid.](#), 220). For the followers of Christ in particular, this luminous experience reinforces our awareness that “all things came into being through him, and without him not one thing came into being” ( Jn 1:3). In this Season of Creation, we pray once more in the great cathedral of creation, and revel in the “grandiose cosmic choir”<sup>5</sup> made up of countless creatures, all singing the praises of God. Let us join Saint Francis of Assisi in singing: “Praise be to you, my Lord, for all your creatures” (cf. Canticum of Brother Sun). Let us join the psalmist in singing, “Let everything that breathes praise the Lord!” ( Ps 150:6).

Tragically, that sweet song is accompanied by a cry of anguish. Or even better: a chorus of cries of anguish. In the first place, it is our sister, mother earth, who cries out. Prey to our consumerist excesses, she weeps and implores us to put an end to our abuses and to her destruction. Then too, there are all those different creatures who cry out. At the mercy of a “tyrannical anthropocentrism” ([Laudato Si'](#), 68), completely at odds with Christ’s centrality in the work of creation, countless species are dying out and their hymns of praise silenced. There are also the poorest among us who are crying out. Exposed to the climate crisis, the poor feel even more gravely the impact of the drought, flooding, hurricanes and heat waves that are becoming ever more intense and frequent. Likewise, our brothers and sisters of the native peoples are crying out. As a result of predatory economic interests, their ancestral lands are being invaded and devastated on all sides, “provoking a cry that rises up to heaven” ([Querida Amazonia](#), 9). Finally, there is the plea of our children. Feeling menaced by shortsighted and selfish actions, today’s young people are crying out, anxiously asking us adults to do everything possible to prevent, or at least limit, the collapse of our planet’s ecosystems.

Listening to these anguished cries, we must repent and modify our lifestyles and destructive systems. From its very first pages, the Gospel calls us to “repent, because the kingdom of heaven has come near” (Mt 3:2); it summons us to a new relationship with God, and also entails a different relationship with others and with creation. The present state of decay of our common home merits the same attention as other global challenges such as grave health crises and wars. “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).

As persons of faith, we feel ourselves even more responsible for acting each day in accordance with the summons to conversion. Nor is that summons simply individual:

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<sup>5</sup> St John Paul II, [General Audience](#), 10 July 2002.

“the ecological conversion needed to bring about lasting change is also a community conversion” ([ibid.](#), 219). In this regard, commitment and action, in a spirit of maximum cooperation, is likewise demanded of the community of nations, especially in the meetings of the United Nations devoted to the environmental question.

The COP27 conference on climate change, to be held in Egypt in November 2022 represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement. For this reason too, I recently authorized the Holy See, in the name of and on behalf of the Vatican City State, to accede to the UN Framework Convention on Climate Change and the Paris Agreement, in the hope that the humanity of the 21st century “will be remembered for having generously shouldered its grave responsibilities” ([ibid.](#), 65). The effort to achieve the Paris goal of limiting temperature increase to 1.5°C is quite demanding; it calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions.

This means “converting” models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future, a development grounded in responsibility, prudence/precaution, solidarity, concern for the poor and for future generations. Underlying all this, there is need for a covenant between human beings and the environment, which, for us believers, is a mirror reflecting “the creative love of God, from whom we come and towards whom we are journeying”.<sup>6</sup> The transition brought about by this conversion cannot neglect the demands of justice, especially for those workers who are most affected by the impact of climate change.

For its part, the COP15 summit on biodiversity, to be held in Canada in December, will offer to the goodwill of governments a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species. According to the ancient wisdom of the Jubilee, we need to “remember, return, rest and restore”.<sup>7</sup> In order to halt the further collapse of biodiversity, our God-given “network of life”, let us pray and urge nations to reach agreement on four key principles: 1. to construct a clear ethical basis for the changes needed to save biodiversity; 2. to combat the loss of biodiversity, to support conservation and cooperation, and to satisfy people’s needs in a

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<sup>6</sup> [Address to the Meeting “Faith and Science towards COP26”](#), 4 October 2021.

<sup>7</sup> [Message for the World Day of Prayer for the Care of Creation](#), 1 September 2020.

sustainable way; 3. to promote global solidarity in light of the fact that biodiversity is a global common good demanding a shared commitment; and 4. to give priority to people in situations of vulnerability, including those most affected by the loss of biodiversity, such as indigenous peoples, the elderly and the young.

Let me repeat: “In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people”.<sup>8</sup>

How can we fail to acknowledge the existence of an “ecological debt” ([Laudato Si'](#), 51) incurred by the economically richer countries, who have polluted most in the last two centuries; this demands that they take more ambitious steps at COP27 and at COP15. In addition to determined action within their borders, this means keeping their promises of financial and technical support for the economically poorer nations, which are already experiencing most of the burden of the climate crisis. It would also be fitting to give urgent consideration to further financial support for the conservation of biodiversity. Even the economically less wealthy countries have significant albeit “diversified” responsibilities (cf. [ibid.](#), 52) in this regard; delay on the part of others can never justify our own failure to act. It is necessary for all of us to act decisively. For we are reaching “a breaking point” (cf. [ibid.](#), 61).

During this Season of Creation, let us pray that COP27 and COP15 can serve to unite the human family (cf. [ibid.](#), 13) in effectively confronting the double crisis of climate change and the reduction of biodiversity. Mindful of the exhortation of Saint Paul to rejoice with those who rejoice and to weep with those who weep (cf. Rom 12:15), let us weep with the anguished plea of creation. Let us hear that plea and respond to it with deeds, so that we and future generations can continue to rejoice in creation’s sweet song of life and hope.

Rome, Saint John Lateran, 16 July 2022, Memorial of Our Lady of Mount Carmel

FRANCIS

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<sup>8</sup> [Video Message to Popular Movements](#), 16 October 2021

**Twenty Third Sunday of the Year  
Ecological Discipleship**

**Season of Creation I**

**Penitential Rite**

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**C:** As we begin the Season of Creation let us acknowledge where we have been guilty, individually and communally, of ‘ecological sin’ and commit ourselves to a season of ‘ecological conversion’.

Creator God,  
out of whose power and love the whole universe came into being,  
we humbly confess that we have not loved  
and cared for our Common Home as you entrusted us to do  
and not created a fair and just world for all who inhabit it.

**C:** Lord Jesus,  
driven by a need to for material wealth  
we have divided our world into rich and poor nations,  
in which the rich over consume whilst the poor lack the basic necessities of life.  
Lord, have mercy.

**All: Lord, have mercy.**

**C:** Christ Jesus,  
within our rich countries we have also divided our societies into rich and poor,  
and abandoned many to the margins of society  
to live in poverty and hopelessness.  
Christ, have mercy.

**All: Christ, have mercy.**

**C:** Lord Jesus,  
we have ruthlessly exploited the great gift of your creation  
destroying ecosystems and the extinction of many of your wonderful creatures  
and our actions have now led us to the brink of a climate catastrophe.  
Lord, have mercy.

**All: Lord, have mercy.**

## Prayer of the Faithful

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- R:** For the Church:  
that we may learn how to truly listen to the voice of creation,  
hearing the ‘sweet song in praise of our beloved Creator’  
and also the ‘anguished plea,  
lamenting our mistreatment of this our common home’.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For a renewed spirituality amongst the disciples of Jesus:  
that we may respond positively to the summons to understand and practice an  
‘ecological spirituality’;  
a spirituality based on the ‘loving awareness that we are not disconnected from  
the rest of creatures, but joined in a splendid universal communion’.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For the gift of conversion:  
that the Spirit will lead us to a true ‘ecological conversion’  
so that through our lifestyle we will be agents of sustainable radical change  
and be witnesses of prophetic hope.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For those in positions of power:  
that they may seek ways of ‘converting current models of consumption and  
production, as well as lifestyles, in a way more respectful of creation  
and the integral human development of all peoples, present and future,  
a development grounded in responsibility, solidarity, concern for the poor and for  
future generations’.  
(pause a few seconds for silent prayer)  
Lord, hear us.

**Penitential Rite**

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**C:** Creator God, your Spirit breathed the whole of creation into being and the whole of creation is ‘a continuing revelation of the divine’ but we have failed to see and respect the integrity of creation.

**C:** Lord Jesus,  
for our failure to recognise that Mother Earth  
was created as a common home for the benefit of all who inhabit it  
and that we in the rich countries have exploited it to satisfy our ‘consumerist  
excesses’.  
Lord, have mercy.

**All: Lord, have mercy.**

**C:** Christ Jesus,  
for ‘tyrannical anthropocentrism’ that has led to ‘countless species dying out  
and their hymns of praise silenced’.  
Christ, have mercy.

**All: Christ, have mercy.**

**C:** Lord Jesus,  
for our failure to truly hear the cry of the poor  
who ‘feel even more gravely the impact of the drought, flooding, hurricanes  
and heat waves that are becoming ever more intense and frequent’.  
Lord, have mercy.

**All: Lord, have mercy.**

## Prayer of the Faithful

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- R:** For the Church:  
that we may truly affirm in what we say and do that  
‘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.’  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For followers of Jesus:  
that ‘we feel ourselves even more responsible for acting each day in accordance  
with the summons to conversion’;  
that we may be open to the promptings of the Spirit in discerning those actions  
that are consistent with God’s vision for our Common Home and embrace and  
support them;  
and equally denounce all actions that are inconsistent with God’s vision.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For those in positions of power:  
that the Spirit will lead them to an ‘ecological conversion’  
such that they will take action to stop the ‘great extractive industries – mining,  
oil, forestry, real estate, agribusiness – destroying forests, wetlands, and  
mountains, to stop polluting rivers and seas, to stop poisoning food and people’.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For all who have suffered for defending the earth and the poor:  
we pray for all women and men, of all faiths and none,  
who have been persecuted, and often killed,  
for standing up to those who have sought to destroy their land and their culture.  
(pause a few seconds for silent prayer).  
Lord, hear us.

**Penitential Rite**

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**C:** Creator God,  
you have clearly stated that true worship of you  
is to care for our Common Home and all who inhabit it  
but we have sacrificed Mother Earth and all who inhabit it to the ‘idols of  
finance’.

**C:** Lord Jesus,  
for our failure to honour the ‘covenant between human beings and the  
environment’ which mirrors  
“the creative love of God, from whom we come and towards whom we are  
journeying”.  
Lord, have mercy.

**All: Lord, have mercy.**

**C:** Christ Jesus,  
we have come to see ourselves as the lords and masters  
of our Sister, Mother Earth,  
and this has led to the destruction of ecosystems and the extinction of species.  
Christ, have mercy.

**All: Christ, have mercy.**

**C:** Lord Jesus,  
we acknowledge that we are one of the countries  
who have ‘polluted most in the last two centuries’  
whilst others are ‘already experiencing most of the burden of the climate crisis’.  
Lord, have mercy;

**All: Lord, have mercy.**

## Prayer of the Faithful

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- R:** For the Church:  
may we always seek to name the idols, the false gods,  
who invite us to see creation as a commodity to be pillaged  
for the economic advantage of the few.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For the gift of authentic listening:  
listening to the voice of creation that reveals to us are connectedness  
with the earth, the seas, the air  
and all the creatures who inhabit our common home.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For indigenous people:  
who ‘as a result of predatory economic interests’  
find ‘their ancestral lands being invaded and devastated’.  
May we find ways of standing in solidarity with them.  
(pause a few seconds for silent prayer)  
Lord, hear us.
- R:** For our children and young people:  
‘Feeling menaced by shortsighted and selfish actions,  
today’s young people are crying out,  
anxiously asking us adults to do everything possible to prevent, or at least limit,  
the collapse of our planet’s ecosystems’.  
May we find the courage to urgently take the necessary action.  
(pause a few seconds for silent prayer)  
Lord, hear us.

**Twenty Sixth Sunday of the Year**  
**Opening our Eyes and Heart**

**Season of Creation IV**

**Penitential Rite**

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**C:** Creator God,  
we have thought that we alone had all the understandings and insights  
into your wonderful creation, your 'precious book'  
but we have sadly failed to understand that all of creation is interconnected  
and the cry of the earth and the cry of the poor are one.

**C:** Lord Jesus,  
for refusing to listen to or denying the scientific evidence  
we have been guilty of ecological sin  
that has led us to this 'breaking point'.  
Lord, have mercy.

**All: Lord, have mercy.**

**C:** Christ Jesus,  
for failing to listen to the prophets from within our own faith tradition  
who have invited us to reject the dynamic of domination over creation  
and instead embrace living in harmony with it.  
Christ, have mercy.

**All: Christ, have mercy.**

**C:** Lord Jesus,  
your spirit is alive in those young people who dream of a new future  
and act to make it a reality,  
forgive us when we have failed to truly listen to them.  
Lord, have mercy.

**All: Lord, have mercy.**

## Prayer of the Faithful

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**R:** For the Church:  
may we always seek to reach out and embrace the poor and marginalised, those  
who are easily rejected or overlooked,  
and may we, in what we say and do, prioritise the building a more just,  
compassionate and sustainable world for all.  
(pause a few seconds for silent prayer).  
Lord, hear us.

**R:** For the gift of authentic prayer:  
may we seek to pray with an openness to God's will  
and not in a way that indulges our own desires.  
(pause a few seconds for silent prayer).  
Lord, hear us.

**R:** For the gift of conversion:  
that the Spirit will lead us to a true 'ecological conversion'  
so that through our lifestyle we will be agents of sustainable radical change  
and be witnesses of prophetic hope.  
(pause a few seconds for silent prayer).  
Lord, hear us.

**R:** For a commitment to the children of today and of the future:  
may we strive not only to avert climate catastrophe  
but to develop new economic models that are based on equality and justice for  
everyone in our Common Home.  
(*pause a few seconds for silent prayer*).  
Lord, hear us.

**Penitential Rite**

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**C:** Creator God,  
your Son Jesus ‘summoned us to a new relationship with you,  
and that entailed a different relationship with others and with creation’.  
But due to our actions Mother Earth ‘weeps and implores us to put an end to our  
abuses and to her destruction’.

**C:** Lord Jesus,  
for failing to ‘repent and modify our lifestyles and destructive systems’.  
Lord, have mercy.

**All:** **Lord, have mercy.**

**C:** Christ Jesus,  
for failing to ensure our politicians prioritise ‘reducing to zero,  
as quickly as possible, net greenhouse gas emissions’.  
Christ, have mercy.

**All:** **Christ, have mercy.**

**C:** Lord Jesus,  
for failing to be truly converted to your Gospel message  
and instead worshipping false gods.  
Lord, have mercy.

**All:** **Lord, have mercy.**

## Prayer of the Faithful

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**R:** The COP27 conference on climate change, to be held in Egypt in November 2022 represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement.

We pray that there will be ‘responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions.

(pause a few seconds for silent prayer)

Lord, hear us.

**R:** In December, the COP15 summit on biodiversity will be held in Canada in December, will offer a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species. In order to halt the further collapse of biodiversity, our God-given “network of life”, let us pray and urge nations to reach agreement on four key principles:

1. to construct a clear ethical basis for the changes needed to save biodiversity;
2. to combat the loss of biodiversity, to support conservation and cooperation, and to satisfy people’s needs in a sustainable way;
3. to promote global solidarity in light of the fact that biodiversity is a global common good demanding a shared commitment; and
4. to give priority to people in situations of vulnerability, including those most affected by the loss of biodiversity, such as indigenous peoples, the elderly and the young.

(pause a few seconds for silent prayer)

Lord, hear us.