

SEASON OF CREATION 2022

Listen to the Voice of Creation

A CATHOLIC LITURGICAL GUIDE

2022 Season of Creation Prayer

Creator of All,

From your communion of love your Word went forth to create a symphony of life that sings your praise.

By your Holy Wisdom you made the Earth to bring forth a diversity of creatures who praise you in their being. Day after day they pour forth speech; night after night they reveal knowledge.

You called human beings to till and keep your garden. You placed us into right relationships with each creature so that we could listen to their voices and learn how to safeguard the conditions for life. But we turn in on ourselves and away from our co-creatures.

We close our ears to the counsel of our fellow creatures. We fail to listen to the cries of the poor and the needs of the most vulnerable. We silence the voices of those who hold the traditions that teach us to care for the Earth. We close our ears to your creative, reconciling and sustaining Word that calls to us through the Scriptures.

We lament the loss of our fellow species and their habitats that will never speak again. We grieve the loss of human cultures, along with the lives and livelihoods that have been displaced or perished. Creation cries out as forests crackle, and animals alike flee the fires of injustice that we have lit by our unwillingness to listen.

In this Season of Creation, we pray that you would call to us, as from the burning bush, with the sustaining fire of your Spirit. Breathe upon us. Open our ears and move our hearts. Turn us from our inward gaze. Teach us to contemplate your creation and listen for the voice of each creature declaring your glory. For "faith comes from hearing."

Give us hearts to listen for the good news of your promise to renew the face of the Earth. Enlighten us with the grace to follow the Way of Christ as we learn to walk lightly upon this holy ground. Fill us with the hope to quench the fires of injustice with the light of your healing love that sustains our common home.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.

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Preface

Season of Creation blessings! We are pleased that you have received this 2022 Season of Creation, Cycle C, Liturgy Guide with a view to experiencing the liturgical gifts in this resource.

Liturgical seasons invite us to reflect, pray, and practice different aspects of our faith and the Season of Creation is a time for intentional reflection, prayer, and practice on care for our common home. May this season deepen your ongoing ecological conversion and animate your ecological vocation in new ways!

This year's theme is, "Listen to the Voice of Creation." To listen to creation is to recognize that, besides all human beings, other-than-human life, all the species, biomes, and ecosystems have agency, purpose, and a distinct voice. Creation speaks a language of love, of justice and peace, of living within limits, and of respect for the interdependence of all living things throughout all time. Learning the languages of creation entails being in intimate and healthy relationship with the world around us. When we are intentional about including all of creation as part of the One Body, we create space for the voice of creation to speak to us during liturgy celebrations and sacraments.

This guide includes the artwork of Angela Manno. The cover art is titled, *The Earthly Paradise: Icon of the Third Millennium*. Angela describes her work in this way:

As an iconographer, and knowing from ecology that we are all derivative of the Earth, I felt the need to expand the canon of images in traditional iconography to include an icon of the Earth – the living host of all we know.

This icon represents not only the physical dimension of the planet, but its spiritual dimension, symbolized by the gold halo and rays, which represent the Holy Spirit in traditional iconography.

The result is a contemporary icon in which we may see the Earth having come into its fullness as a bio-spiritual entity.¹

By elevating Earth itself and all the life it bears in this way, Angela makes a bold claim that is entirely in the spirit of Pope Francis' encyclical ***Laudato Si': On Care for Our Common Home*** which says "[all creatures and ecosystems] ... have intrinsic value independent of their



usefulness. Each organism, as a creature of God, is good and admirable in itself."²

Ms. Manno's icons invite us to contemplate the voice of creation and to listen with our hearts to its pleas for respect, love, and care. We offer her work as integral to our personal and communal prayer and learning the language of creation.

¹ Angela Manno's full collection of icons can be found at www.angelamanno.com.

² *Laudato Si'*, paragraph 140.

Introduction

Once again, in 2022, a global Ecumenical Advisory Committee for the Season of Creation has invited faith leaders around the world to join in the ecumenical celebration of the Season of Creation. This season unites the world's 2.4 billion Christians in prayer and action to protect Earth, our common home and to discern the guidance it offers us for bringing about the New Creation.

The annual celebration takes place from September 1st, the World Day of Prayer for the Care of Creation, to October 4th, the feast of St. Francis of Assisi. The Season of Creation is a liturgical season dedicated to prayer, reflection, and celebration of God as Creator. It also celebrates and reflects prayerfully on the gifts of creation and the mission given us by God to care for creation and respond to its needs and crises today.

This liturgical season has been added to the Catholic liturgical calendar by Pope Francis over the last several years as a natural way to collaborate with the global ecumenical community on a critical matter and to implement the faith vision, analysis and mission laid out in his 2015 encyclical, *Laudato Si'*. A graphic of the important dates in the evolution of the Season of Creation is given below.

In 2021, the Vatican launched the *Laudato Si' Action Platform* designed to call all parts of the global Catholic community - from families to parishes to businesses, schools, healthcare institutions and more - into extensive coordinated action over many years to address the complex socio-ecological crisis facing Earth at this time and to restore reverent respect and

care for the sacredness of creation. Information on how to take part is available on the Action Platform website.

The Catholic community does not yet have seasonal liturgical texts proper to it, and many pastors may not feel free to use the ecumenical texts. The materials in this booklet have been prepared to help Catholic communities read and pray with the scriptures of the Catholic lectionary for the Sundays in Ordinary Time during this period through the lens of the Season of Creation. This year, 2022, this period includes the 23rd through 27th Sundays in Ordinary Time for Cycle C.

Season of Creation Important Dates

1989	1991	2007	2015	2015	2016	2019	2020	2021
Ecumenical Patriarch Dimitrios establishes 1st Day of Prayer for Creation September 1st	Ecumenical Patriarch Bartholomew increases importance of the celebration	5-week Season of Creation established by the World Council of Churches	Pope Francis issues <i>Laudato Si'</i>	Pope Francis designates September 1st as a World Day of Prayer for Creation for Catholics	Pope Francis urges Catholics to join the interreligious celebration of the Season of Creation	Vatican invites all pastors and Catholic communities to join ecumenical celebrations	<i>Laudato Si'</i> Week (May 16-24) and <i>Laudato Si'</i> Special Anniversary Year (2020-21) launched	<i>Laudato Si'</i> Action Platform launched

Themes

Each year the Ecumenical Advisory Committee recommends a theme for the season to guide prayer and reflection. Over time, these different themes are helping to build up an integral ecological vision and spirituality.

In 2019, the theme focused on **The Web of Life**, stressing the interdependence of all life on the planet and the importance of its vast but endangered biodiversity. This theme resonates with the important and often-repeated message of Pope Francis that **everything is connected**. We are all strands in the one great Web of Life.

In 2020, the theme called for **A Jubilee Time for the Earth**. The Advisory Committee noted that climate change results from the intersection of greed, inequality, and the destruction of Earth through overconsumption and economic systems that demand constant economic growth on a limited planet at the expense of the poor. The biblical concept of Jubilee calls for rest for the land, restoration of ecosystems, and restitution from those who have profited most to those who have suffered most. Earth needs Jubilee!

In 2021, the theme, **A Home for All?** called for prayerful recognition of all the species of life beyond the human who also make their homes on this planet. Human-produced climate change is destroying their habitats and driving thousands, even millions of species into extinction. Both the Ecumenical Advisory Committee and Pope Francis have stressed that

all the other-than-human life has as much right to a safe and secure home on Earth as humans do. They do not exist just for human exploitation and enjoyment. And theirs is a religious right: God loves them for themselves and they, in their own ways, give glory to God.

As Pope Francis wrote, “Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us. We have no such right.” (*Laudato Si*, #33)

The 2022 theme chosen by the Ecumenical Advisory Committee picks up on this judgment. It calls the whole human community to **Listen to the Voice of Creation**. In its invitation to faith leaders to join the Season of Creation, the committee calls us to learn to pay attention to the messages that creation is trying to convey to us. They write,

The psalmist declares, “the heavens are telling the glory of God; and the firmament proclaims God’s handiwork. Day to day pours forth speech, and night to night declares knowledge...**their voice is not heard**; yet their voice goes out through all the Earth, and their words to the end of the world.” (19: 1-4)

During the Season of Creation, our common prayer and action can help us listen for the voices of those who are silenced. In prayer 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 center the cry of the Earth and the cry of the poor. (*Season of Creation Celebration Guide 2022*, p. 5)

When we think about the unheard voices and messages of creation, it is relatively easy to identify the human voices that are ignored or that have been silenced. They are the voices of the poor and marginalized people in our communities, the voices of the victims of environmental racism and climate change. They are the voices of indigenous peoples and others with generational wisdom about how to live gratefully within a region’s limits. They are the voices of people of other cultures, classes, and races whose lives do not intersect with our own and whose messages therefore go unheard. In our prayer this Season of Creation, we can consciously work to invite and listen to their voices, seek out their messages.

But how can we listen to the voices of the other-than-human members of creation who cohabit Earth with us? Most of them don’t have voices or languages like those of humans. In addition, our Enlightenment culture has portrayed them as not having self-consciousness or being able to convey the wisdom their species may have accumulated over millions and billions of years.

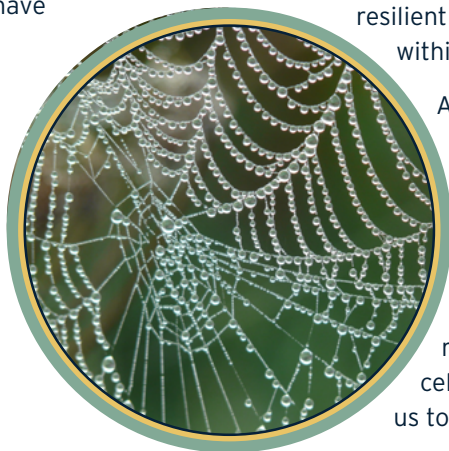


Culturally we have been trained not to expect, think about, or listen for the knowledge and experience they reveal.

But it is hard to deny that these living creatures do in fact interact with and respond to their surroundings and to each other. They have evolved strategies for survival and thriving over centuries and millennia that have been handed down through generations. They communicate, have emotional lives, relationships, and social systems. They have their own intrinsic purpose, as Pope Francis has pointed out. They are not just created for human use. As creatures of God evolved with divine love, they too have their own type of relationship with God, their own form of communion with God.

Robin Wall Kimmerer, a trained scientific botanist and a native woman wise in indigenous knowledge of creation and its ways, suggests that while other-than-human members of creation may not have languages like humans, they do share the wisdom they have accumulated. They convey their messages **by what they do** - or in other words, **by acting them out**. (*Braiding Sweetgrass*, Robin Wall Kimmerer, pp. 128, 130)

It is possible, and increasingly necessary and urgent, for humans to begin to pay more respectful attention to them and learn from them. Fr. Josh Kureethadam, coordinator of Ecology and Creation at the



Vatican Dicastery for Promoting Integral Human Development, in a recent *Laudato Sí* webinar, highlighted the critical importance of contemplation.

“Creation speaks to us eloquently of the glory of God but we fail to contemplate, to listen. The root cause is probably we don't have the right attitude. That is the basic perspective we need to recover. Recover creation as a temple... as a holy place.”

These silenced and ignored voices, human and other-than-human, hold a variety of important messages. There are messages of suffering, diminishment, and loss as they show us the destructive impacts of climate change and ecological degradation. There are messages of thriving, beauty, and vital, reciprocal service - messages the scriptures speak of as glorifying God. There are messages of wisdom harvested through millennia on healthy living and mutuality throughout the Web of Life, messages that can guide us to more sustainable and resilient ways of living together within the limits of Earth.

As we enter into this Season of Creation, we are invited, then, to listen to these unheard voices and messages. It is a natural next step in the spiritual growth the themes of the recent Season of Creation celebrations have been calling us to.

We are all members of a vast and profoundly interdependent **Web of Life**
The precious gift of God.

There is great need for a **Jubilee Time for Earth**
A time of rest, restoration, and restitution for the destructive damage from climate change and extensive ecological degradation.

Earth is Home for All who share it,
not just humans

And all have the right to live, to thrive,
and to glorify God on it and in it.

“**Listen to the Voice of Creation**” is the
wise and prophetic wisdom
Stretching us, urging a deeper, more
contemplative presence
to the sacred revelation present but
unheard throughout our Common Home.

This is the spirit, the emerging integral ecological spirituality, in which we are invited to approach the scriptures and liturgical prayers of the 2022 Season of Creation, living into a transformed future to which God is calling us.

The Bigger Picture: Assumptions Behind This Liturgical Guide

Drawing on Pope Francis's important encyclical, **Laudato Sí** and the rich background of Catholic Social Tradition, these resources assume that the human family is not facing various separate and distinct crises - social, political, cultural, ecological. There is only one complex and integrated socio-cultural ecological crisis requiring prayer, an integral ecological

conversion, and action for the healing of the vast web of life. Everything is connected.

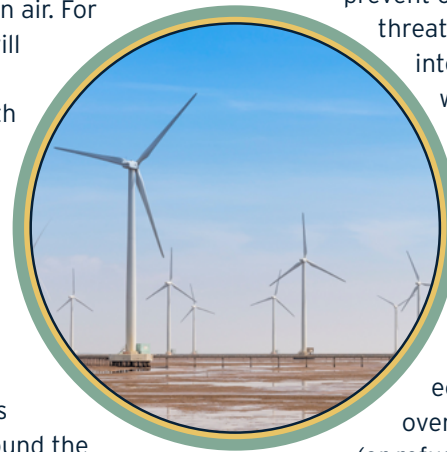
Ecological Dimension. The ecological dimension of this complex crisis has two important facets: *climate change*, or what some are calling "*climate collapse*," and *ecological degradation*, including pollution and biodiversity loss, through overproduction and consumption.

Climate change/collapse. Fossil fuel use and industrial production over the last century and a half by what are now often referred to as the "developed nations" has, through the emission of heat-trapping greenhouse gases, produced a warming of the planet that is changing the climate everywhere in dynamic and dangerous ways. Increasingly, scientists and religious leaders are referring to the situation as a human-produced **climate crisis** that is destroying vast numbers of species and threatening the whole web of life on the planet. Storms and wildfires are already more violent, droughts and floods more frequent and damaging, sea levels rising and islands disappearing, and human suffering and tragedy more severe, especially among people who are poor and marginalized.

Ecological degradation. At the same time, it has become apparent, as ecological awareness has grown, that the human community is now using more of Earth's resources in a few months than the planet can replenish in a full year. In 1970, the first attempts were made to measure human production and consumption against earth's regenerative capacities. The efforts

resulted in the birth of **Earth Overshoot Day**, a calculation of the point at which as much of Earth's resources will have been used in a particular year as it can replenish in a full year. In 1970, Earth Overshoot Day was determined to be December 29th. Since then, it has been occurring earlier and earlier. This year, 2022, Earth Overshoot Day was July 28th. In 7 months, the human community has consumed what it will take Earth a year to replenish: resources such as water, food, clean air. For the next 5 months, we will be consuming from the reserves built up by Earth over millennia. This obviously cannot go on forever. Those reserves are limited. It is a death spiral.

Socio-political-cultural Dimension. Socially, inequality of resources is stark and dangerous around the world. A small number of extremely wealthy people control as much wealth as half the human community of more than 7.9 billion people. Approximately 700 million people lack adequate food and are chronically hungry, even malnourished. The poor suffer most from climate change/collapse and are increasingly forced to migrate in search of food, security, and other essentials. Millions of people are now climate migrants or refugees, adding to the social pressures and unrest in so many parts of the world.



Some Basic Inferences to Guide Our Responses. These three dimensions of the current complex crisis support some basic conclusions which will be reflected in these liturgical materials and upon which our responses must be based.

- First, the human community must move to clean, renewable energy and phase out carbon emissions as soon as possible to prevent catastrophic climate change that threatens the survival of the intricately interconnected and interdependent web of life of which humanity is one strand.
- Second, even with renewable energy, we cannot grow our way out of the severe poverty and great maldistribution of resources in which so many live globally. Those who hold up economic growth as the only way to overcome poverty and hunger are failing (or refusing) to face the reality of Earth's resource limitations and the current death spiral of overproduction laid bare by the data behind Earth Overshoot Day.
- Third, this requires critique and rejection of the current dominant economic model with its assumptions about "development", "progress", economic growth, and "the good life." These guide and govern the current destructive patterns of life. The human community needs instead to give priority to dignified human life for all, especially

the most vulnerable, and care for the environment. The quality of relationships, commitment to the common good, and global solidarity characterize authentic human development, the true “good life,” in Catholic Social Tradition, not the accumulation of industrial and political power, material goods, and wealth.

- Fourth, these changes demand what Pope Francis has called “integral ecological conversion.” Such conversion will require cross-cultural encounter and dialogue as well as careful inter-species listening to feed a spirituality of global solidarity, freedom from consumerism, growing consciousness of the interconnectedness of all creation, gratitude, and contentment with what is simply necessary.

In short, the human family must reduce its global consumption and waste, return to patterns of living compatible with Earth’s resources and regenerative capacities, rethink what constitutes the good human life and how to reach it, and redistribute or redirect available wealth and resources to meet the basic needs of the whole human family, especially the poorest and most vulnerable, and the full web of life.



Diversity of the Communities of Faith

Resources such as these, prepared for a global Church, must be adaptable to many different social, cultural and economic contexts. No single text can be expected to speak to such vast diversity without careful and prayerful local interpretation and adaptation.

The communities joining in the prayer, celebration, and activities of the Season of Creation this year will range from indigenous peoples to those marginalized, poor, and struggling to survive; from working and middle class communities to the wealthiest elites around the planet. They will include youth, young adults, middle-aged and elders, powerful and vulnerable weak oppressed. They will include those extremely conscious of the current interrelated web of crises, those suffering from them and those who are in compassionate solidarity with them. They will also include those unconscious of it all and those self-absorbed who don’t care.

The call to integral ecological conversion will be different for each of these communities and individuals. Local liturgical/pastoral teams will need to be conscious of the characteristics and social location of their own specific communities as they work to discern God’s Word to them. Only then will they be able

to use and adapt the materials included here effectively.

But this much is clear from the nature of the complex crisis confronting the global human community and all for whom Earth is home. The way to a better life for all cannot be through widespread economic growth and technological progress as modeled by the so-called “developed” nations of the industrial world. It cannot rely on the current economic systems built on consumerism, growth, and constant upward mobility defined by material goods. It must be through greater justice for all, sustainability, solidarity, and attentive care to the unheard voices of creation, the needs and wisdom of all Earth’s creatures, and Earth itself.

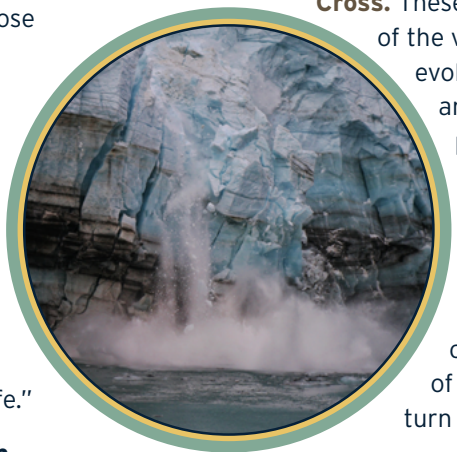
The Materials

The five Sundays of the 2022 Season of Creation [23rd through 27th Sundays in Ordinary Time in the Catholic lectionary] have a certain thematic flow that helps us to integrate them as a season. They speak powerfully to the contexts we have just reviewed.

The first Sunday’s scriptures call us to humility before the complex Web of Life and vast interdependent networks of creation. They call us to welcome and listen to the voices and wisdom of those in creation that have long been dismissed and who themselves have even been enslaved. They present the costly challenge to true discipleship to Christ that is before us in this time of urgent global crisis.

The scriptures of the second Sunday challenge the idolatry of wealth and consumption in today's world while assuring us of God's forgiveness and readiness to welcome our return, what Pope Francis has called our ecological conversion. And they point us toward the mission that God is offering us despite our past sinfulness.

The scriptures of the third Sunday focus attention on the dishonesty and unscrupulous attitudes and practices of those caught up in the idolatry of wealth and consumption, preferring their economic gain to the protection and care of creation. God will forget neither their actions nor their impact on the poor. In the gospel, Jesus reminds us of what is most important in life and what constitutes the true "good life."



The scriptures of the fourth Sunday present even stronger and more dire warnings. They reflect the sense of urgency about climate change that Pope Francis, climate scientists, the young, and so many around the world have been declaring. They warn those who enjoy comfort and security yet remain indifferent to the suffering of their sisters and brothers elsewhere, promising them God's judgment and punishment. God loves and will lift up the poor. Finally, the gospel story stands as a warning that the time can come when it will be too late for our conversion. We need to act now.

The scriptures of the fifth Sunday demand that we keep God's vision before us, trust and give thanks to God, bear our share of the hardship with the strength God gives us, and increase our faith.

The materials for each of the liturgies of the Sundays of the 2022 Season of Creation that follow will include these elements:

- **Examples of Creation-themed Signs of the Cross.** These will reflect a consciousness of the vastness of the universe, God's evolutionary process of creating, and thematic elements from the particular day's scriptures. They are not currently approved for official Catholic liturgical use, but hopefully they will help those who choose to use them to experience more consciously the awesome reality of what we are doing when we turn to the real Creator God.
- **Short Introductory Comments.** These will set the context briefly, focusing on the messages of the scriptures as they relate to the Season of Creation's themes. These introductions could be published in a parish bulletin, read as they are or adapted for brief introductory comments at the beginning of a liturgy.
- **Suggestions for the Penitential Rite.** Although the Roman Missal gives various optional formulations for the penitential rite, it also allows for "other invocations"

to be used in public Catholic liturgies. The suggestions included in these materials, then, could be used in Catholic liturgies to focus the community's repentance on the issues addressed by the scriptural messages of the day in the context of the Season of Creation.

- **Orations.** Alternative orations (the opening prayer, the prayer over the gifts, and the prayer after communion) are offered that reflect the themes of the Season of Creation and the scriptures for the given Sunday. While they are not currently sanctioned for use in public Catholic liturgies, they may be useful for private prayer or for use in ecclesial Christian communities that have greater freedom. They could also be useful for those in the Catholic community entrusted in the future with the task of preparing proper liturgical texts for the Season of Creation.
- **Points for Reflection on the Scriptures.** These points are not offered as an outline or text for a homily. Local contexts, cultures, and issues are too diverse to permit that kind of presentation. They are points for reflection drawn from the Sunday scriptures read against the background of the Season of Creation. They are meant to inspire or suggest issues for homilists to consider in their preparations or for anyone's personal reflection and prayer. The questions included can help homilists reflect on their own experience. In addition, they may, in many cases, be fruitfully posed to their congregations for their own prayerful consideration.

- **Faith Reflections.** The creed at Mass can take the form of questions of faith, as for example during the Easter Vigil. The questions offered here are not currently approved for use in official Catholic liturgies, but they can serve as helpful invitations to faith raised by the scriptures and prayers of the particular Sunday of the Season of Creation. They are offered as helps to personal prayer and faith development and could be useful in homilies.
- **General Intercessions Petitions.** A few related petitions suitable or adaptable are offered for use in the General Intercessions.
- **Music Suggestions.** Musical suggestions related to the themes for each particular Sunday are offered for consideration by music planners and musicians.

Appendix 1, following the materials for the five Sundays of the Season of Creation, provides two **Solemn Blessings**, based upon prayers of Pope Francis, and one **Simple Blessing** for contemplative reflection and inspiration.



“The Amazon rainforest produces more than 20% of the world’s oxygen, affecting the air we breathe and the weather we experience... It is vanishing at a rate of about 20,000 square miles a year. At the current rate of deforestation, the Amazon region... could be destroyed by the end of this century.”

Appendix 2 contains music recommendations for the Feast of St. Francis, October 4th which marks the end of the 2022 Season of Creation.

Appendix 3 contains the Music Reference List.

Appendix 4 offers Listening to Creation: A Select Bibliography

Appendix 5 presents Listening to Creation: A Personal Witness

Final Note: *Among the official Catholic Eucharistic Prayers, Eucharistic Prayer IV is generally considered the most appropriate in creation-themed liturgies. However, early in the prayer it has these words in the English translation:*

*“You formed man in your own image
And entrusted the whole world to his care,
So that in serving you alone,
He might have dominion over all creatures.”*

In addition to the problematic use of exclusive male language, the claim of human “dominion over all creatures” tends to suggest what Pope Francis identifies as a distorted interpretation of our relationship with Earth. He writes:

Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures. The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to “till and keep” the garden of the world (cf. Gn 2:15). [*Laudato Sí*, ## 66-67]

He closes the following paragraph with the strong statement:

*Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures. [*Laudato Sí*, # 68]*

This authoritative teaching suggests that the prayer should be changed to reflect the Church’s true intent with language such as:

*“You formed us in your own image
And entrusted the whole world to our care,
So that in serving you alone,
We might care for all creatures.”*

Music Suggestions Introduction

The Psalmist wrote, “The earth is the LORD’s, and everything in it, the world, and all who live in it.” (Psalm 24, NIV)

In 1858 William How wrote “...May we your bounties thus, as stewards true receive...” (We Give Thee But Thine Own) reminding us that stewardship reaches beyond a tithe, to encompassing care for all creation.

Despite this 19th century reminder, in the 20th and 21st centuries greed and avarice have still run rampant over God’s creation. And we are still not paying attention to the earth and her creatures as they cry out for mercy. So now, as climate crisis looms, we must listen to the earth. One of the psalm antiphons written by the Collegetown Composers Group implores, “Listen! Listen! Open your heart!”

As your community of faith prays for renewal, guidance, and a call to action, included in this publication are some musical suggestions to help in planning worship services. Planners may wish to have a “theme song” and some of the hymns and songs suggested for entrance or dismissal would work beautifully for a theme throughout the season. There are also many musical and liturgical resources online; hymnary.org is just one example.

It is always useful to consider the community carefully, choosing songs to which they can relate culturally and socially, and to teach new songs in a way that enhances learning. This list is definitely not exhaustive—there are still many possibilities! Creativity should be a large part of musical planning for the Season of Creation.

For hymns, text authors only are listed—in some cases the author is also the composer. Depending on the meter, some hymns may have more than one tune possibility. For psalms, the composer of the musical setting is listed. At the end of all of the suggestions is a complete list of all songs used, with additional possibilities. The hymn suggestions for October 4, the Feast of St. Francis, could also be used on any previous Sundays.

As we pray, plan, and act, may God’s wisdom guide and sustain us all!

- Denise Mathias



First Sunday of the Season of Creation

September 4, 2022 | 23rd Sunday in Ordinary Time

SCRIPTURES

Wis 9:13-18b

Ps. 90:3-6, 12-14, 17

Philemon 9-10, 12-17

Luke 14:25-33

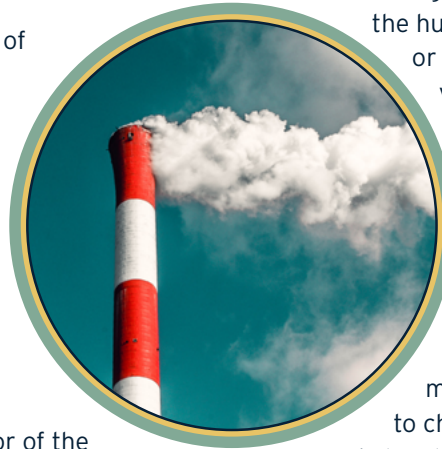
Introductory Comments

In recent years, under the leadership of Pope Francis, the Season of Creation has taken its place in the Catholic liturgical calendar, uniting Catholics worldwide with the 30-year Ecumenical/Orthodox history of its celebration. The Season of Creation extends from September 1st, the World Day of Prayer for the Care of Creation, to October 4th, the feast of St. Francis of Assisi.

The Season focuses on God as Creator of the vast, cosmic universe, God's revelation in Creation, and our response to our calling to care for creation and address the urgent need to protect its rich diversity.

This year celebration of the Season of Creation comes amid a global series of environmental and social crises that make it impossible to ignore the urgency of its message, prayer, and work: record-setting heat waves killing people by the thousands around the planet, severe and long-term droughts, famine, massive wild fires and a never-ending fire "season," serious water shortages facing major cities, more violent storms and destructive flash floods in other regions, millions of climate-change refugees, and more....

The theme serving as a focus for this year's season is "Listen to the Voice of Creation." In choosing that, the Ecumenical Advisory Committee for the Season of



Creation urges us to listen in our prayer and action for the human voices of those who have been silenced or are ignored: the poor and marginalized, the victims of environmental racism and climate change, indigenous peoples, people from cultures and life experiences that we do not normally encounter or seek to understand.

But the theme also extends to the voices of the other-than-human members of creation who cohabit Earth with us. Through millennia they too have learned to respond to changing contexts and have accumulated wisdom that they can convey to those able and willing to observe and "listen to" the messages they show us. Coming to understand and enter into this process is one of the greatest and most important challenges of this Season of Creation.

The first scripture reading, from Wisdom, in today's liturgy calls us to humility before the great Mystery we call God and to prayer for God's Spirit of Wisdom to guide us into right living within this great Web of Creation upon which we depend and of which we are a part. The second reading from St. Paul urges us to welcome as brothers and sisters in Christ people whose wisdom about creation has for ages been disregarded and who themselves have been marginalized and even enslaved. In the gospel, Jesus wants us to hear the seriousness and costs of discipleship in the face of these challenging conditions.

Opening Sign of the Cross

In the name of the Creator Spirit of God who gives birth to the entire universe of creation in love,

And of the Word of God, spoken into the silence, giving shape and form to all creation,

And of the Wisdom of God, who weaves the evolving web of life, revealing her wisdom through the many different voices of creation.

Amen.

May the grace and peace of our creating God, who places us in the midst of the vast and expanding Universe on this beautiful and fragile planet, be with you!

Penitential Rite

Penitential Rite Suggestion *(The Roman Missal gives various optional formulations for the penitential rite. It also allows for other invocations intended to help shape the community's repentance in accord with the scriptural message of the day. The Penitential Rite suggestions offered in this Season of Creation Catholic Liturgical Guide, therefore, can be used in official Catholic liturgies or adapted to fit the needs and contexts of the local community.)*

As we begin our liturgy today, let's contemplate how we are being held here in the presence and love of the great Mystery that is God, the One whose life, to us, is immeasurable, extending beyond and embracing the nearly 13 billion 800 million years that the universe, as we know it, has been evolving in unimaginable complexity and beauty through God's creative work.

With a sense of awe before God and a consciousness of the great suffering and injustice threatening Earth and all who dwell here, let's enter into the quiet of our spirits, praying to hear clearly the wise guidance of God for us in creation and to accept with courage the challenge and costs of discipleship to Christ...

[silent pause]

Creator God, Mystery beyond our understanding, you have put us in the midst of Earth's vast and wonderful web of life to receive it gratefully, learn from it, care for it wisely, and share it with all who live on it and in it - and so often we fail.

Creator Spirit of God, have mercy.

Christ Jesus, you invite us to discipleship in our times. You demand that we are serious about knowing its costs and courageous in accepting them.

Christ Jesus, have mercy.

Holy Spirit of God, we struggle to listen to your wisdom in and through all that is. We need you to guide us in listening to creation, caring wisely and with love for it and the great web of life in which we live and move and have our being.

Wisdom of God, have mercy.

May our Loving God, Creator of all cosmic time and space and the vast web of life in which we live, have mercy on us, free us from our sins, and guide us into the fullness of divine Life.

Amen.

Gloria: Becoming conscious for a moment of the vast, beautiful, and awe-inspiring universe of galaxies beyond imagining and of the great, complex web of life in which we are but a small strand, [brief pause] let's sing out our praise and gratitude, giving Glory to God.

Opening Prayer

God of all ages, you call us to keep watch in the world and to discern the signs of our times.

Grant us the wisdom which your Spirit bestows, that with courage we may proclaim your prophetic word in this Season of Creation and carry forward the urgent work you have set before us.

We make our prayer through Jesus, the Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Amen.

*"Jesus demands to be first
in the affections and
commitments of his disciples.
What does that demand
of me, of us in this crisis
time for Earth?"*

Points for Reflection on the Scriptures

Today's reading from the Book of Wisdom stresses how difficult it is for human beings to really understand Earth and the creation of which we are a part. It is a warning to be humble before the complex and beautiful webs and networks of creation. It is a warning too often unheard or ignored.

Pope Francis has frequently warned against the technocratic mentality that approaches creation as simply resources to be used to meet human needs and desires. Without humility before nature, people have too often been inadequately aware of or sensitive to the complex interconnections that make up the web of life. Serious unforeseen and unintended consequences, like the warming of the planet and subsequent destructive climate change, are the result of inadequate humility before nature.

As Pope Francis has pointed out in *Laudato Si'*, what the world today considers "development" and "progress" is based on the production and accumulation of wealth and material goods in ways that have often not reflected humility before creation or wisdom in its use. They have not shown understanding of or respect for the limits of Earth, leading to the overproduction that we see reflected in the dangerous realities of Earth Overshoot Day and global economic inequality.

The mindset needed to serve the mission of caring well for the web of life will grow out of a contemplative spirituality that is rooted in

humble openness and curiosity about individual creatures, one that sparks amazement, grows in consciousness of the parts of the web of reality within which those creatures thrive and upon which they depend, celebrates the mystery of it all, and matures into love and gratitude for creation.

What in nature stirs humility and awe in me? A beautiful sunset? A powerful storm? A bird in song? The effortless circling high above of a hawk or the amazing sharpness of its hawk-eye vision? Two geese caring for and raising their brood of young? The inner life and the social life of trees?

What in nature delights me, makes me want to talk about it, gives me a sense of mystery, evokes my love?

Paul's letter to Philemon about his former slave, Onesimus, urges Philemon to welcome Onesimus back "no longer as a slave, but more than a slave, a brother" in the faith.

The healing and proper care of creation, our common home, calls for overcoming the colonial attitudes that enslaved indigenous peoples, ignoring their wisdom garnered over thousands of years about the web of life we are part of. It also calls us to look in new ways on animals, plants, and other living creatures, to respect their own consciousness, relationships, learnings, communities, and more. Scientific studies are increasingly revealing these other-than-human incarnations of life have much to teach us about caring for the amazing gift of God's creation.

Grappling with these issues in recent years, the Church has realized that it must convert from its colonial attitudes of superiority by seeking encounter and respectful dialogue with the indigenous peoples around the planet as brothers and sisters in faith to form integral communities with perspectives of global solidarity. And Pope Francis urges everyone to realize that other-than-human creation is so much more than simply a pool of resources available to meet human needs and desires.

Are there ways that we can participate in that kind of cross-cultural dialogue? Do we believe there is important wisdom to be received from peoples with traditions and ways of relating to creation long presumed to be backward or primitive by the dominant technocratic culture? How might we do that?

How must we change our beliefs about what authentic human progress and development mean and how to achieve them?

How can we contribute to bringing about more just and universal ways of thinking about, valuing, and working for authentic human progress and development? What changes will they demand in me/us?

In the gospel, Jesus demands to be first in the affections and commitments of his disciples. He requires careful calculation of the costs of discipleship and willingness to pay them, even to the point of renouncing or losing all our possessions.

In this Season of Creation, we are being challenged to reflect on what the cost of true discipleship is in the complex ecological, social, economic, and cultural crisis facing the Earth community today. In his vitally important encyclical letter in 2015, **Laudato Si**, Pope Francis spoke of a unique, multifaceted conversion to which we are being called that must transform our ways of living. He calls it an “integral ecological conversion.” It is characterized by:

A global vision that takes in the needs and dynamics of the whole web of life, the entire planet - in this era that is more focused on “selfies,” self-promotion, and self-interest.

Global solidarity - in a time of nativism and nationalism, fear, distrust and hatred of the stranger, a time of widespread resentment against globalization.

Working for more adequate understanding of all the links and destructive dynamics within the complex web of life that need to be addressed if the human community is to reverse climate change and overproduction and care wisely and sustainably for creation.

Renouncing consumerism, accumulation of goods and wealth; embracing simple lifestyles that prioritize and support human dignity and just relationships for all - and to do these in the face of a destructive global economy that prioritizes and requires ever-greater material growth and accumulation by the very way it is structured.

Working to overcome the widespread inequality in the human community where the wealthiest 1% of its 7.96 billion people control more than half of all wealth, 10% live in absolute poverty [set at less than \$1.90 a day], nearly half on less than \$5 a day and 1 person out of every 9 goes to bed hungry.

For Pope Francis, then, Christ’s challenging, prophetic call to discipleship in today’s world demands that we seriously rethink our assumptions about progress and development, re-envision the future we hope and work for, and transform the way we live accordingly.

What are the most important costs of discipleship of Christ for me, for us at this time? What are the most challenging costs?

What elements of an integral ecological conversion do I, do we feel drawn to and able to embrace and live right now?

What steps might we take to prepare ourselves to embrace this discipleship more fully?

Faith Reflections

Are you among those who believe in God who creates all things and renews all things? who loves the web of life in which we live and all creation of which it is a part?

Are you among those who believe in God who has created Earth as a temple, who dwells in it, and who has given it as a sacred home for us to share with all members of the Earth family?

Are you among those who believe in Jesus, God become flesh and blood, a human part of Earth, who lived and breathed and spoke among us, who listened to the wisdom of the birds of the sky and wildflowers, urging us to trust in God’s care?

Are you among those who believe in Jesus, who invites us into his Way, into the mission of the New Creation, and who challenges us to embrace the serious costs of this discipleship?

Are you among those who believe in Jesus, who gave himself in love to all those in need, and through the strength of his faith showed the power of love over oppression, rejection, judgment, suffering, and death itself to open before us the fullness of life?

Are you among those who believe in Jesus, the risen Christ, who is at the core of creation reconciling all things to God, renewing all creation, and filling the universe?

Are you among those who believe in the Holy Spirit who renews life in creation, who hears the voices of all creatures when they are suffering

and when they are thriving, and who waits, working with us, for the rebirth of creation?

This is our faith. Through it we see God's revelation emerging in new ways among us. Through it we embrace the promise that our deepest spiritual longings will come to fulfillment through the Spirit in the ages to come. **Amen.**

General Intercessions

That we may grow in awareness of the vastness and beauty of God's creation and be moved to deep gratitude, we pray...

That we may grow in prayerful awe of our Creator, we pray...

For the wisdom and courage to embrace the challenging discipleship that Christ is calling us to in these times, we pray...

That we may deepen our gratitude for nature's rich web of life within which we live, that we may learn to listen to its wisdom and learn, and that we may grow in openness to wiser and more just ways of caring for it and sharing it, we pray...

Prayer over the Gifts

God, our Creator, through your love you have given us these gifts to share. Accept our offerings as an expression of our deep gratitude and our concern for all in need, including all of our companion creatures on planet Earth. We ask this in the name of Christ, Jesus. **Amen.**

Prayer after Communion

Our Loving God, we have shared this Eucharist in thanksgiving for your beautiful, sacred creation in which we live and for your invitation to discipleship in caring for it.

Now may the power of Christ's body and blood reach deep into our hearts, our minds, and our bodies to heal our wounds. May we, in and through Christ, bring healing to all of Earth's communities. We make our prayer in the name of Jesus and in the power of your Holy Spirit where we live and move and have our being now and forever. **Amen.**

Final Blessing

In Appendix 1, on page 39, following the entries for the five Sundays of the Season of Creation, there are two **Solemn Blessings** based upon prayers of Pope Francis from **Laudato Sí** and one **Simple Blessing**. They are offered as examples of the type of ecological blessings we so desperately need to offer each other and Earth in these times.



... a contemplative spirituality, one that is rooted in humble openness and curiosity about individual creatures, one that sparks amazement, grows in consciousness of the parts of the web of reality within which those creatures thrive and upon which they depend, one that celebrates the mystery of it all, and matures into love and gratitude for creation.

First Sunday – Musical Selections

September 4, 2022 | 23rd Sunday in Ordinary Time

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E, D God, Who Stretched the Spangled Heavens
Catherine Cameron, ©1967 Hope Pub. Co.
- E, D Who Can Measure Heaven and Earth
Christopher Idle, ©1982 Hope Publishing Co.
- E Morning Has Broken ©1931 Eleanor Farjeon
- E This Day God Gives Me Ascribed to St. Patrick, adapt.
©1969 James Quinn
- O We Give You But Your Own William W. How
- O,D O God, Our Help in Ages Past Isaac Watts
- O Seek the Lord Roc O'Connor
©1975, 1996 Robert F. O'Connor, SJ, and OCP.
- O, C Unless a Grain of Wheat Bob Hurd,
©1984, Bob Hurd, Published by OCP
- O, D Touch the Earth Lightly Shirley Erena Murray
©1992 Hope Publishing Company
- C Shepherd Me, O God Marty Haugen,
©1986, 1987 GIA Publications, Inc.
- C Gift of Finest Wheat Omer Westendorf
©1977 Archdiocese of Phila., International Liturgy Pub.
- D God, You Spin the Whirling Planets
©1980 Jane Parker Huber (admin. Westminster John Knox Press)

Psalm Settings

(Common Psalms 19 and 95 could also be considered)

- Psalm 90: In Every Age
Owen Alstott, ©1970, 1990, OCP
- Psalm 90: In Every Age
Stephen R. Janco, ©1997, WLP
- Psalm 90: In Every Age
The Collegeville Composers Group, ©2006, Liturgical Press
- Psalm 90: In Every Age
©2017 Iván Díaz, published by OCP
- Psalm 90: In Every Age
Stephen Pishner, ©2013, 2014, 2015 by GIA Publications, Inc.
- Psalm 90: In Every Age
Michel Guimont, ©1994, 1998, by GIA Publications, Inc.
- Psalm 90: In Every Age
©1996 Timothy R. Smith, published by OCP

OCP - Oregon Catholic Press, WLP-World Library Publications
Note: WLP copyrights are now owned by GIA.



Second Sunday of the Season of Creation

September 11, 2022 | 24th Sunday in Ordinary Time

SCRIPTURES

Exod. 32:7-11, 13-14
Ps. 51:3-4, 12-13, 17, 19
1 Tim. 1:12-17
Luke 15:1-32 or
15:1-10

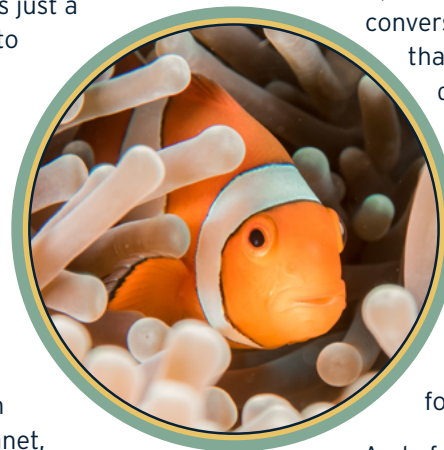
Introductory Comments

Most of us are not used to thinking of “progress” or “development” as undesirable or evil. But when those concepts lead us to think of nature as just a collection of resources for us to use to meet our needs or desires without regard for the lives of people or destruction of nature, they create the complex socio-ecological crisis in which we find ourselves and which Pope Francis condemns.

When they fuel large corporate mining, infrastructure construction, and agro-industrial mono-cultivation as they are now doing in the Amazon and other rain forests around the planet, they are too often destructive of the web of life and threaten its survival.

When they serve the dominant culture that values consumerism, money, and power above people, community, and life itself, Catholic Social Tradition identifies them as forms of idolatry.

And when our actions increase the incentive for these operations, we participate in the idolatry.



Today's liturgy challenges the idolatry of wealth and consumption in today's world while assuring us of God's forgiveness and readiness to welcome our return, what Pope Francis has called our “integral ecological conversion.” And it points us toward the mission that God is offering us despite our past destructive lifestyles.

Opening Sign of the Cross

In the name of the Creator Spirit of God who gives birth to the entire universe of creation in love,

And of the Word of God, who came among us in Jesus to embody God's love and forgiveness for us all,

And of the Wisdom of God, who weaves the evolving web of life, revealing her wisdom through the many different voices of creation. **Amen.**

May the grace and peace of our creating God, who loves us, forgives us, and sends us on a challenging mission, be with you!

Penitential Rite

As we begin our liturgy today, let's ask to be aware of the presence and love of the great Mystery we call God... the One whose life is immeasurable, extending beyond the 13 billion 800 million years that the universe has been evolving in unimaginable complexity and beauty through God's creative work...

Let's enter into the quiet of our spirits, asking for greater consciousness of the sinful threats to the web of life, greater trust in God's loving forgiveness and mission for us.

Loving Creator God, for all the ways we participate consciously or unconsciously in the idolatry of wealth and consumption, of destructive forms of so-called "progress" or "development..."

Creator Spirit of God, have mercy.

Christ Jesus, you welcomed sinners and ate with them, assuring us of God's eager readiness to welcome us back joyfully...

Word of God, have mercy.

Holy Spirit of God, the true Source of wisdom and understanding, you are raising up people in movements around the world in mission to resist the idolatry of wealth and consumption and find ways to overcome waste, injustice, and destruction of the web of life.

Wisdom of God, have mercy.

May God, Creator of all cosmic time and space and the vast web of life in which we live, have mercy on us, free us from our sins, and guide us into the fullness of divine Life.

Amen.

Gloria: Becoming conscious for a moment of the vast, beautiful, and awe-inspiring universe of galaxies beyond imagining and of the great, complex web of life in which we are but a small strand, [brief pause] let's sing out our praise and gratitude, giving glory to God.

Opening Prayer

Loving God of all ages, you seek the lost and rejoice in bringing home the found.

Touch our hearts with grateful wonder at the tenderness of your patient, forgiving love.

Stir our gratitude for the mercy you have shown us and ignite passion in us for the urgent mission you have given us, the mission of healing and renewing the Earth.

We make our prayer through Jesus, the Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Amen.

Points for Reflection on the Scriptures

It is a common principle of spiritual life that when we know God's love and are confident in God's forgiveness and acceptance, it is easier to acknowledge our sins and turn from them.

In today's gospel, the Pharisees criticize Jesus because he "welcomes sinners and eats with them." Jesus does that because his mission is to embody God's love and forgiveness. His parables put that revelation into striking words and images: joy over recovering the lost sheep and coin, joy over return to life of the prodigal son.

In his letter to Timothy, St. Paul, acknowledges his blasphemy, persecution, and arrogance before his conversion. He points to how mercifully he was treated by Christ Jesus "because I acted out of ignorance in my unbelief." He confesses that God chose him for mission to show how great God's patience and mercy are for us all, no matter how great our sin.

How do we know of God's mercy and forgiveness for us? What experience has revealed that to us? How can we renew our confidence in it, deepen our gratitude to God, our freedom to look at our life and our actions clearly, as Paul did his, without fear?

Let's ask God to renew that sense of God's forgiveness and love for us.

In today's first reading from the book of Exodus, the golden calf is an apt symbol for the destructive sinfulness of these times that threatens the planet and all who call it home. It is a form of idolatry, the "worship" in the world today of lifestyles, values, and visions of "the good life" that disregard and quietly sacrifice poor and marginalized peoples, nature, and the web of life for the sake of accumulating wealth in the name of "progress" and "development."

The parable of the prodigal son, too, is a powerful metaphor for the destruction done to Earth by the false visions of industrial development and progress and the overproduction and consumption they have fueled over a mere 150 years. As Luke writes of the younger son, he squandered his inheritance. Through the industrial revolution powered by fossil fuels, humans have squandered clean air and water and unleashed ever more devastating storms, fires, floods, heat waves, droughts, famines, rising sea levels and more... And scientists warn of tipping points looming in the near future that could threaten life as we know it on the planet for centuries or millennia. We too have squandered our inheritance.

Those who support the dominant visions of "progress" and "development" claim that the path to achieving them is greater economic growth. People around the world are promised by politicians that economic growth will be a major priority for them and that they know how

to achieve it for their people. The dominant global economy is built on the demand for ever increasing production and consumption and produces great suffering when recession or depression belies the unquestioned political promise.

That promise is a destructive short-term illusion. Earth Overshoot calculations measure each year how quickly the human family uses up the resources that it will take Earth a full year to replenish. This year Earth Overshoot Day was July 28th. That means that this year the human community has used in 7 months what it will take Earth a full year to replenish. Earth cannot restore the resources as fast as the human community is using them up. Reserves from earlier centuries are being exhausted. This is a death spiral for Earth. When rivers run dry, soils are depleted, and more and more lands succumb to wildfires, rising global temperatures, and floods, life will suffer and die.

How can we listen more effectively to the messages of the rivers, the heat waves, the diminishment of fish populations? How can we listen to the Cry of the Earth?

The pursuit of UNLIMITED production, consumption, and economic growth on a LIMITED planet is an idolatry whose destructive impacts will only continue to increase and worsen. That is the only UNLIMITED growth we can expect.

How does this affect our ways of thinking about our own futures? Our hopes and goals for life?

How can we begin to question the calls for more economic growth on our limited planet that is already suffering from destructive patterns of overproduction and unjust distribution of resources and wealth?

It is easy to participate in and support the dominant culture of consumerism and waste, money, and power that Catholic social teaching sees as a form of idolatry without being aware of it.

For example, the few major rainforests of the planet are the largest producers of the air we breathe, the weather that determines the contexts of our lives, and medications essential to our healthcare. They are home to the richest biodiversity on the planet. But there is clear evidence now of destruction of vast areas of the rainforests in Indonesia and the Amazon for the expansion of palm oil plantations.

Palm oil is thought to be in about 50% of packaged products in supermarkets today: all sorts of foods, soft drinks, bread, cosmetics, chocolate. The list is too long to quote. Demand for palm oil is expected to double by 2030 and triple by 2050.

That demand is driven by global demand for a vast array of consumer goods that are unexamined parts of everyday life for billions of people around the planet.

Do I know how I am part of this picture? Do we? Do we know what consumer goods we buy and enjoy that contain palm oil? Do we know if that palm oil is sustainably farmed [this can be done]? Or if its suppliers are among those destroying rainforests, the source of the very air we breathe, to enrich themselves while endangering the survival of the web of life?

Do we know the groups that are working to end this threat to the web of life and how we might support and join this work against a contemporary form of idolatry?

Palm oil is only one of the ingredients responsible for rainforest destruction present in well-known and common products. By the 2000's, more than three-quarters of forest clearing in the Amazon was for cattle ranching linked to global hamburger chains.

We can ask ourselves the same or similar questions about almost everything that we consume.

How can I/we accept the mission that comes with our growing consciousness of the idolatry that is so dominant in the world today, so destructive of the global web of life, one in which we have so often played a part?

How can I/we become apostles of the integral ecological conversion that is at the heart of Christ's call to discipleship in today's world?

Can we take part in one of the demonstrations in our area? Or organize one? Do we know what our government is prepared to do at the annual United Nations meetings being called to encourage and support global collaboration and cooperation to save Earth? Can we encourage their generous participation and strong commitment to fight climate change?

Faith Reflections

Are you among those who believe in God who creates all things and renews all things? Who loves the web of life in which we live and all creation of which it is a part?

Are you among those who believe in God who dwells in us and among us with loving forgiveness, inviting us to the mission of healing and renewing the Earth?

Are you among those who believe in Jesus, God become flesh and blood, a human part of Earth, who lived and breathed and spoke among us, who listened to the teachings of seeds and soils, learning how to bring forth much greater fruitfulness from the sowing of God's Word?

Are you among those who believe in Jesus, who gave himself in love to all those in need and through the strength of his faith showed the power of love over oppression, rejection, judgment, suffering, and death itself to open before us the fullness of life?

Are you among those who believe in Jesus, the risen Christ, who invites us to join him in the mission of the New Creation and who challenges us to embrace the serious costs of this discipleship?

Are you among those who believe in the Holy Spirit who renews life in creation, who hears the voices of all creatures when they are suffering and when they are thriving, and who waits, working with us, for the rebirth of creation?

This is our faith. Through it we see God's revelation emerging in new ways among us. Through it we embrace the promise that our deepest spiritual longings will come to fulfillment through the Spirit in the ages to come. **Amen.**

General Intercessions

That we may grow in awareness of the vastness and beauty of God's creation and be moved to deep gratitude, we pray...

That God will open our hearts to turn from the conscious and unconscious ways we are part of the idolatrous and destructive actions and systems that are driving the destruction of Earth and all for whom it is home, we pray...

That we may be open to God's mercy and forgiveness and embrace Christ's challenging mission for us to bring healing care to creation, our common home, we pray...

That we may deepen our gratitude for nature's rich web of life within which we live, that we may learn to listen to its wisdom and learn, and that

we may grow in openness to wiser and more just ways of caring for it and sharing it, we pray...

Prayer over the Gifts

Our loving God, we bring you these gifts of bread and wine, nourishing signs of your faithful care for our needs. Through these simple gifts, we offer our lives, our talents, our commitment to serve you through our loving service to each other and to your creation.

Transform our gifts and our energies into your true Bread of Life for our world in these difficult and troubled times. We ask you this in the name of Jesus and in the power of your Holy Spirit where we live and move and have our being now and forever. **Amen.**

Prayer after Communion

Loving Creator God, we have shared this Eucharist in thanksgiving for your sacred creation in which we abide and for your invitation to discipleship in caring for it.

May the power of Christ's body and blood reach deep into our hearts, our minds, and our bodies to heal our wounds. May we be transformed in and through Christ and bring healing to all of Earth's communities. We make our prayer in the name of Jesus and in the power of your Holy Spirit where we live and move and have our being now and forever. **Amen.**

Final Blessing

In Appendix 1, on page 39, following the entries for the five Sundays of the Season of Creation, there are two **Solemn Blessings** based upon prayers of Pope Francis from **Laudato Sí** and one **Simple Blessing**. They are offered as examples of the type of ecological blessings we so desperately need to offer each other and Earth in these times.

"The pursuit of UNLIMITED production, consumption, and economic growth on a LIMITED planet is an idolatry whose destructive impacts will only continue to increase and worsen. That is the only UNLIMITED growth we can expect."



Second Sunday – Musical Selections

September 11, 2022 | 24th Sunday in Ordinary Time

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E God, Our God of Distant Ages
Omer Westendorf ©1984, WLP
- E O God Beyond All Praising
Michael Perry, ©1982 The Jubilate Group
- E, D Canticle of the Sun
Marty Haugen, ©1980 GIA
- E Sing to the Mountains
©1975 Robert J. Dufford, SJ, and OCP
- E, O For the Beauty of the Earth Folliet S. Pierpoint
- O Litany for the Earth
©2016 Barbara Bridge, published by OCP
- O Our Father, We Have Wandered
Kevin Nichols, ©1980 ICEL
- O, C The King of Love My Shepherd Is Henry W. Baker
- C Shepherd Me, O God
Marty Haugen, ©1986, 1987 GIA Publications, Inc
- C Take and Eat
James Quinn and Michael Joncas, ©1989 GIA
- D Abundant Life
Ruth Duck, ©1992 GIA Publications, Inc.
- D Love Divine, All Loves Excelling Charles Wesley
- D Tend the Ground
©2016 Curtis Stephan, published by OCP.

Psalm Settings

(Common Psalm 27 could also be considered)

Psalm 51: I will rise and go to my Father
Owen Alstott, ©1977, 1990. Published by OCP

Psalm 51: I will rise and go to my Father
Charles Thatcher ©2000 WLP

Psalm 51: I Will Rise
©2017 Curtis Stephan, published by OCP

Psalm 51: I will rise and go to my Father
Kathleen Harmon, ©2013, 2014, 2015 by GIA

Psalm 51: I will rise and go to my Father
©2001 John Schiavone, published by OCP

Psalm 51: I will rise and go to my Father
Michel Guimont, ©1994, 1998, GIA Pub. Inc.



OCP - Oregon Catholic Press, WLP-World Library Publications

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Third Sunday of the Season of Creation

September 18, 2022 | 25th Sunday in Ordinary Time

SCRIPTURES

Amos 8:4-7
Ps. 113:1-2, 4-8
1 Tim. 2:1-8
Luke 16:1-13 or
16:10-13

Introductory Comments

The liturgy today focuses attention first on the dishonesty and unscrupulous attitudes and practices of those caught up in the idolatry of wealth and consumption. They value their unjust financial pursuits more than their religious practices or beliefs.

In the context of the Season of Creation, these include the people today who will subordinate the sacred mission of care for creation to “the economy” and the advance of their personal financial interests. It includes those who have no concern or scruples about what their economic activities are doing to the poor and to the whole web of life.

The prophet Amos and the psalmist warn that God will not forget their actions. God has special care for the poor and power to raise them up and “seat them with princes.”

In the gospel, Jesus reminds us through the parable of the unjust steward what is most important in life and what constitutes the true “good life.”



Opening Sign of the Cross

In the name of the Creator Spirit of God, who gives birth to the entire Universe of creation in love,

And of the Word of God, who came among us in Jesus to reveal God’s vision of authentic human development and true success in life,

And the Wisdom of God, speaking through the many different voices of creation, calling us to work together for the renewal of Earth. **Amen.**

May the grace and peace of our God, who loves us, forgives us, and is calling us to a challenging mission in these times, be with you!

Penitential Rite

As we begin our liturgy, let’s enter into the quiet of our spirits, asking for openness to the conversion God is offering us, for commitment in our actions to what is truly most important in life in God’s sight....

Creator God, for all the ways we participate consciously or unconsciously in the idolatry of wealth and consumption, of destructive forms of so-called “progress” or “development,”

Creator Spirit of God, have mercy.

Christ Jesus, you remind us of the wisdom of nurturing relationships in our search for security and the good life rather than putting our trust in accumulating wealth.

Word of God, have mercy.

Holy Spirit of God, true Source of wisdom and understanding, you are raising up people in movements around the world to resist the idolatry of wealth and consumption, to listen to the cries of the poor and of Earth's communities of all kinds, and to work together in the web of life for the care and healing of our common home.

Wisdom of God, have mercy.

May God, Creator of all cosmic time and space and the vast web of life in which we live, have mercy on us, free us from our sins, and guide us into the fullness of divine Life. **Amen.**

Gloria: Grateful for our creation in the midst of this vast, beautiful, and awe-inspiring universe, for God's patient forgiveness for our failures to care for Earth, our home, and God's renewed invitation to work together to bring about the New Creation, let's sing out our gratitude from our hearts, giving glory to God.

Opening Prayer

Our loving God, our Savior, you call us into your service.

Make us wise and resourceful: children of the light who continue your work in this world with untiring concern for integrity and justice for all Earth's interdependent communities of life.

We ask this through Jesus, the Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **Amen.**

Points for Reflection on the Scriptures

In today's first reading, Amos's description of the attitudes, dishonest business practices, and abuse of the poor is classic. People in every generation can recognize it. Today one of its strategies even has a new name in some parts of the world. "Diminishing the ephah" is now called *shrinkflation*.

But in the context of the Season of Creation, Amos's description of the dishonesty and abuse of the poor must be expanded to include the arguments and political policies that give the growth of "the economy" priority over more urgent and wise care of creation. The fact is that a healthy economy depends upon the health of the planet and the whole web of life. And it cannot be an approach to economy that values unlimited growth on a limited planet whose ability to replenish itself annually is already overwhelmed.

The *scientific community globally* is universally and unequivocally insistent in its ever more dire warnings: unless the rapidly expanding ecological crises of Earth are effectively addressed within the very near future, tipping points will be passed which will trigger irreversible changes, endangering the survival of life on the planet, including human life. The changing climate is already bringing new, more extensive and powerful patterns of drought, fire, and flood, more violent storms and global heat waves, famine and social unrest.

It is widely acknowledged that the poor suffer first and most in times of socio-ecological crisis and breakdown. In their poverty, they lack the needed resources for survival and recovery. Overproduction [Earth Overshoot data] and vast inequality in the distribution of wealth and resources around the planet lock the poor into their poverty and steal the promise of a more just and sustainable future from them and from generations yet to come. These are social realities that will guarantee increasing migration and greater social unrest and conflict.

Economies cannot survive or thrive on an Earth whose life systems are being destroyed by those economies. For a while, the wealthy may be able to shield themselves and their lifestyles, but only for a while.

Last week we noted that the purchase of everyday items in nations around the world can provide economic incentives to destroy large areas of rainforests for agribusinesses such as palm oil plantations and cattle farms.

Have we found out yet whether, through our purchases, we contribute to the economic incentives for destruction of the rainforests, called the lungs of Earth, that make it possible for all living creatures to breathe?

Have we discovered ways to demand an end to these unjust and destructive business practices? Ways to promote just and sustainable business practices and to support the poor and indigenous peoples?

Amos affirms that God will not forget what is being done to the poor and the psalmist praises God who lifts up the poor.

It is important to note that the poor, including in a special way the indigenous peoples of Earth, are not simply victims in this situation. Pope Francis has recognized that their worldviews and wisdom, gathered over millennia, “have much to teach those of us who do not belong to their culture.” He is calling the Church around the world to respectful dialogue with indigenous peoples on the interrelationships, the interconnectedness of all creatures. That dialogue is an important part of listening to the voices of creation, learning, and being transformed.

In the larger context, Pope Francis has called all dimensions of the global Church - from families, parishes, dioceses, and religious communities to businesses, educational institutions, and healthcare - into multi-year commitments to concerted action for healing Earth through the [Laudato Sí Action Platform](#).

How might we take part in this global Catholic response to the Cry of the Earth and Cry of the Poor? How might our community take part in it and encourage others to join us?

In the gospel, the steward is praised for his prudence because he recognizes that his future will not be secured by gathering up his commissions [or more], his part of the rich man's wealth. He uses the wealth to make friends who will welcome him and support him in the future.

Jesus taught and Catholic social teaching has long emphasized that the successful human life is not measured by the accumulation of wealth or power. The “good life” is the fruit of strong and loving relationships, bonds of friendship and justice, and commitment to community wellbeing.

“Mammon” means “what we trust in.” Jesus is uncompromising: we cannot put our trust in both God and money. The severe socio-ecological crisis in these times makes very clear how pursuing it and valuing a practical idolatry of wealth above all else threatens and destroys God's gifts in creation. It betrays our sacred mission to care for creation and share it in gratitude and love.

Are we choosing? Or are we hoping to hang onto both God and Mammon? How do we experience the conflicts involved in trying to serve both God and money?

True “progress” and authentic human “development,” as understood in Pope Francis's teaching on integral ecology, are characterized by rich and growing personal, social, and ecological relationships, reciprocity, and harmony. This understanding of authentic human development is a vision of the New Creation inviting us to change, to a holistic conversion that includes cultural changes in how we think about life on Earth and value it as well as structural changes in social habits, laws, and corresponding economic programs. Our teaching and preaching must contribute to this.

Are we currently living this gospel vision of the “good life?” Is our community? What next steps in integral conversion are possible for us?

Although Jesus insists that we much choose sides between God and Mammon, **Paul reminds Timothy** to pray for everyone because God wills everyone to be saved and come to know the Truth.

Do we pray for those we believe to be driven by greed and/or who disregard their destructive impacts on the web of life? Do we believe that our prayer for them is important? Can we look upon them with love as God does?

How might we help them to come to know the truth about successful living and care of creation?

Do we pray for our leaders to embrace and serve this view of true human development?

Faith Reflections

Are you among those who believe in God who creates all things, is present in all things, who loves the web of life in which we live and all creation of which it is a part?

Are you among those who believe in Jesus, God become flesh and blood, a human part of Earth, who lived and breathed and spoke among us, and who guides us gently into the true Way of life?

Are you among those who believe in Jesus, who teaches us what true wealth is, who challenges us to trust in and serve God, not Mammon, and to embrace the serious costs of discipleship?

Are you among those who believe in Jesus, who gave himself in love to all those in need and through his courageous faith showed the power of love over oppression, rejection, suffering, and even death itself to open before us the fullness of life?

Are you among those who believe in the Holy Spirit who renews life in creation, groans in empathy with a suffering creation, and is working with us, through us, and among us for the rebirth of creation?

This is our faith. Through it we see God's revelation emerging in new ways among us. Through it we embrace the promise that our deepest spiritual longings will come to fulfillment through the Spirit in the ages to come. **Amen.**

General Intercessions

That we may grow in our understanding of and love for the "good life" to which Christ calls us, a life of commitment to grateful, loving, and just relationships with God, with the whole human family, and with the vast web of life in which we live and breathe and have our being, we pray...

For the Church, that we might preach the gospel values to the world through the lives of love and service that we lead, we pray ...

For all who have wealth and power, that we might hear the cries of the poor and of Earth and seek whatever benefits the common good of all, we pray ...

Prayer over the Gifts

Our loving God, we bring to you these gifts of bread and wine, nourishing signs of your faithful care for our needs. Through these simple gifts, we offer our lives, our talents, our commitment to serve you through our loving service to each other and to your creation.

Guide us into the ways of authentic growth and development in your Spirit. Transform our gifts and our energies into your true Bread of Life for our world in these difficult and troubled times. We ask you this in the name of Jesus and in the power of your Holy Spirit where we live now and forever. **Amen.**

Prayer after Communion

Loving Creator God, we have shared this Eucharist in thanksgiving for this sacred creation in which we live and for Your invitation to discipleship in caring for it.



May the power of Christ's body and blood, which we have received, reach deep into our hearts, our minds, and our bodies to heal our wounds. May we be transformed in and through Christ and bring healing to all of Earth's communities. We make our prayer in the name of Jesus and in the power of your Holy Spirit where we live and move and have our being now and forever. **Amen.**

Final Blessing

In Appendix 1, on page 39, following the entries for the five Sundays of the Season of Creation, there are two **Solemn Blessings** based upon prayers of Pope Francis from **Laudato Sí** and one **Simple Blessing**. They are offered as examples of the type of ecological blessings we so desperately need to offer each other and Earth in these times.

Economies cannot survive or thrive on an Earth whose life systems are being destroyed by those economies.

Third Sunday – Musical Selections

September 18, 2022 | 25th Sunday in Ordinary Time

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E Litany for the Earth
©2016 Barbara Bridge, published by OCP
- E, D Stewards of Earth
Omer Westendorf, ©1984 World Library Publications
- E, D God, Whose Giving Knows No Ending
Robert Edwards, ©1961, Renewal 1989 Hymn Society
- E,D The Earth Is the Lord's
Erik Routley, ©1978 Hope Publishing Co.
- O At the Table of the World
Brian Wren, ©1989 Hope Publishing Co.
- O For Every Child
Adam M. I. Tice, ©2011 GIA Publications, Inc.
- O The Thirsty Cry for Water, Lord
Herman Stuempfle, ©1997 GIA Publications, Inc
- C Pan de Vida
Bob Hurd and Pia Moriarty, ©1988 by Bob Hurd, pub. by OCP
- C Bread to Share
Marty Haugen, ©1995 GIA
- C Alleluia No. 1
Donald Fishel, ©1973 International Liturgy Publications

Psalm Settings

(Common Psalm 103 could also be considered)

Psalm 113: Praise the Lord who lifts up the poor
©2017 Tom Booth Published by OCP

Psalm 113: Praise the Lord who lifts up the poor
Stephen R. Janco, ©1997, WLP

Psalm 113: Praise the Lord who lifts up the poor
©2001 John Schiavone, Published by OCP

Psalm 113: Praise the Lord who lifts up the poor
Michel Guimont, ©1994, 1998, GIA Pub. Inc.

Psalm 113: Praise the Lord who lifts up the poor
Owen Alstott, ©1977, 1990. Published OCP



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Fourth Sunday of the Season of Creation

September 25, 2022 | 26th Sunday in Ordinary Time

SCRIPTURES

Amos 6:1a, 4-7

Ps. 146:7-10

1 Tim. 1:12-17

Luke 16:19-31

Introductory Comments

As this year's Season of Creation draws nearer to its end, the warnings from the scriptures grow stronger and more dire. They reflect and support again the sense of urgency about climate change that Pope Francis, climate scientists, the young, and so many around the world have been declaring.

Amos focuses attention on those who remain indifferent to the suffering of their sisters and brothers and promises them punishment. The psalmist again insists that God loves and will lift up the poor.

Jesus tells the parable of the rich man and Lazarus, warning that the time can come when it will be too late for our conversion. We need instead to listen to Moses, the prophets of our time, and Jesus himself, the one who has indeed risen from the dead.

Paul urges Timothy and us to remain faithful, living and preaching our faith through all that lies ahead.



Opening Sign of the Cross

In the name of the Creator Spirit of God who gives birth to the Universe in love,

And of the Word of God, who came among us in Jesus to reveal our mission to care for each other in our needs,

And of the Wisdom of God, reaching out in the prophetic voices of creation, calling us to renew Earth. **Amen.**

May the grace and peace of our God, who loves us, forgives us, and is calling us to transformation and prophetic action be with you!

Penitential Rite

As we begin, let's enter into the quiet of our spirits, asking to enter more fully into the ecological consciousness to which we are being urgently called for the healing and preservation of Earth, the home in which we all live....

Creator God, you have given us this small piece of your vast cosmic creation and you ask us to care for the web of life in which we live - but this intricate web is at severe risk in our hands.

Creator Spirit of God, have mercy.

Christ Jesus, you remind us forcefully that God will embrace the Lazarus among us, and that the rich who ignore the poor and suffering of our world will be liable to judgment and grief.

Word of God, have mercy.

Holy Spirit of God, true Source of wisdom and understanding, you are raising up people in movements around the world to resist the idolatry of wealth and consumption, to care for each other, especially those most vulnerable and in need among us, and to work together for the care and healing of our common home.

Wisdom of God, have mercy.

May God, Creator of all cosmic time and space and the vast web of life in which we live, have mercy on us, free us from our sins, and guide us into the fullness of divine Life. **Amen.**

Gloria: Grateful for all the blessings of creation that we enjoy and conscious of all those who reach out in compassion and love to care for us, let's sing out our gratitude from our hearts, giving glory to God.

Opening Prayer

Loving God of justice, hear the cry of the poor, the cry of Earth, and our cry.

Save us all. Make us heed your word to the prophets; rouse us to the demand of the gospel and guide us in carrying it out wisely, courageously, and generously.

We ask this through Jesus, our Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **Amen.**

Points for Reflection on the Scriptures

Today's readings carry a harsh warning to the complacent, those who go on living well, "not made ill by the collapse" of their sisters and brothers [Amos], ignoring or failing to see the suffering poor outside their doors [Luke].

The gospel parable illustrates Jesus's belief in God's special love for the poor and illustrates how God can extend that love through other-than-human parts of creation. Note that the dogs were far more compassionate toward Lazarus than the rich man, trying to heal his sores.

In the parable, the rich man ignored Lazarus when he was alive and continues to do so after his death, relating to Abraham as his assumed peer, asking Abraham to send Lazarus as a servant to attend to his needs.

From Christ's perspective, Lazarus is Abraham's peer and companion; we never even learn the rich man's name. Pope Francis directs our attention to the poor, to migrants and refugees, to indigenous peoples. Too often they are looked down upon as backward or undeveloped, turned away as a threat to our comfort, wealth, and lifestyles. Many simply ignore them, as the people Amos challenges do, the people represented by the rich person in Jesus's parable.

For years now, Pope Francis has urged us to dialogue respectfully and openly with indigenous peoples because of their long traditions of

listening to the teaching of the creation around them, because of the wisdom they have received about how to live in harmony with the natural world. Those living in poverty too have important wisdom from their experience that we all need.

Are there people we ignore or don't see, whose suffering we do not feel compassion for, whom we do not recognize as sisters and brothers? Who are they?

How might we respond more compassionately to the millions of our sisters and brothers around the world already suffering from climate change, ecological destruction, forced migration, and poverty?

How can we nourish a more inclusive global perspective in ourselves? In our communities?

The main part of the story Jesus tells in today's gospel plays out once it is too late to do anything to change the situation, stirring in the rich man a sense of urgency for his family at home whom he loves.

In the context of the Season of Creation and the complex ecological and social crisis humanity is facing, there is still too little urgency for action. The latest warning from the scientific community indicates there is less than a decade left for humanity to end the warming of the planet before it is pushed past tipping points that will escalate climate change and ecological destruction and make them impossible to stop or reverse. It is urgent that this be responded to

with more meaningful global action immediately. Otherwise, it could take millennia for Earth to repair the damage done, as it has before in its history of traumatic changes and great mass extinctions.

One important region of Earth, the Amazon, provides a sobering lesson. The Amazon rainforest has been developing for 55 million years. It provides more than 20% of the oxygen on which Earth's life depends. It removes and sequesters countless tons of greenhouse gases that warm the planet, is home to one of the richest communities of biodiversity anywhere, and shapes the global climate.

However, at the current rate of human destruction of the Amazon rainforest for palm oil plantations, cattle ranches, and other corporate efforts to exploit consumer desires, it could be destroyed by the end of this century.

The evolutionary work of those 55 million years in all its richness and service to life on Earth is irreplaceable. It is urgent that this destruction be stopped. Immediately.

In another alarming example, the ice sheets on the planet are melting more and more rapidly each year now from the rising global average temperature. Scientists point out that there is enough water in just the ice sheet now covering Greenland to raise sea levels around Earth by as much as 23 feet if it all melts. The Danish Meteorological Institute reported that in July 2019 the melting from the Greenland ice sheet alone added 197 billion tons of water to the Atlantic Ocean.

Three years later, in July of 2022, a CNN report noted: "The amount of ice that melted in Greenland between July 15 and 17 alone – 6 billion tons of water per day – would be enough to fill 7.2 million Olympic-sized swimming pools, according to data from the US National Snow and Ice Data Center. Put another way, it was enough to cover the entire state of West Virginia, USA, with a foot of water." [CNN report, 7/23/2022]

What will it take to stir the strong global response that is so urgently needed?

Abraham told the rich man that his family had all the warning they needed in Moses and the prophets. Humanity today has all the warning it needs in the cries of the poor and of Earth, in the warnings of scientists and the suffering and movement of tens of millions of climate refugees.

How can we be part of the prophetic outcry?
How can we help create the sense of urgency that is needed over the next five to ten years?

Are there specific things that our community can do to raise awareness of the urgency of the situation and respond to it?

In his letter to Timothy about how to live in a difficult, even hostile world, St. Paul urges him to "pursue righteousness, devotion, faith, love, patience, and gentleness." [1 Tim. 6:11]

In the context of the Season of Creation and the socio-ecological crisis facing life as we know it, Paul would join Pope Francis in translating the message of faithful discipleship into a call for integral ecological conversion.

That message would say, "You, People of God in today's world, pursue:

- A global vision and global solidarity that takes in with love and compassion the needs and dynamics of the whole web of life,
- A more adequate understanding of the links and destructive dynamics within the complex networks of life that need to be addressed if the human community is to reverse climate change and overproduction and care wisely and sustainably for creation,
- A rejection of consumerism and the compulsive accumulation of goods and wealth,
- An embrace of simple lifestyles that prioritize and support human dignity and just relationships for all,
- A transformation of the destructive global economy that prioritizes and requires ever-greater material growth and accumulation by the very way it is structured, and
- Ways to overcome the widespread inequality in the human community."

How can we take up this prophetic call?
What next steps might we take?

What elements of an integral ecological conversion do I/we feel drawn to and able to embrace and live right now? What elements can our community embrace and live right now?

What steps might we take to prepare ourselves to embrace this discipleship more fully?

Faith Reflections

Are you among those who believe in God who creates all things, who loves creation, and who is calling us to respond urgently to the cry of Earth?

Are you among those who believe in Jesus, who teaches us what true wealth is, who invites us into his Way of compassion and justice, who challenges us to serve God, not wealth or power over others, and to embrace the serious costs of this discipleship?

Are you among those who believe in Jesus, who gave himself in love to all those in need and through his courageous faith showed the power of love over oppression, rejection, judgment, suffering, and even death itself to open before us the fullness of life?

Are you among those who believe in the Holy Spirit who renews life in creation, groans in empathy with a suffering creation, and is working with us and through us, raising up prophetic voices and movements among us, calling us to save and care for creation as we know it and to nurture its rebirth?

This is our faith. Through it we see God's revelation emerging in new ways among us. Through it we embrace the promise that our deepest spiritual longings will come to fulfillment through the Spirit in the ages to come. **Amen.**



General Intercessions

That we may become more aware of the great gift of creation and grow in awe and gratitude to our Creator, we pray...

That we may be seized by the importance and urgency of the discipleship Christ is calling us to in these times, we pray...

That we may grow in openness to wiser and more just ways of caring for Earth and sharing it with the whole of the web of life in which we live and have our being, we pray...

For Pope Francis, that he might continue to call us to conversion and open our eyes to the needs of those around us, we pray...

Prayer over the Gifts

Our loving God, we bring to you these gifts of bread and wine, nourishing signs of your faithful care for our needs through the rich diversity and bounty of Earth. Through these gifts, we offer you our true wealth: our lives, our talents, our commitment to serve you through our loving service to each other and to your creation. Transform our gifts and our energies into your true Bread of Life for our world in these difficult and troubled times.

We ask this in the name of Jesus and in the power of your Holy Spirit where we live now and forever. **Amen.**

Prayer after Communion

Our loving God, we have shared this Eucharist in thanksgiving for your sacred gift of creation, itself the sacred space in which we live and move, share life and thrive. We thank you for your invitation to discipleship in caring for it.

Now may the power of Christ's body and blood reach deep into our hearts, our minds, and our bodies to heal our wounds. Help us to listen more attentively to the prophets from our traditions and to the voices from the creation all around us. Strengthen us to act with wisdom, compassion, urgency, and love to renew Earth.

We make our prayer in the name of Jesus and in the power of your Holy Spirit where we live and move and have our being now and forever. **Amen.**

Final Blessing

In Appendix 1, on page 39, following the entries for the five Sundays of the Season of Creation, there are two **Solemn Blessings** based upon prayers of Pope Francis from **Laudato Sí** and one **Simple Blessing**. They are offered as examples of the type of ecological blessings we so desperately need to offer each other and Earth in these times.

Fourth Sunday – Musical Selections

September 25, 2022 | 26th Sunday in Ordinary Time

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E All Are Welcome
Marty Haugen, ©1994 GIA Publications, Inc.
- E God, Our God of Distant Ages
Omer Westendorf ©1984, WLP
- E All Good Gifts
Matthias Claudius (We plow the fields and scatter)
- E,D A Place at the Table
Shirley Erena Murray, ©1998 Hope Publishing Co.
- O Light Dawns on a Weary World
Mary Louise Bringle, ©2002 GIA Publications, Inc.
- O,D Here I Am, Lord
Daniel L. Schutte, ©1981 OCP
- O When We Are Living /Pues Si Vivimos
Roberto Escamilla, ©1989 United Meth. Pub. House
- C Bread for the World
©1990, Bernadette Farrell. Published by OCP.
- C Tend the Ground, ©2016 Curtis Stephan, published by OCP.
- C Taste and See
James E. Moore, Jr., ©1983 GIA
- D Journey of Faith
Delores Dufner, © 2012 Sisters of St. Benedict, published by WLP
- D Lord, You Give the Great Commission
Jeffery Rowthorn, ©1978 Hope Publishing Co.

Psalm Settings

(Common Psalms 34, 63, or 95 could also be considered)

Psalm 146: Praise the Lord, my soul
Paul Tate, ©2013, 2014, 2015 by GIA Publications, Inc

Psalm 146: Praise the Lord, my soul
©2016 Sarah Hart, published by OCP

Psalm 146: Praise the Lord
©1994 Noel Ansell, published by OCP

Psalm 146: Praise the Lord
©2011 Bob Hurd, published by OCP

Psalm 146: Praise the Lord, my soul
Paul Lisicky, ©1988 WLP

Psalm 146: Praise the Lord, my soul
Michel Guimont, ©1994, 1998, GIA Pub. Inc



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Fifth Sunday of the Season of Creation

October 2, 2022 | 27th Sunday in Ordinary Time

SCRIPTURES

Habakkuk 1:2-3, 2:2-4

Ps. 95:1-2, 6-9

2 Tim. 1:6-8, 13-14

Luke 17:5-10

Introductory Comments

The warnings of climate disaster have grown more and more disturbing. The impacts of the changing climate are more and more terrifying. Earth's seven warmest years on record have been the last seven years. Each decade since the 1980s has been warmer than the previous one. The predicted storms, droughts, famines, heat waves and other destructive forces are upon us and are earlier and more severe than expected. We have been warned for decades about climate change tipping points that are liable to bring irreversible climate destruction. The time of their predicted arrival is now just a handful of years ahead of us at the end of this decade. The efforts of the human community to reverse these dynamics and avoid the worst destruction are thus far woefully inadequate.

It is easy at this point to lose hope.

Our readings for the final Sunday of the Season of Creation for 2022 demand that we keep the vision before us, trust and give thanks to God, bear our share of the hardship with the strength God gives us, and increase our faith.



Opening Sign of the Cross

In the name of the Spirit of God giving birth to the universe in love,
And of the Word of God, inviting us to grow in faith,
And of the Wisdom of God holding before us a vision of God's future. **Amen.**

May the grace and peace of God be with you!

Penitential Rite

In today's psalm response we will be urged not to harden our hearts when we hear the Word of God.

So let's enter into the quiet of our spirits... asking for sensitive and compassionate hearts, for greater courage and faith as we are surrounded by the cries of the poor and the cries of Earth...

Loving Creator God, we have become alienated from your vision of the integrity of the Earth community and our place within it.

Creator Spirit of God, have mercy.

Christ Jesus, we have forgotten our mission as servants to care for creation and not abuse it as though it were ours to waste and throw away.

Christ Jesus, have mercy.

Holy Spirit of God, you assure us that your vision has its time, and we should await it with confident hope.

Holy Spirit of God, have mercy.

May the all-powerful God of all that is have mercy on us, free us from our sins, and guide us into the fullness of divine life. **Amen.**

Gloria: The Word of God that flared forth nearly 14 billion years ago, unfolding into the vast beauty and expanse that we know as creation today, reveals to us a God of unimaginable beauty, creativity, and love. Take a moment to contemplate it and ask for conscious awe. [brief pause]. And now let's join our voices with all creation to sing our thanks to God from our hearts.

Opening Prayer

And now let's continue our prayer, drawing upon the words of Pope Francis for this celebration of Creation:

"O God of the poor, help us to rescue the abandoned and forgotten of this Earth, all our human sisters and brothers, all other-than-human living beings, and all of your creation that is so precious in your eyes.... God of love, show us our place in this world as channels of your love for all the creatures of this Earth." God of mercy, may we receive your forgiveness and convey your mercy and love throughout our common home.

We ask this in the name of Jesus and in the power of your Spirit where we live now and forever. **Amen.**

Points for Reflection on the Scriptures

In the first reading from the prophet

Habakkuk, the context is the invasion of Israel and the destruction and suffering in the last years leading up to the fall of Jerusalem in 597 BC and the ensuing Babylonian Captivity.

Habakkuk's complaint in this passage is a complaint that can be heard in the midst of the climate disasters of our times. Where is God? Why is God letting this happen? Why do we see so much suffering? Why is there such inadequate human response globally when the need is so urgent and the hope of success in addressing the crisis is disappearing so steadily? The threat to the survival of life as we know it is so massive and the response to it is proving so slow and inadequate....

How can we find hope? How can we avoid discouragement and even despair?

God's response to Habakkuk speaks to our situation today with power. "Write down the vision clearly...." Keep it before us, it has its time. God is still in charge. Keep faith.

There are several ways to express "the vision" needed for these times. We have prayed over one of them during this Season of Creation as we reflected on the elements of the integral ecological conversion we are being called to.

This expression of the vision includes an all-inclusive global perspective and a commitment

to global solidarity that listens and responds to the needs and dynamics of the whole web of life with compassion, understanding, love, and justice. It is a vision of life that rejects consumerism, the drive to accumulate material wealth, and the economic system built upon them which demands constant economic growth.

It is a vision of living within the limits of this limited planet Earth and sharing its riches so that all living beings have what they need to thrive. It is a vision that gives the highest priority to healthy, loving, and creative relationships committed to truth, love, and justice.

There are other ways to frame the vision that are grounded in the same values and that inspire the same type of faith response. The Beatitudes and the parable of the Last Judgment are favorites in the gospels. The ecological understanding and wisdom of indigenous peoples have emerged in recent times in new ways. Pope Francis's encyclical **Laudato Si'** has expressed it in the form of official Catholic Social Teaching. Other approaches to listening afresh to the voices of creation and keeping before us the vision God is revealing to us can be found in the brief bibliography in Appendix 4 on page 43 in this guide.

Whichever expression of the vision inspires us, the sacred message was important for Habakkuk and Israel as they were slipping into the Babylonian Captivity and is important for us at

this time of crisis for Earth and its communities in this Season of Creation.

God is in charge.

God's ways are greater and more mysterious than we understand.

Write down the vision as clearly as possible and keep it before you.

Have faith. Trust God. You shall live.

Sing joyfully to God. Harden not your hearts.

[Ps. 95:1-6]

In the 2nd Letter to Timothy, Paul reminds us that God has sent us in mission and given us a spirit of power, love, and self-control. That mission today of caring response to the cry of the poor and the cry of Earth will bring hardship and challenge, and God will give us the strength to take them up. We can count on "the help of the Holy Spirit that dwells within us."

What is the vision that gives us and our community faith, direction, courage, and strength?

How can we nourish the vision and keep it before us more effectively?

How does that vision move us into action with our sisters and brothers around the world listening and responding to the voices of creation?

Are there fruitful ways that the vision is drawing us to work together through the [Laudato Sí Action Platform](#)?

The gospel continues the message. We have no excuse for discouragement and despair. Even the smallest bit of faith – the size of a mustard seed – can be surprisingly effective.

And who are we to lose hope in God's presence, loving care, and mysterious ways of working in history? Ours is to be grateful, celebrate, listen, and trust. For in the end, "we are unprofitable servants; we have done what we were obliged to do."

In these days as the pictures from the Hubble and now the James Webb telescopes place before us visions of the vastness and beauty, the age and extent of the universe we are such a tiny part of, it is awesomely clear that ours is not to set the times and expectations for the future of the Earth in this small solar system in the Milky Way, one of billions of galaxies.

Ours is to

keep the vision before us,
accept and embrace the mission we are being
given to care for it and save it,
with the strength and inspiration
that God gives us, trusting in God,
one with all creatures, listening to
the wisdom of creation,
grateful to serve...

Faith Reflections

Are you among those who believe in God who creates all things, who loves creation, who listens to the cries of the poor and of Earth, and who is calling us to respond urgently with faith?

Are you among those who believe in Jesus, who showed us the vision from God, who invites us into his Way of truth, compassion, and justice, who challenges us to embrace the serious costs of this discipleship?

Are you among those who believe in Jesus, who gave himself in love to all those in need and through his courageous faith showed the power of love over oppression, rejection, suffering, and even death itself to open before us the fullness of life?

Are you among those who believe in the Holy Spirit who renews life in creation and who groans in and with a suffering creation?

Are you among those who believe in the Holy Spirit who is working with us and through us, raising up prophetic voices and movements among us, calling us to save and care for creation as we know it and to nurture its rebirth?

This is our faith. Through it we see God's revelation emerging in new ways among us. Through it we embrace the promise that our deepest spiritual longings will come to fulfillment through the Spirit in the ages to come. **Amen.**

General Intercessions

That we may become more aware of the great gift of creation and grow in awe and gratitude to our Creator, we pray...

That in the face of increasing ecological and climate crises around Earth, we may remain faithful to God's vision for the Earth community with courage, compassion, patience, and hope, we pray...

That we may grow in openness to wiser and more just ways of caring for Earth and sharing it with the whole of the Web of Life in which we live and have our being, we pray...

For Pope Francis, that he might continue to call us to conversion and open our eyes to the needs of those around us, we pray ...

Prayer over the Gifts

Gracious God, you give birth to the universe, and you provide its gifts for all your creatures to share. Gratefully we offer these gifts to you, symbols of our minds and hearts, our energies, and our commitment to care for all in need, including all your creatures and planet Earth itself. Inspire in us the wisdom and give us the faith and the strength to overcome all that divides and discourages us. We ask this in the name of Christ Jesus our brother, now and forever. **Amen.**

Prayer after Communion

Our loving God, we have shared this Eucharist in thanksgiving for your sacred creation in which we share.

Now may the power of Christ's body and blood reach deep into our hearts, our minds, and our bodies to heal our wounds, our doubts, and our fears. Inspire us to conversion of heart and humble service, so that with you and through you we may help to bring healing to all of Earth's communities. We make our prayer in Jesus' name. **Amen.**

Final Blessing

In Appendix 1, on page 39, following the entries for the five Sundays of the Season of Creation, there are two **Solemn Blessings** based upon prayers of Pope Francis from **Laudato Si'** and one **Simple Blessing**. They are offered as examples of the type of ecological blessings we so desperately need to offer each other and Earth in these times.



“... 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’” (Pope Francis, Laudato Si', 61).

Fifth Sunday – Musical Selections

October 2, 2022 | 27th Sunday in Ordinary Time

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E Day of Delight
Delores Dufner, ©2010 GIA Publications, Inc.
- E, D God Is Still Speaking
Marty Haugen, ©2009 GIA Publications, Inc.
- E Laudato Si! Be Praised
©2015 Ricky Manalo, CSP, published by OCP.
- E, D All Things Bright and Beautiful Cecil F. Alexander
- E Canticle of the Sun Marty Haugen, ©1980 GIA
- O Be Not Afraid
©1975, 1978 Robert J. Dufford, published by OCP
- O How Can I Keep From Singing Robert Lowry
- O Christ Has No Body Now But Yours
St. Teresa of Ávila/Stephen C. Warner, ©2003 WLP
- C I Believe This Is Jesus Alan J. Hommerding, ©2004 WLP
- C Life-giving Bread, Saving Cup James Chepponis, ©1987 GIA
- C Now In This Banquet Marty Haugen, ©1986 GIA Publications, Inc.
- D Let All Things Now Living
Katherine K. Davis, ©1939, 1966 E. C. Schirmer Music Co.
- D Touch the Earth Lightly
Shirley Erena Murray, ©1992 Hope Publishing Company.
- D How Great Thou Art Stuart K. Hine
©1949, 1953 The Stuart Hine Trust, admin. Hope Pub.Co.

Psalm Settings

Psalm 95: Listen! Listen! Open Your Hearts!
©2005 The Collegeville Composers Group published by Liturgical Press

Psalm 95: If today you hear his voice
Owen Alstott, ©1977 OCP

Psalm 95: If today you hear his voice
Paul Tate, ©2013, 2014, 2015 by GIA Publications, Inc

Psalm 95: If today you hear his voice
Michel Guimont, ©1994, 1998, GIA Pub. Inc.

Psalm 95: If today you hear his voice
David N. Johnson, ©1984 WLP

Psalm 95: If today you hear his voice
©2016 Ben Walther, published by OCP



OCP - Oregon Catholic Press, WLP-World Library Publications
Note: WLP copyrights are now owned by GIA.

APPENDIX I: Blessings for Contemplative Reflection

Solemn Blessing I

We believe that all creatures come forth from the all-powerful hand of the Creator, evolving through time and space, filled with God's presence and tender love.

May God awaken our praise and thankfulness for every creature and bless us with the grace of feeling profoundly joined to everything that is. **Amen.**

Through Christ all things were made. Formed in the womb of Mary our Mother, Christ Jesus became part of this Earth, gazing upon this world with human eyes.

May Christ bless us with eyes to see him alive in every creature in his risen glory. **Amen.**

The Holy Spirit guides this world toward the Creator's love and accompanies creation as it groans in travail.

May this Holy Spirit dwell in our hearts and inspire us to do what is good, to care wisely and with love for Earth, our common home. **Amen.**

And may our Triune God, wondrous community of infinite love, bless us all with justice, peace, love and beauty, Creator, Word and Holy Spirit. **Amen.**

Based upon "A Christian Prayer in Union with Creation" by Pope Francis from *Laudato Si*.

Solemn Blessing II

Our Creator God is the ultimate source of everything, the loving and self-communicating foundation of all that exists.

May God bless us with deep gratitude for our relationships with all creatures in the vast web of life. **Amen.**

Christ, the Word through whom all things were created, took flesh through Mary, becoming part of the vast web of life on Earth.

May Christ help us to be good news to the poor, to rescue the abandoned and forgotten of this Earth. **Amen.**

The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways.

May this Holy Spirit 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. **Amen.**

And may God bless us with a spirit of global solidarity flowing from the Mystery of the Trinity, Creator, Word and Holy Spirit. **Amen.**

Based upon *Laudato Si*, §§ 238-240, and "A Prayer for Our Earth" by Pope Francis.

Simple Blessing

May the Spirit of God, who is above all and in all and through all, fill us with consciousness of God's presence in Earth and the vibrant life of Christ within us.

May almighty God bless us, Creator, Word, and Holy Spirit, now and forever. **Amen.**

APPENDIX II: Feast of St. Francis

Tuesday, October 4, 2022 | Final Day of Season of Creation

Hymns

E - Entrance | O - Offertory | C - Communion | D - Dismissal

- E All Creatures of Our God and King
Francis of Assisi, tr. by William H. Draper
- E Canticle of the Sun Martyr Haugen, ©1980 GIA
- E Laudato Si! Be Praised
©2015 Ricky Manalo, CSP, published by OCP.
- O The Peace of the Earth/La Paz de la Tierra trad. Guatemalan,
tr. by Christine Carson ©1998 Christine Carson and the Iona
Community, GIA Publications, Inc., agent
- O Prayer of Saint Francis
St. Francis of Assisi, adapt. Sebastian Temple, ©1967 OCP
- O Everything That Has Voice
Shirley Erena Murray, ©2003 Hope Publishing Co
- C Come to Me Gregory Norbet,
©1994 The Benedictine Foundation of the State of Vermont
- C Ubi Caritas ©1979 Les Presses de Taizé, GIA, agent
- C One Bread, One Body © 1978 John B. Foley, SJ, pub. by OCP
- D Sing to the Mountains ©1975 Robert J. Dufford, SJ, and OCP
- D For the Healing of the Nations
Fred Kaan, ©1968 Hope Publishing Co.
- D Now Join We to Praise the Creator
Fred Kaan, ©1968 Hope Publishing Company

Psalm Settings

(Common Psalm 139 could also be considered)

- Psalm 16: You are my inheritance
©2005, 2010 Barbara Bridge, published by OCP.
- Psalm 16: You are my inheritance
©2016, 2017 Paul Hillebrand, published by OCP
- Psalm 16: You are my inheritance
Tony E. Alonso, ©2013 GIA Publications, Inc.
- Psalm 16: You are my inheritance
Owen Alstott, ©1977, 1990 OCP Publications
- Psalm 16: You are my inheritance
James Scavone, ©2004 WLP



*“Because of us, thousands of
species will no longer give glory
to God by their very existence,
nor convey their message to us.
We have no such right.”*

(Laudato Sí, #33)

APPENDIX III: Music Reference List

- A Place at the Table Shirley Erena Murray, ©1998 Hope Publishing Co.
- Abundant Life Ruth Duck, ©1992 GIA Publications, Inc.
- All Are Welcome Marty Haugen, ©1994 GIA Publications, Inc.
- All Creatures of Our God and King Francis of Assisi, tr. by William H. Draper
- All Good Gifts Matthias Claudius (We plow the fields and scatter)
- All Things Bright and Beautiful Cecil F. Alexander
- Alleluia No. 1 Donald Fishel ©1973, International Liturgy Publications
- At the Table of the World Brian Wren, ©1989 Hope Publishing Co.
- Bread for the World ©1990, Bernadette Farrell. Published by OCP.
- Bread to Share Marty Haugen, ©1995 GIA
- Be Not Afraid ©1975, 1978 Robert J. Dufford, published by OCP
- Canticle of the Sun Marty Haugen, ©1980 GIA
- Christ Has No Body Now But Yours St. Teresa of Ávila/Stephen C. Warner, ©2003 WLP
- Come to Me Gregory Norbet, ©1994 The Benedictine Foundation of the State of Vermont
- Creating God, Your Fingers Trace Jeffery Rowthorn, ©1979 Hymn Society of America
- Day of Delight Delores Dufner, ©2010 GIA Publications, Inc.
- Everything That Has Voice Shirley Erena Murray, ©2003 Hope Publishing Co.
- Flow, River, Flow © 1986 Bob Hurd. Published by Oregon Catholic Press
- For Every Child Adam M. I. Tice, ©2011 GIA Publications, Inc.
- For the Beauty of the Earth Folliet S. Pierpoint
- For the Fruits of This (All) Creation Fred Pratt Green, ©1970 Hope Publishing Co.
- For the Healing of the Nations Fred Kaan, ©1968 Hope Publishing Co.
- Forgive Our Sins, as We Forgive Rosamund E. Herklots, ©1969 Oxford University Press
- Gift of Finest Wheat Omer Westendorf, ©1977 Archdiocese of Phila., International Liturgy Pub.
- Glory and Praise to Our God ©1972, 1974, 2008 Daniel L. Schutte, pub. by OCP
- God Is Love Timothy Rees
- God Is Still Speaking Marty Haugen, ©2009 GIA Publications, Inc.
- God of the Fertile Fields Georgia Harkness, ©1955, Renewal 1953 Hymn Society.
- God, Our God of Distant Ages Omer Westendorf ©1984, WLP
- God, Who Stretched the Spangled Heavens Catherine Cameron, ©1967 Hope Pub. Co.
- God, Whose Giving Knows No Ending Robert Edwards, ©1961, Renewal 1989 Hymn Society.
- God, You Spin the Whirling Planets ©1980 Jane Parker Huber (admin. Westminster John Knox Press)
- Healer of Our Every Ill Marty Haugen, ©1987 GIA Publications, Inc.
- Here I Am, Lord Daniel L. Schutte, ©1981 OCP
- How Can I Keep From Singing Robert Lowry
- How Great Thou Art Stuart K. Hine, ©1949, 1953 The Stuart Hine Trust, admin. Hope Pub.Co.
- I Believe This Is Jesus Alan J. Hommerding, ©2004 WLP
- I Sing the Mighty Power of God Isaac Watts
- Journey of Faith Delores Dufner, © 2012 Sisters of St. Benedict, published by WLP
- Joyful, Joyful We Adore You Henry van Dyke
- Laudato Si! Be Praised ©2015 Ricky Manalo, CSP, published by OCP.
- Let All Things Now Living Katherine K. Davis, ©1939, 1966 E. C. Schirmer Music Co.
- Let Us Rise Marty Haugen, ©2015 GIA Publications, Inc.
- Life-giving Bread, Saving Cup James Chepponis, ©1987 GIA
- Light Dawns on a Weary World Mary Louise Bringle, ©2002 GIA Publications, Inc.
- Litany for the Earth ©2016 Barbara Bridge, published by OCP

Lord, You Give the Great Commission Jeffery Rowthorn, ©1978 Hope Publishing Co.

Love Divine, All Loves Excelling Charles Wesley

Love One Another Feargal King, ©2000 WLP

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Morning Has Broken ©1931 Eleanor Farjeon

Now Join We to Praise the Creator Fred Kaan, ©1968 Hope Publishing Company

Now In This Banquet Marty Haugen, ©1986 GIA Publications, Inc.

O Beauty, Ever Ancient © 2004 Robert F. O'Connor, published by OCP

One Bread, One Body © 1978 John B. Foley, SJ, pub. by OCP

O God Beyond All Praising Michael Perry, ©1982 The Jubilate Group

O God, Our Help in Ages Past Isaac Watts

O Spirit All-Embracing Delores Dufner, ©2003, GIA Publications, Inc.

Pan de Vida Bob Hurd and Pia Moriarty, ©1988 by Bob Hurd, pub. by OCP

Praise and Thanksgiving Albert F. Bayly, ©1988 Oxford University Press

Praise to the Lord Joachim Neander, trans. Catherine Winkworth

Praise to You, O Christ, Our Savior ©1986 Bernadette Farrell, published by OCP

Prayer of Saint Francis St. Francis of Assisi, adapt. Sebastian Temple, ©1967 OCP

Say to the Frightened Heart ©2012 Bob Hurd, published by OCP.

Seek the Lord Roc O'Connor ©1975, 1996 Robert F. O'Connor, SJ, and OCP.

Shepherd Me, O God Marty Haugen, ©1986, 1987 GIA Publications, Inc.

Sing Out, Earth and Skies Marty Haugen, ©1985 GIA

Sing, O Sing ©1987, 1989, 1992 Daniel L. Schutte, published by OCP

Sing to the Mountains ©1975 Robert J. Dufford, SJ, and OCP

Stewards of Earth Omer Westendorf, © 1984 World Library Publications

Take and Eat James Quinn and Michael Joncas, ©1989 GIA

Taste and See James E. Moore, Jr., ©1983 GIA

Tend the Ground, ©2016 Curtis Stephan, published by OCP.

Thank You, God, for Water, Soil, and Air Brian Wren, ©1975 Hope Publishing Co.

The Church of Christ Fred Pratt Green, ©1971 Hope Publishing Co.

The Earth Is the Lord's Erik Routley, ©1978 Hope Publishing Co.

The King of Love My Shepherd Is Henry W. Baker

The Peace of the Earth/La Paz de la Tierra trad. Guatemalan, tr. by Christine Carson ©1998 Christine Carson and the Iona Community, GIA Publications, Inc., agent



The Stars Declare His Glory Timothy Dudley-Smith, ©1981 Hope Publishing Co.

The Thirsty Cry for Water, Lord Herman Stuempfle, ©1997 GIA Publications, Inc

There's a Wideness in God's Mercy Frederick W. Faber

This Day God Gives Me Ascribed to St. Patrick, adapt. ©1969 James Quinn

This Is My Song Lloyd Stone & Georgia Harkness, ©1964 Lorenz Publishing Co.

Touch the Earth Lightly Shirley Erena Murray, ©1992 Hope Publishing Company.

Ubi Caritas ©1979 Les Presses de Taizé, GIA, agent

Unless a Grain of Wheat Bob Hurd, ©1984, Bob Hurd, Published by OCP

We Give You But Your Own William W. How

We Sing the Mighty Power of God Isaac Watts

When Love Is Found Brian Wren, ©1983, Hope Publishing Co.

When We Are Living /Pues Si Vivimos Roberto Escamilla, ©1989 United Meth. Pub. House

Where Charity and Love Prevail Paul Benoit, ©1960 WLP

Who Can Measure Heaven and Earth Christopher Idle, ©1982 Hope Publishing Co.

Your Word Went Forth Herman Stuempfle, ©1993 GIA Publications, Inc.

APPENDIX IV: Listening to Creation: A Select Bibliography

The following works offer the reader an opportunity to explore what it means to listen to creation, discerning the voice of creation, and opening oneself up to a deeper relationship with other-than-human life on the planet.

- Charleston, Steven. *The Four Vision Quests of Jesus*. New York: Morehouse Publishing, 2015.
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- Wohlleben, Peter, and David Suzuki Institute. *The Inner Life of Animals: Love, Grief, Empathy: Surprising Observations of a Hidden World*. Translated by Jane Billinghamurst. Vancouver: Greystone Books, 2021.
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- Wohlleben, Peter, and David Suzuki Institute. *The Secret Wisdom of Nature: Trees, Animals, and the Extraordinary Balance of All Living Things: Stories from Science and Observation*. Translated by Jane Billinghamurst. Vancouver: David Suzuki Institute, 2019.

“By your Holy Wisdom you made the Earth to bring forth a diversity of creatures who praise you in their being.”



APPENDIX V:

Listening to Creation: A Personal Witness

From Trail of Tears to Path of Healing | Amy Woolam Echeverria

I never imagined one day I would drive along the Trail of Tears stretching across Tennessee and Georgia, but in fact, it is the route I took on our way for a recent family vacation. After roughly nine hours of driving, I gasped when we turned off the interstate highway and on to the country road. Signs indicated we were on the same road that thousands of Native Americans walked who were forcibly removed from their ancestral lands by settler-colonialists one hundred and fifty years ago.

Even more stark were the signs that read, "Roundup Location" - as if these families, entire communities, the Cherokee nation were being herded.

Mile after mile through winding mountain roads, tears streamed as I imagined an endless procession of families walking under duress step by step to a land and life not their own. My heart ached at the contradiction that this path which was leading me to a week of rest and relaxation with my family was the very same path that was the consequence of violence, racism, oppression, and displacement.

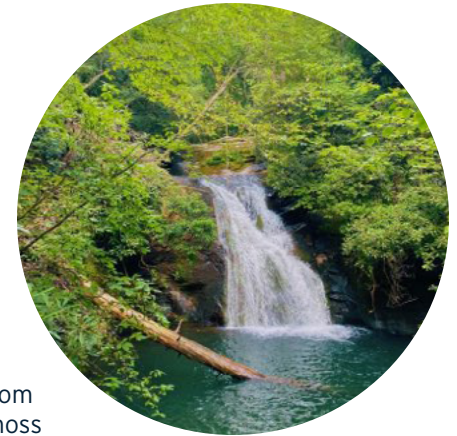
Upon arrival at our destination, I was swept up in the laughter and affection of family. My thoughts and feelings turned lighter but the shadow of our tormented history was still there. Each day was taken up with long hikes through steep mountain trails, along rivers, streams, and waterfalls, up high overlooks with vistas for miles stretching over lakes and forests.

Everywhere we walked I could hear the voices of the ancient custodians of the land speaking to me through the flora and fauna native to the region. I envisioned life amidst the trees and riverbanks with life's daily rituals unfolding rhythmically according to the season: wild berries, mushrooms, onions collected and stored; fish and game butchered and salted; animal hides cleaned and woven. I could hear the same familial laughter from centuries ago that I enjoyed with my family in this abundant place and time where life could thrive among people and interspecies relationships.

One day we ventured off the trail towards the sound of rushing water. We walked upstream against the shallow water until we reached an opening. Tucked into an aquatic grotto, the rocks and boulders contained the whitewater to create a lush pool formed at the base of the cascade. From the overhang of the large stones draped moss and vines from entangled trees. Standing on the stream's edge I slowly moved towards the falls with a sense of beckoning until I felt a steep drop-off where the water became markedly deeper and cooler. I swam through the pool and approached the roaring torrent cautiously yet purposefully. I pushed against the force of the running water until I found a position on the rocks where I could sit securely and directly beneath the falls. The water pulsed with such strength and yet I felt completely free of any danger.

A joy and peace rose up from within an ancient place in my body - a place that felt so connected to this exact pool and waterfall. The water washed over me, taking logic with it and leaving me with a baptismal like feeling of being purified and healed.

After several minutes communing with the water and rocks, the memory of driving along the Trail of Tears appeared. Before despair could take me over, I heard the voice of the water offering solace. The water wanted me to know that the rushing waters contained the tears of the Cherokee who were forced off their land and that in adding my own tears our shared longings to find Home were granted. The water became a conduit between the original Cherokee of this place and myself. This sacred water was mediating a kind of reconciliation that has no formal record or recognition, but simply the inner authority that comes from the divine presence of a God-encounter in the water, the rocks, the mountains, the memory of Cherokee, and me.



Special Thanks to Creative Team

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Tertiary Education Network, listen.mn.co

Missionary Society of St. Columban
columbanmission.org

Laudato Si Movement, laudatosimovement.org



SEASON OF CREATION 2022

Listen to the Voice of Creation

A CATHOLIC LITURGICAL GUIDE

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