

THE ROMAN MISSAL

RESTORED BY DECREE OF
THE SECOND ECUMENICAL COUNCIL OF THE VATICAN
AND PROMULGATED BY AUTHORITY OF POPE PAUL VI

MASS FOR THE CARE OF CREATION

CONFERENCE OF CATHOLIC BISHOPS OF INDIA

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The *Missa pro custodia creationis* is to be included in the *Missale Romanum, editio typica tertia* (2008) among the *Missæ et Orationes pro variis necessitatibus vel ad diversa*, Section II: *Pro circumstantiis publicis*. Its use is regulated by Chapter VII of the *Institutio Generalis Missalis Romani* and by its own rubrics (*Missale Romanum, editio typica tertia*, p. 1074). In the *Roman Missal* authorised by the CCBI, it is to be inserted as no. 37A in *Masses and Prayers for Various Needs and Occasions*, Section II: For Civil Needs, p. 868.

DICASTERY FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. N. 283/24

DECREE

on the formulary and Biblical readings
for the Mass for the Care of Creation

‘Let Your works praise You, that we may love You; and let us love You, that Your works may praise You’ (Augustine, *Confessions*, 13,33; *PL* 32)

The mystery of creation is the beginning of salvation history, which culminates in Christ and from the mystery of Christ it receives definitive light; in fact, by manifesting His goodness, “in the beginning, God created the heavens and the earth” (*Genesis* 1:1) God already from these origins had in mind the glory of the new creation in Christ.

Sacred Scripture exhorts humankind to contemplate the mystery of creation and to give endless thanks to the Holy Trinity for this sign of His benevolence, which, like a precious treasure, is to be loved, cherished and simultaneously advanced, as well as handed down from generation to generation.

At this time it is evident that the work of creation is seriously threatened because of the irresponsible use and abuse of the goods God has endowed to our care (cf. *Laudato si’*, n. 2).

This is why it is considered appropriate to add a Mass formulary ‘*pro custodia creationis*’ to the Missae ‘*pro variis necessitatibus vel ad diversa*’ of the Roman Missal.

In the Eucharist ‘The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, “creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself” (Benedict XVI, *Homily for the Mass of Corpus Domini*, 15 June 2006). Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation’ (*Laudato si’*, n. 236).

The Supreme Pontiff LEO XIV approved this formulary along with appropriate biblical readings, drawn up in Latin and attached to this Decree, and ordered that they be disseminated, and now the Dicastery for Divine Worship and the Discipline of the Sacraments promulgates it and declares it to be the typical text.

Anything to the contrary notwithstanding.

From the Dicastery for the Divine Worship and the Discipline of the Sacraments,
8 June 2025, Solemnity of Pentecost.

Arturus Card. Roche
Præfectus

✠ Victorius Franciscus Viola, O.F.M.
Archiepiscopus a Secretis

The choice of the term “care” is inspired by *Genesis* 2:15:

וַיִּקַּח יְהוָה אֱלֹהִים, אֶת-הָאָדָם; וַיִּנְחֵהוּ בְּגֶן-עֵדֶן, לְעִבְדָּהּ וּלְשָׁמְרָהּ

καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν

Tulit ergo Dominus Deus hominem et posuit eum in paradiso Eden, ut operaretur et custodiret illum.

The Lord God took the man and put him in the garden of Eden to work it and keep it.

‘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. *Genesis* 2:15). “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature’ (*Laudati Sî*, 67).

MASS FOR THE CARE OF CREATION

Entrance Antiphon

Psalm 19:2

The heavens declare the glory of God,
and the firmament proclaims the work of his hands.

Collect

God our Father,
who in Christ, the firstborn of all creation,
called all things into being,
grant, we pray, that docile to the life-giving breath of your Spirit,
we may lovingly care for the work of your hands.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever..

Prayer over the Offerings

Receive, O Father,
these fruits of the earth and of our hands:
bring to completion in them the work of your creation,
so that, transformed by the Holy Spirit,
they may be for us the food and drink of eternal life.
Through Christ our Lord.

Communion Antiphon

Psalm 98:3

All the ends of the earth have seen
the salvation of our God.

Prayer after Communion

May the sacrament of unity
which we have received, O Father,
increase communion with you and with our brothers and sisters,
so that, as we await the new heavens and the new earth,
we may learn to live in harmony with all creatures.
Through Christ our Lord.

BIBLICAL READINGS

[495] **OLD TESTAMENT**

Wisdom 13:1–9

“If they could investigate the world, how did they fail to find the Lord of these things?”

A reading from the Book of Wisdom

All men who were ignorant of God were foolish by nature;
and they were unable from the good things that are seen
to know him who exists,
nor did they recognize the artisan while paying heed to his works;
but they supposed that either fire or wind or swift air
or the circle of the stars or turbulent water
or the luminaries of heaven were the gods that rule the world.
If through delight in the beauty of these things
people assumed them to be gods,
let them know how much better than these is their Lord,
for the author of beauty created them.
And if people were amazed at their power and working,
let them perceive from them
how much more powerful is he who formed them.
For from the greatness and beauty of created things
comes a corresponding perception of their Creator.
Yet these people are little to be blamed,
for perhaps they go astray
while seeking God and desiring to find him.
For as they live among his works they keep searching,
and they trust in what they see,
because the things that are seen are beautiful.
Yet again, not even they are to be excused;
for if they had the power to know so much
that they could investigate the world,
how did they fail to find sooner the Lord of these things?
The word of the Lord.

[435] **NEW TESTAMENT**

Colossians 1:15–20

“All things were created through him and for him.”

A reading from the Letter of Saint Paul to the Colossians

Christ Jesus is the image of the invisible God,
the firstborn of all creation.
For by him all things were created,
in heaven and on earth, visible and invisible,
whether thrones or dominions or rulers or authorities—
all things were created through him and for him.
And he is before all things,
and in him all things hold together.
And he is the head of the body, the church.
He is the beginning, the firstborn from the dead,
that in everything he might be pre-eminent.
For in him all the fullness of God was pleased to dwell,
and through him to reconcile to himself all things,
whether on earth or in heaven,
making peace by the blood of his cross.
The word of the Lord.

[495] **RESPONSORIAL PSALM (1)**

Psalms 19:2–3, 4–5 (R. 2a)

R. The heavens declare the glory of God.

The heavens declare the glory of God,
and the firmament proclaims the work of his hands.
Day unto day conveys the message,
and night unto night imparts the knowledge. **R.**

No speech, no word, whose voice goes unheeded;
their sound goes forth through all the earth,
their message to the utmost bounds of the world. **R.**

[329] **RESPONSORIAL PSALM (2)**

Psalms 104:1–2a, 5–6, 10, 12, 24, 35c, (R. 31b)

R. May the Lord rejoice in his works!

Bless the LORD, O my soul!
O LORD my God, how great you are,
clothed in majesty and honour,
wrapped in light as with a robe! **R.**

You set the earth on its foundation,
immovable from age to age.
You wrapped it with the depths like a cloak;
the waters stood higher than the mountains. **R.**

You make springs gush forth in the valleys;
they flow in between the hills.
There the birds of heaven build their nests;
from the branches they sing their song. **R.**

How many are your works, O LORD!
In wisdom you have made them all.
The earth is full of your creatures.
Bless the LORD, O my soul. **R.**

ALLELUIA (1)

Psalm 104:24

V. Alleluia. **R.** Alleluia.
V. How many are your works, O LORD!
In wisdom you have made them all.
R. Alleluia.

ALLELUIA (2)

I Chronicles 29:11d, 12b

V. Alleluia. **R.** Alleluia.
V. Yours is the kingdom, O Lord, and you rule over all.
R. Alleluia.

[82] GOSPEL (1)

Matthew 6:24–34

“Do not be anxious about tomorrow.”

✠ A reading from the holy Gospel according to Matthew

At that time:

Jesus said to his disciples,
“No one can serve two masters,
for either he will hate the one and love the other,
or he will be devoted to the one and despise the other.
You cannot serve God and money.
Therefore I tell you, do not be anxious about your life,
what you will eat or what you will drink,
nor about your body, what you will put on.
Is not life more than food,
and the body more than clothing?
Look at the birds of the air:

they neither sow nor reap nor gather into barns,
 and yet your heavenly Father feeds them.
 Are you not of more value than they?
 And which of you by being anxious
 can add a single hour to his span of life?
 And why are you anxious about clothing?
 Consider the lilies of the field, how they grow:
 they neither toil nor spin, yet I tell you,
 even Solomon in all his glory was not arrayed like one of these.
 But if God so clothes the grass of the field,
 which today is alive and tomorrow is thrown into the oven,
 will he not much more clothe you, O you of little faith?
 Therefore do not be anxious, saying,
 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'
 For the Gentiles seek after all these things,
 and your heavenly Father knows that you need them all.
 But seek first the kingdom of God and his righteousness,
 and all these things will be added to you.
 Therefore do not be anxious about tomorrow,
 for tomorrow will be anxious for itself.
 Sufficient for the day is its own trouble."

The Gospel of the Lord.

[378] **GOSPEL (2)**

Matthew 8:23-27

"He rose and rebuked the winds and the sea, and there was a great calm."

✠ A reading from the holy Gospel according to Matthew

At that time:

When Jesus got into the boat, his disciples followed him.

And behold, there arose a great storm on the sea,
 so that the boat was being swamped by the waves;
 but he was asleep.

And they went and woke him, saying,
 "Save us, Lord; we are perishing."

And he said to them,
 "Why are you afraid, O you of little faith?"

Then he rose and rebuked the winds and the sea,
 and there was a great calm.

And the men marvelled, saying,
 "What sort of man is this, that even winds and sea obey him?"

The Gospel of the Lord.