

Orantes

Newsletter of the Office for Divine Worship
of the Diocese of Worcester

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SUMMER UPDATES II

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This issue contains two further updates on recent actions of the Dicastery for Divine Worship and the Discipline of the Sacraments.

The first concerns the publication of the Latin texts for a new “Mass for the Care of Creation,” to be included among the Masses for Various Needs of the *Roman Missal*. (pages 2ff). We then include the homily preached by Pope Leo XIV on the first celebration of the Mass with these texts in the gardens of Castel Gandolfo (page 11).

The second concerns the inclusion on the General Roman Calendar of an optional memorial for Saint Teresa of Calcutta for September 5th. (page 15)

New Mass for “The Care of Creation”

In a decree published on the Solemnity of Pentecost, Cardinal Arthur Roche, prefect of the Dicastery for Divine Worship and the Discipline of the Sacraments, announced that Pope Leo XIV has approved a new set of Mass texts *pro Custodia Creationis* (for the Care of Creation) to be included among the Masses for Various Needs and Occasions.

These texts are particularly appropriate on September 1st, a day set aside by Pope Francis as the “World Day of Prayer for the Care of Creation.” While the Latin prayers have not yet been translated into English, the prayers of the day or the Mass for Any Need may be used on September 1, 2025 along with the proper readings for the Mass for the Care of Creation found on page 5 of this issue of *Orantes*.

The decree provides the following rationale for the new Mass set:



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.”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.²

¹ Genesis 1:1.

² *Laudato Si*, no. 2.

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.’³ 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.”⁴

The Mass Texts

Collect

Pater,
qui in Christo, primogénito omnis creatúræ,
univérſa ad exsisténtiam vocásti,
præſta, quæſumus, ut, dóciles Spíritus tui spiráculo vitæ,
ópera mánuum tuárum in caritáte custodiámus.
Per Dóminum.

The Collect addresses God the Father, who in Christ “the firstborn of all creation” has created all things. The prayer asks that “docile to the breath of your Spirit of life, we may guard the works of your hands in charity.”⁵

Prayer over the Offerings

Súscipe, Pater,
hos fructus terræ noſtrarúmque mánuum:
pérſice in eis opus creatiónis tuæ
ut, a Spíritu Sancto transformáti,
cibus et potus vitæ æternæ pro nobis fiant.

³ Benedict XVI, 15 June 2006,

⁴ *Laudatto Si*, no. 236,

⁵ The translation of certain lines from these prayers is unofficial and should not be used in the celebration of the Liturgy. English language translations are being prepared at the direction of the United States Conference of Catholic Bishops, and will be available for use in the near future.

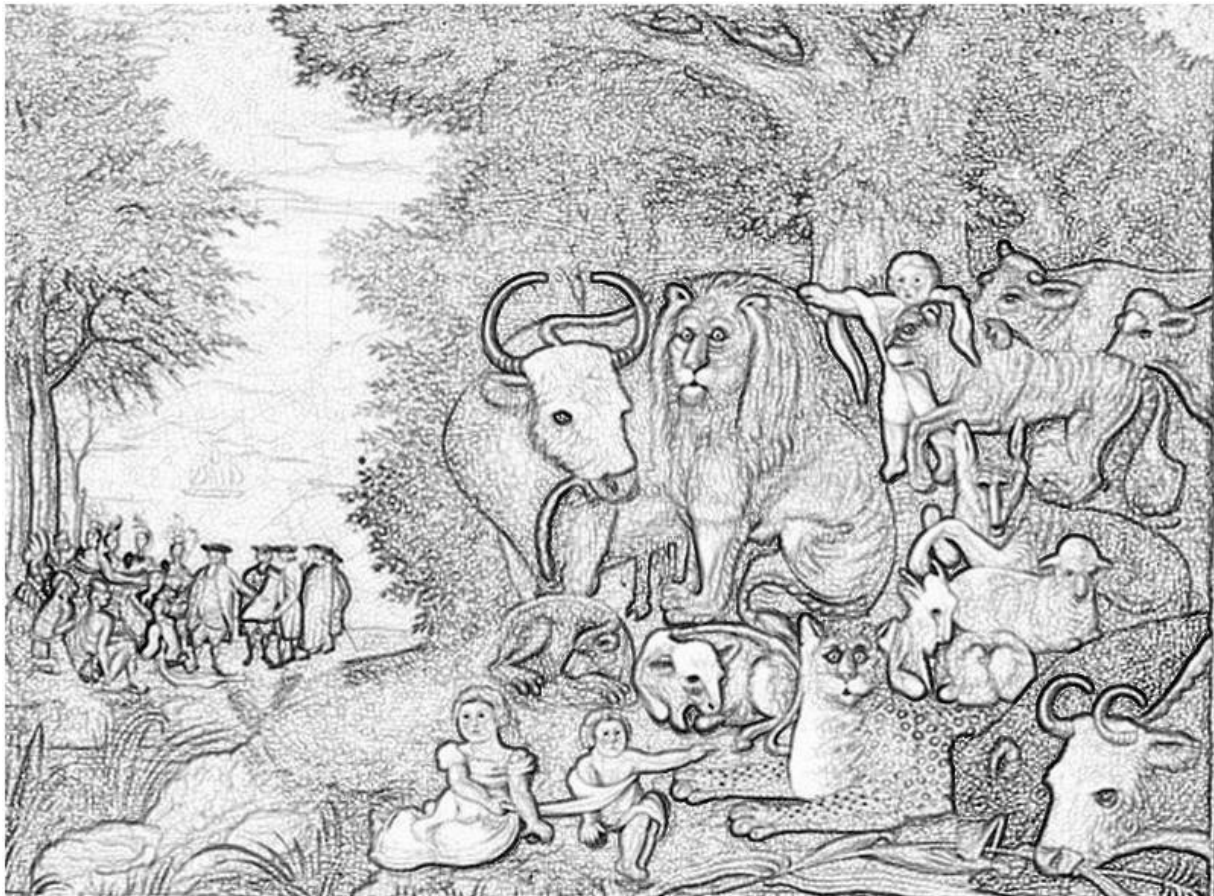
Per Christum.

The Prayer over the Offerings asks the Father to receive the “fruits of the earth and of our hands” and to perfect the work of creation in them, “so that, transformed by the Holy Spirit, they may become for us food and drink of eternal life.”

Prayer after Communion

Sacraméntum unitátis quod accépimus, Pater,
communiónem tecum áugeat fratribúsque
ut, novos cælos et terram novam expectántes,
conveniénter una cum ómnibus creatúris
vívire discámus.

The Prayer after Communion asks God the Father to receive “the sacrament of unity which we have received” that as we await the new heavens and the new earth “we may learn to live in harmony with all creatures.”



MASS FOR THE CARE OF CREATION

LECTIONARY FOR MASS

FIRST READING

Wisdom 13: 1-9 (485)

If they could speculate about the world, how did they not more quickly find its Lord?

A reading from the Book of Wisdom

All men were by nature foolish who were in ignorance of God,
and who from the good things seen did not succeed in knowing him who is,
and from studying the works did not discern the artisan;
But either fire, or wind, or the swift air,
or the circuit of the stars, or the mighty water,
or the luminaries of heaven, the governors of the world, they considered gods.
Now if out of joy in their beauty they thought them gods,
let them know how far more excellent is the Lord than these;
for the original source of beauty fashioned them.
Or if they were struck by their might and energy,
let them from these things realize how much more powerful is he who made them.
For from the greatness and the beauty of created things
their original author, by analogy, is seen.
But yet, for these the blame is less;
For they indeed have gone astray perhaps,
though they seek God and wish to find him.
For they search busily among his works,
but are distracted by what they see, because the things seen are fair.
But again, not even these are pardonable.
For if they so far succeeded in knowledge
that they could speculate about the world,
how did they not more quickly find its Lord?

The word of the Lord.

RESPONSORIAL PSALM. Ps 18, 2-3. 4-5: Ps 103, 1-2a. 5-6 10 et 12. 24 et 35c. (495)

R. (2a) The heavens proclaim the glory of God.

The heavens declare the glory of God,
and the firmament proclaims his handiwork.
Day pours out the word to day,
and night to night imparts knowledge.

R. The heavens proclaim the glory of God.

Not a word nor a discourse
whose voice is not heard;
Through all the earth their voice resounds,
and to the ends of the world, their message.

R. The heavens proclaim the glory of God.

or:

Ps 103, 1-2a. 5-6 10 et 12. 24 et 35c (329)

R. (31b) May the Lord be glad in his works.

Bless the LORD, O my soul!

O LORD, my God, you are great indeed!
You are clothed with majesty and glory,
robed in light as with a cloak.

R. May the Lord be glad in his works.

You fixed the earth upon its foundation,
not to be moved forever;
With the ocean, as with a garment, you covered it;
above the mountains the waters stood.

R. May the Lord be glad in his works.

You send forth springs into the watercourses
that wind among the mountains.
Beside them the birds of heaven dwell;
from among the branches they send forth their song.

R. May the Lord be glad in his works.
How manifold are your works, O LORD!
In wisdom you have wrought them all—
the earth is full of your creatures;
Bless the LORD, O my soul! Alleluia.

R. May the Lord be glad in his works.

SECOND READING

Colossians 1, 15-20 (435)

In him all things were created.

A reading from the Letter of Saint Paul to the Colossians

Brothers and sisters:

Christ Jesus is the image of the invisible God,
the firstborn of all creation.

For in him were created all things in heaven and on earth,
the visible and the invisible,
whether thrones or dominions or principalities or powers;
all things were created through him and for him.

He is before all things,
and in him all things hold together.

He is the head of the Body, the Church.

He is the beginning, the firstborn from the dead,
that in all things he himself might be preeminent.

For in him all the fullness was pleased to dwell,
and through him to reconcile all things for him,
making peace by the Blood of his cross
through him, whether those on earth or those in heaven.

The word of the Lord

ALLELUIA

or:

Ps 104, 24

How great are you works, O Lord!
You have made all things in wisdom.

1 Chr 29, 11d. 12b

Yours, O Lord is the kingdom.
You rule over all.

GOSPEL

Matthew 6: 24-34 (82)

Do not worry about tomorrow.

A reading from the holy Gospel according to Matthew

Jesus said to his disciples: "No one can serve two masters.
He will either hate one and love the other, or be devoted to one and despise the other.
You cannot serve God and mammon.

"Therefore I tell you, do not worry about your life, what you will eat or drink,
or about your body, what you will wear.
Is not life more than food and the body more than clothing?
Look at the birds in the sky;
they do not sow or reap, they gather nothing into barns,
yet your heavenly Father feeds them.
Are not you more important than they?
Can any of you by worrying add a single moment to your life-span?
Why are you anxious about clothes?
Learn from the way the wild flowers grow. They do not work or spin.
But I tell you that not even Solomon in all his splendor was clothed like one of them.
If God so clothes the grass of the field,
which grows today and is thrown into the oven tomorrow,
will he not much more provide for you, O you of little faith?
So do not worry and say, 'What are we to eat?'
or 'What are we to drink?' or 'What are we to wear?'
All these things the pagans seek.
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 given you besides.
Do not worry about tomorrow; tomorrow will take care of itself.
Sufficient for a day is its own evil."

The gospel of the Lord.

or:

GOSPEL

Matthew 8: 23-27 (378)

Rising up, he rebuked the winds and the sea, and there was a great calm.

A reading from the holy Gospel according to Matthew

As Jesus got into a boat, his disciples followed him.

Suddenly a violent storm came up on the sea,
so that the boat was being swamped by waves;
but he was asleep.

They came and woke him, saying,
"Lord, save us! We are perishing!"

He said to them, "Why are you terrified, O you of little faith?"

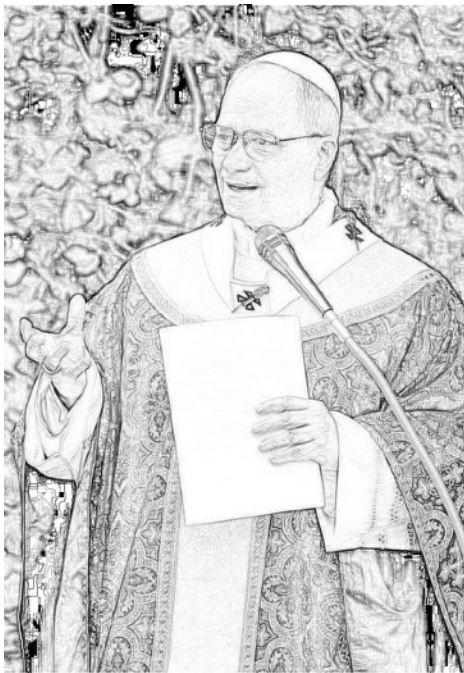
Then he got up, rebuked the winds and the sea,
and there was great calm.

The men were amazed and said, "What sort of man is this,
whom even the winds and the sea obey?"

The gospel of the Lord

Pope Leo XIV on the Care of Creation

On 9 July, 2025, Pope Leo XIV celebrated the Mass for the Care of Creation in the gardens of the Borgo Laudato Si' adjacent to the Papal Villa in Castel Gandolfo. This is his homily for that occasion.



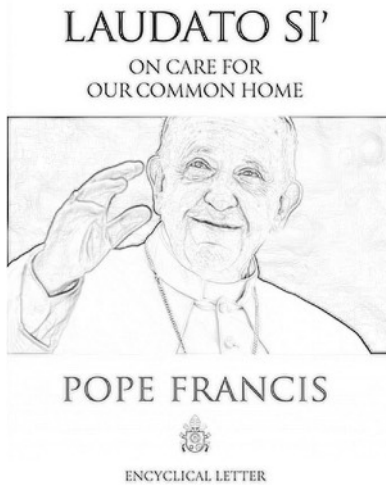
On this beautiful day, I would begin by asking everyone, including myself, to take stock of what we are celebrating here amid the beauty of what might be called a “cathedral” of nature, with so many plants and elements of creation that have brought us together to celebrate the Eucharist, which means to give thanks to the Lord.

There are many reasons to thank the Lord in today’s Eucharist. This may well be the first celebration to use the new prayers of the Mass for the Care of Creation, which is the fruit of the work of several Dicasteries of the Holy See. For my part, I express gratitude to all those people here who have had a part in producing these liturgical prayers. As you know, the liturgy represents life, and you are the life of this Laudato Si’ Center. I would also like to thank you on this occasion for all that you are doing to bring to life this fine idea of Pope Francis, who donated this small plot of land, these gardens and these walks, in order to continue the important work of caring for creation and our common home. The need to persevere in this mission has become all the more apparent in the ten years that have passed since the publication of Laudato Si’.

This setting [before a pool of water] in some way resembles the ancient churches of the early centuries, where there was a baptismal font that one had to pass before entering the church. I am not sure I would want to be baptized in the water here..., but the symbol of passing through water to be cleansed of all our sins and failings, and then to enter into the great mystery of the Church is something that still speaks to us today. At the beginning of Mass, we prayed for conversion, our own conversion. I would like to add that we should pray for the conversion of the many people, inside and outside the

Church, who do not yet recognize the urgent need to care for our common home.

The many natural disasters we see occurring almost daily in our world, in so many places and countries, are also in part a result of the excesses of human beings and our lifestyles. We need to ask whether we ourselves are undergoing that conversion. How much we need it!



Having said this, I also have a homily that I prepared and will share with you, so please bear with me. A couple of its points will help to carry forward our reflection this morning. We are enjoying this fraternal and peaceful moment in the midst of a world that is in flames, as a result of both global warming and armed conflicts. The message of Pope Francis in his Encyclicals *Laudato Si'* and *Fratelli Tutti* continues to be timely. We can imagine ourselves in the Gospel we have just heard, as we reflect on the fear of the disciples amid the tempest, a fear shared by a large part of humanity today. At the same time, in the heart of this Jubilee Year, we believe and say over and over again: there is hope! We have encountered that hope in Jesus. He calms the storm. His power does not break down, but builds up. It does not destroy, but calls into being and bestows new life. We too should be asking ourselves: "What sort of man is this, that even the winds and the sea obey him?." ⁶

The amazement expressed in this question is the first step towards freedom from fear. Jesus lived and prayed around the Sea of Galilee. That is where he called his first disciples in the setting of their daily lives and work. The parables with which he proclaimed the Kingdom of God reveal his deep connection with that land and those waters, with the rhythm of the seasons and with the life of creatures.

The evangelist Matthew describes the tempest as an upheaval of the earth (the Greek word he uses is *seismos*). Matthew uses the same term for the earthquake that took place at the moment of Jesus' death and at the dawn of his resurrection.

⁶ Matthew 8:27.



Christ rises above this upheaval, his feet firmly planted. Already here, the Gospel enables us to catch a glimpse of the Risen Lord, present in our confused history. Jesus' rebuke to the wind and the sea demonstrates his power to give life and salvation, a power greater than those forces that cause creatures to tremble.

So, we can ask ourselves once more: "What sort of man is this, that even the winds and the sea obey him?"⁷ The hymn from the Letter to the Colossians that we have heard seems to answer this very question: "He is the image of the invisible God, the first-born of all creation; for in him all things were created."⁸ Buffeted by the storm that day, his disciples were overcome with fear; they were not yet able to profess this knowledge about Jesus. Today, however, in accordance with the faith handed down to us, we can go further and say: "He is the head of the Body, the Church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent."⁹ Those words, in every age, make us and commit us to be a living Body: the Body of which Christ is the Head. Our mission to care for creation, to foster peace and reconciliation, is Jesus' own mission, the mission that the Lord entrusts to us. We hear the cry of the earth and we hear the cry of the poor, because this plea has reached the heart of God. Our indignation is his indignation; our work is his work.

In this regard, the psalmist's song inspires us: "The voice of the Lord is upon the waters; the God of glory thunders, the Lord, upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty."¹⁰ That voice commits the Church to speak prophetically, even when it calls for the courage to oppose the destructive power of the princes of this world. The unbreakable covenant between Creator and his creatures inspires our minds and galvanizes our efforts to

⁷ Matthew 8:27.

⁸ Colossians 1:15-16.

⁹ Colossians 1:18.

¹⁰ Psalm 29:3-4.

ensure that evil may turn into good, injustice into justice, and greed to sharing.

With infinite love, God has created all things and given them life. That is why Saint Francis of Assisi could call every creature his brother, his sister and his mother. Only a contemplative gaze can change our relationship with creation and bring us out of the ecological crisis brought on by the breakdown of our relationship with God, with our neighbors and with the earth that is the effect of sin.¹¹



Dear brothers and sisters, the Borgo Laudato Si', where we now find ourselves, seeks to be, in line with the vision of Pope Francis, a kind of "laboratory" where we can experience that harmony with creation which brings healing and reconciliation, and to do so by developing new and effective ways of protecting the natural environment entrusted to our care. I want to assure all of you, who are working to realize this project, of my prayers and my encouragement.

The Eucharist we celebrate sustains and gives meaning to our work. As Pope Francis wrote, "it is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within; he comes that we might find him in this world of ours."¹² I would like to conclude these thoughts by leaving you with the words with which Saint Augustine, in the last pages of his *Confessions*, brought together creation and humanity in a cosmic hymn of praise: Lord, "your works praise you, that we may love you; may we love you, that your works may praise you."¹³ May this be the harmony that we spread throughout the world.

¹¹ cf. *Laudato Si'*, 66.

¹² *Laudato Si'*, 236

¹³ Saint Augustine, *Confessions* XIII, 33, 48

Saint Teresa of Calcutta Added to the General Calendar

The Dicastery for Divine Worship and the Discipline of the Sacraments has added Saint Teresa of Calcutta to the General Roman Calendar with the rank of an optional memorial on September 5th. The prayers and readings for this feast may be taken from the Common of Virgins, for One Virgin.

In its decree, the Dicastery recalled what caused Pope Francis to add Mother Teresa to the Calendar.



Radically living the Gospel and boldly proclaiming it, Saint Teresa of Calcutta is a witness to the dignity and honor of humble service. By choosing not only to be the least, but the servant of the least, she became a model of mercy and an authentic icon of the Good Samaritan. Indeed, for her, mercy was the “salt” that gave flavor to every one of her works, and the “light” that brightened the darkness of all those who didn’t even have tears left to shed over their poverty and suffering.

Jesus’ cry on the cross, “I thirst,”¹⁴ cut Saint Teresa to the quick. Thus, for her whole life she dedicated herself completely to satiate the thirst of Jesus Christ for love and souls, serving him amongst the poorest of the poor. Filled with the love of God, she radiated that same love in equal measure to others.

Canonized in 2016 by Pope Francis, the name of Teresa of Calcutta continues to shine out as a source of hope for many men and women who seek consolation amidst tribulations of body and spirit.

¹⁴ John 19:28.