



# THE FEAST OF THE MYSTERY OF CREATION

## PROGRAM

For remote participants, only the Dec 6-7 program will be livestreamed; times listed for Central European Time (*time conversions [here](#)*)

See also: [Speaker Bios](#) | [Summarized program overview](#)

### THURSDAY, DECEMBER 5

ARRIVALS & OPTIONAL PROGRAM	
3.30 pm	<p><i>Optional</i> – <b><a href="#">“Assisi: Terra Laudato Si’”</a> pilgrimage</b> (part 1)</p> <ul style="list-style-type: none"> <li>We will meet at 3.30pm in the main entrance of the <a href="#">Basilica of St. Francis</a>, in “Piazza Superiore” (Upper Square; please note there are two squares and entrances – Upper and Lower), and then walk together to a spot from where to enjoy a moment of prayer and contemplation with “Brother Sun” at the time of sunset.</li> <li>At 4.30pm we will be back in the other entrance of the Basilica (in “Piazza Inferiore”, Lower Square), where we will pursue a pilgrim visit to the iconic basilica, exploring how the art within the church is used liturgically and in preaching, with a special spotlight on Creation. Guided by Franciscan friar Michael Lasky, OFM Conv.</li> </ul> <p><i>We will end at 5.30pm in the Basilica and then walk together to Cittadella (about 10min). Depending on your arrival time, feel free to join only the second half.</i></p>
5 pm	<b>Accreditation</b> begins (at Cittadella Laudato Si’, <a href="#">Via degli Ancaiani 3</a> )
7 pm	<b>Welcome dinner</b> (at Cittadella Laudato Si’)

### FRIDAY, DECEMBER 6

7.30 am	<i>[for in-person participants]</i> <b>Holy Mass</b> , presided by Abp. Ignazio Sanna
8.15 am – <i>Breakfast</i>	
8.50	<i>[for Zoom participants]</i> <b>Welcome &amp; Opening Prayer</b>
I. SETTING THE CONTEXT	

9 am	<b>Introduction</b>  Introductory remarks by some co-sponsors of the seminar and overview of the program.	<ul style="list-style-type: none"> <li>• Tonio dell'Olio <i>Pro Civitate Christiana</i></li> <li>• Celia Deane-Drummond <i>Laudato Si' Research Institute, Oxford</i></li> <li>• Joris Geldhof <i>Liturgical Institute, Katholieke Universiteit Leuven</i></li> </ul>
9.15 am	<b>1. Creation Day and Liturgical Ecumenism</b>  To introduce the ecumenical process enshrining "Creation Day" in Western calendars, (I) taking stock of the process so far ahead of the Nicaea centenary, (II) compiling the main theological motivations that emerged so far for the day to become a liturgical feast, and (III) unpacking the role of "liturgical ecumenism" in the broader Catholic ecumenical agenda, particularly vis-à-vis the calendar and lectionary.	Chair: Tonio dell'Olio <i>Pro Civitate Christiana</i> <ul style="list-style-type: none"> <li>• Bp. Bedford-Strohm <i>World Council of Churches</i></li> <li>• Simone Morandini <i>Istituto S. Bernardino, Pontifical University Antonianum</i></li> <li>• Kimberly Belcher <i>University of Notre Dame</i></li> </ul>
10.15 am – <i>Coffee break</i>		
<b>II. HISTORICAL EXPLORATIONS, Part 1</b>		
10.35 am	<b>2. The history, ancient and recent, of Creation Day</b>  To review the history of Creation Day, both (I) its millenary Byzantine roots and its role as the first day of Eastern liturgical calendars, including its theological significance, and (II) the day's emergence in popular piety of Western denominations during the past three decades motivated by the pastoral needs posed by the signs of the times of the ecological crisis.	Chair: Prem Xalxo, SJ <i>Pontificia Università Gregoriana</i> <ul style="list-style-type: none"> <li>• Lesya Sabada <i>Ukrainian Catholic Eparchy of Saskatoon &amp; St. Thomas More College</i></li> <li>• Card. Matteo Zuppi <i>Italian Episcopal Conference</i></li> <li>• Card. Jaime Spengler <i>Latin American Episcopal Conference</i></li> <li>• Bp. Rex Ramirez <i>Liturgy Commission, Bishops' Conference of the Philippines</i></li> <li>• Sr. Maamalifar Poreku <i>UISG (International Union of Superiors General)</i></li> </ul>
11.45 pm – <i>Break</i>		
12 pm	<b>3. The role, past and present, of Creation in the Roman liturgy</b>  To examine the presence of creation-related elements (both <i>Creazione</i> and <i>Creato</i> ) in the Roman liturgy, both past and current, to grasp what theology emerges and how creation is valorised. Special attention will be given to the role of sacramentality and the lectionary's attention to both " <i>il Creato</i> " and " <i>la Creazione</i> ", inquiring if it is sufficiently prominent or if it would benefit from additional prominence so that "the treasures of the	Chair: Stefan Geiger, OSB <i>Pontificio Istituto Liturgico</i> <ul style="list-style-type: none"> <li>• Teresa Berger <i>Yale University</i></li> <li>• Elena Massimi, FMA <i>Istituto di Liturgia Pastorale S. Giustina</i></li> </ul>

	bible are... opened up more lavishly" (SC 51). Lastly, the difference and potential complementarity between Creation Day's focus on " <i>la Creazione</i> " vis-a-vis the focus on " <i>il Creato</i> " of Rogation Days and Ember Days will also be explored.	
1.10 pm – Lunch		
<b>III. THEOLOGICAL EXPLORATIONS, Part 1</b>		
2.45 pm	<b>4. The Mystery of Creation: Its Trinitarian and Christological Nature</b>  To deepen the exploration of Creation (" <i>la Creazione</i> ") as a Trinitarian-Christological Mystery and its interdependence with the Paschal Mystery, particularly the continuity of such understanding in Christian thought throughout history, beyond Franciscanism and 20th-century thinkers discussed in the first seminar; e.g. in Scripture, Patristics, and Thomas Aquinas.	Chair: Declan O'Byrne <i>Sophia University Institute</i>  <ul style="list-style-type: none"> <li>• Alenka Arko <i>University of Ljubljana</i></li> <li>• Archbp. Ignazio Sanna <i>formerly Pontifical Academy of Theology</i></li> </ul>
3.55 pm – Break		
4.10 pm	<b>5. The Liturgical Year in East and West: Its Christological Nature vis-à-vis the Mystery of Creation</b>  To analyze the meaning of the liturgical year from the perspectives of both East and West, including the role of Easter and the Paschal mystery as a synthesis of the entire year, to then assess if more intentional pondering of the Trinitarian-Christological mystery of Creation through the potential new feast would help ponder "the whole mystery of Christ" ( <i>Sacrosanctum Concilium</i> 102) more fully. Relatedly, the dogmatic span of the liturgical year (i.e. the correspondence of feasts to articles of the Nicene Creed) will be referenced, as well as considerations about Eastern Catholic rites.	Chair: Joris Geldhof <i>Liturgical Institute, Katholieke Universiteit Leuven</i>  <ul style="list-style-type: none"> <li>• Basilius Groen <i>Pontifical Oriental Institute</i></li> <li>• Luigi Girardi <i>Istituto di Liturgia Pastorale S. Giustina</i></li> </ul>
5.20 pm – Coffee break		
5.40 pm	<b>6. Potential Theological Definitions of the Feast</b>  To explore the most suitable theological definition of the feast for it to merit being inscribed in the General Roman Calendar. In particular: (I) how should the Christological and Trinitarian dimensions of " <i>la Creazione</i> " co-exist in such a definition? (II) how should " <i>la Creazione</i> " and " <i>il Creato</i> " be balanced in such a definition, particularly regarding the role of the sacramentality of " <i>il Creato</i> " (in light of the Corpus Christi analogy), (III) should <i>anamnesis</i> of the act of " <i>la Creazione</i> " have a role in such a definition? Last but not	Chair: Timothy Brunk <i>Villanova University</i>  <ul style="list-style-type: none"> <li>• Christopher Irvine <i>Mirfield Liturgical Institute</i></li> <li>• Catherine Vincie, RSHM <i>formerly Aquinas Institute of Theology</i></li> <li>• Bruce Morrill, SJ [respondent] <i>Vanderbilt University</i></li> </ul>

	least, what are title options for the feast that would best match such theological definition?	
6.45 pm – <i>End</i>		
7 pm	<b>Prayer</b>	
8 pm	<i>Dinner</i>	

## ***SATURDAY, DECEMBER 7***

7.30 am	<b>Holy Mass</b> , presided by Archbishop Domenico Sorrentino <i>(not live-streamed)</i>	
8.15 am – <i>Breakfast</i>		
IV. HISTORICAL EXPLORATIONS, <i>Part 2</i>		
9 am	<b>7. Comparative study of recent “new feasts”</b>  To introduce the development of the liturgical year and review the history and formats of the institutions of “new feasts” of the past hundred years, to shed light on options for the potential new feast. For example, a universal solemnity (as Christ the King, 1925), a universal feast on a Sunday (as Holy Family, 1921), a universal feast on a fixed date (as Baptism of the Lord, 1955), a memorial on a fixed date (as St. Joseph the Worker, 1955), a memorial on a variable date (as Mary Mother of the Church, 2018), or an optional feast for episcopal conferences to adopt (as Christ the Eternal High Priest, 2012). Some variables to be explored: top-down papal initiative or bottom-up popular piety, roots in tradition or modern innovation, role of “signs of the times” as driver, votive Mass previously available or not, national feast previously in existence or not, ranking at the time of the universal institution, adoption by Protestant churches, etc.	<i>Chair:</i> Juan Rego <i>Istituto di Liturgia, Pontificia Università della Santa Croce</i>  <ul style="list-style-type: none"><li>• Angelo Lameri <i>Pontificia Università Lateranense</i></li><li>• Pietro Angelo Muroni <i>Pontificia Università Urbaniana &amp; Pontificio Istituto Liturgico</i></li></ul>
10.10 am – <i>Coffee break</i>		
V. THEOLOGICAL EXPLORATIONS, <i>Part 2</i>		
10.30 am	<b>8. Theological Exploration of the Feast’s Rank and Date</b>  To examine options for the interrelated questions of the feast’s rank and date, with special attention to the question of Sunday. Namely, would it make sense to celebrate the feast on the first Sunday of September (in line with usual practice in popular piety given its pastoral practicality), rather than fixed on September 1? This will be studied in light of Sunday’s symbolism as both “the day of creation” and “the day of redemption”, as well as the precedent of other “fixed date feasts” often moved to Sundays. A reference will also be	<i>Chair:</i> Kimberly Belcher <i>University of Notre Dame</i>  <ul style="list-style-type: none"><li>• Timothy Brunk <i>Villanova University</i></li></ul>

	made to the potential for an alternative date anchored on the September equinox.	
11.20 am	<b>9. Theological Exploration of Lectionary Options</b>  To explore theologically the potential new feast by reviewing proposals for what the Liturgy of the Word could look like. Namely, the ecumenical liturgical body Consultation on Common Texts (in charge of the Revised Common Lectionary that most Protestant churches use), will present their first draft of lectionary proposals. That will also be juxtaposed with the feast's theological definition discussed in a previous session.	<i>Chair:</i> Jason McFarland <i>Australian Catholic University &amp; Australian Catholic Bishops' Conference</i>  <ul style="list-style-type: none"> <li>• Lisa Hancock <i>Consultation on Common Texts</i></li> </ul>
12.10 pm – Break		
12.30 pm	<b>10. Theological Exploration of Mass Formularies and Liturgy of the Hours Options</b>  To explore theologically the potential new feast by reviewing proposals for what Mass formularies and the Liturgy of the Hours could look like. Namely, the goal will be to assess what exists already, what could be revived from tradition, and what would need to be composed.	<i>Chair:</i> Angela McCarthy <i>University of Notre Dame Australia</i>  <ul style="list-style-type: none"> <li>• Joris Geldhof <i>Liturgical Institute, Katholieke Universiteit Leuven</i></li> </ul>
1.15 pm – Lunch		
<b>VI. PASTORAL EXPLORATIONS</b>		
3 pm	<b>11. Creation Day: A Pastoral Response to the Signs of the Times? Ecological Crisis, Scientific Revolution, and Young People</b>  To consider how Creation Day is turning out to be a resource to respond to pastoral needs from a number of angles: (I) the pastoral challenge posed by the ecological crisis, both in terms of the transformation it requires in Catholic theology and ethics (cf. <i>Laudato Si'</i> ) – and how it should be sustained by liturgy ( <i>Lex Orandi, Lex Credendi, Lex Vivendi</i> ) – and in terms of the grave disruption it is starting to inflict on the lives of so many faithful, especially in the Global South; (II) the turbulent history of the faith-science dialogue in recent centuries and how scientific discoveries have created a pastoral need for deeper reflection on the mystery of Creation and the compatibility of faith and science; and (III) the role of young people, both in terms of the enormous evangelization challenge they pose to the Church and their interest in ecological and creation topics (cf. <i>Christus Vivit</i> 228).	<i>Chair:</i> Eduardo Agosta Scarel, O. Carm. <i>Spanish Episcopal Conference</i>  <ul style="list-style-type: none"> <li>• Janet Soskice <i>Cambridge University &amp; Duke University</i></li> <li>• James Bhagwan <i>Pacific Conference of Churches</i></li> <li>• María Lía Zervino <i>Laudato Si' Movement</i></li> <li>• Shawna Nemesis Rebello <i>Don Bosco Green Alliance</i></li> </ul>
4.15 pm – Break		
<b>VII. LOOKING AHEAD</b>		

4.30 pm	<b>12. The Future of Creation Day</b> <b>Breakout groups – Conversation in the Spirit</b> <i>Facilitated by David McCallum SJ (Discerning Leadership Program)</i> <p>Based on the historical, theological, and pastoral explorations so far:</p> <ul style="list-style-type: none"> <li>I. Should Creation Day be elevated from its "World Day of Prayer" status to become a liturgical feast in the Roman rite?</li> <li>II. If yes: <ul style="list-style-type: none"> <li>A. Should it be a universal institution in the General Roman Calendar or should it be an "Optional" feast (as Christ the High Priest) for episcopal conferences to adopt?</li> <li>B. What ranking would be most appropriate? (<i>Solemnity or Feast</i>) And what date option would be most appropriate? (<i>fixed on September 1, movable to subsequent Sunday, or hybrid format for episcopal conferences to pick</i>)</li> </ul> </li> </ul>
5.50 pm – Break	
6 pm	<b>12. The Future of Creation Day (continued)</b> <b>Plenary discussion</b> <i>Facilitated by David McCallum SJ (Discerning Leadership Program)</i> <p>Sharing in plenary of trends emerging in breakout dialogues.</p>
6.45 pm – End	
7.15 pm	<b>Vespers</b>
8 pm	<i>Farewell dinner</i>

## SUNDAY, DECEMBER 8

DEPARTURES & OPTIONAL PROGRAM	
8 am	<i>Breakfast</i>
9.30 am	<b>Holy Mass</b> , presided by Bp. Rex Ramirez ( <i>at Cittadella, not live-streamed</i> )
10.30 am 12 pm	<p><i>Optional – <b><u>"Assisi: Terra Laudato Si"</u></b> guided pilgrimage (part 2)</i></p> <p>Right after Mass, we will walk together in pilgrimage from Cittadella to the San Damiano sanctuary (<a href="#">Via San Damiano 85</a>), to pray with the Canticum of the Creatures in the very garden where St. Francis composed this hymn.</p> <p><i>We will end at 12 pm in San Damiano and then head back to Cittadella, arriving about 12.30pm. If anyone needs to carry luggage and then head to the train station after the pilgrimage, a taxi would be advisable for both legs.</i></p>