



***Walk your land
and your land
will tell you
what it needs***

ANGLICAN
COMMUNION
ENVIRONMENTAL
NETWORK



**A collection of prayers submitted by Indigenous authors
Just in time for the Season of Creation
September 1 – October 4, 2025**

Assembled by the Very Rev. Ken Gray
Secretary, the Anglican Communion Environmental Network, September 2025

Before the texts . . .

The ad hoc collection below is in no way globally complete. Contributions were requested and received for inclusion here without significant academic triage, research, or other investigation. We have no prayers here from communities in South America, the Arctic, and other locations. This collection could well suggest a more robust enquiry by scholars and specialists.

While much so-called aboriginal or Indigenous prayer is aural and circumstantial, it is helpful to settler faith leaders such as myself to access such collections for understanding, inspiration, and where appropriate, liturgical or personal use. Published collections aside, to the best of my ability, permission is granted from authors and communities to use these texts. If for any reason items should be removed, please contact me at grayintheforest@shaw.ca

The collection below is organized roughly by geographical region. It must be stressed that the very term “Indigenous” stresses local connection with the land from which evolves culture, history, and practice. Translation from one context to another is therefore problematic, though still possible. We can and shall learn from one another, but only if we guard against egregious cultural appropriation. So feel free to use these texts citing their sources. As you are able research the context from which the texts emerge. As we discover each other’s life and historical setting, let us marvel together at the rich and diverse tapestry of the global Christian church. I offer my own simple prayer before I preach.

Creator, from the depth and breadth of creation, we thank you.

*The Very Rev. Ken Gray
September 2025*

Cover image; Glen Loughrey

A Personal Reflection by Glenn Loughrey

<https://www.glennloughrey.com/>

“Walk your land and your land will tell you what it needs” Ron Loughrey.

How does being Aboriginal speak into my understanding of the Mystery we name God? How does my understanding of the Christian tradition intersect with the Aboriginal understanding of the spiritual? Are they compatible or does one, the human (predominantly male) centric, top-down hierarchical Christian model trump the bottom up unity of all creatures in sync with earth as Mother of all?

The idea of an interventionist, all seeing all-powerful God who is on call to solve my problems is gone. So has the idea that Jesus died for my personal sins and that I have been made new in the bloody violence of the cross. This has been replaced by an understanding of the cross as a place where the incarnated God clasped hands with the deepest despair and cost of being a created being, a place where Mystery became fully open to humanity and humanity became fully open to Mystery. The resurrection is the natural outcome of this interplay, the event in which God demonstrates the fullness of mystery in the extravagance of imagination, hope and possibility.

Along with this has gone the anthropomorphic idea of human beings being the preferred option for the Creator of all that is and with it the idea that the ever-expanding world (universe) is of no interest to the one who created it. I have also discarded the idea that human beings are the pinnacles of creation because to believe so would curtail the dynamism of a living Mystery who, by definition, will continue to create. In this new cosmology I have left behind the idea of a heaven behind the clouds for if the universe is ever expanding and there are no boundaries, where can heaven be? And there are more.

This leads to an understanding of the unity of all creation that has been created by the one God, loved into being by the same Christ and companioned into fulfilment by the same Spirit. It means I and all creation belong to a communion of saints both human and non-human, animate and inanimate stretching back to the beginning of life on this planet, on through the wonder of evolution into a future no one can see. It also means I allow God to be God, a mystery being unable to be captured by the logic and rationality of my limited intellect and wisdom. And that's ok.

This is the wonder of the primal faith of the Judaic scriptures in which the mysterious transcendence of God is found above all and in all so as to animate all life for the beauty of the beyond. A quick read of the Psalms will fill us with wonder at the interconnection of humans, creation and God. Winds, oceans, trees, birds and animal all speak of and contain God. Humans hear God speaking in the lightning and the thunder, in the voices of animals and rocks and humanity is asked to care for and living in harmony with these without domination or destruction.

Aboriginal people have lived in such a way to listen deeply to the interconnectedness of all creation. Miriam Rose Ungermeyer-Bauman speaks of *dadirri*, deep listening unto deep, the Aboriginal capacity to sit in country, to hear what the country has to say and to live in tune with it. This is not a practice we can easily learn like mindfulness. This is a way of being learnt over eons by indigenous people to ensure they lived in respect with country and the Dreaming. It has a long history just as the Judaic understanding outlined in the Jewish scriptures of the presence of God in all things does. The Christian understanding of deep listening, contemplative living, also reaches back to the practice of Jesus who went away into the desert to listen to God and further back to the experiences of the patriarchs and others found in the scriptures.

In such a world the mystery we call God becomes greater than the Sunday School understanding of a man beyond the clouds. God is above and beyond creation while at the same time intimately connected and found present within all of creation. God is transcendentally absent but immanently present and is so to and, in all things, equally.

My journey has only just begun but in the words of my father, I will keep walking this land, listening a lot, speaking little and learning how to be in relation to the Mystery beyond Mystery who holds me and is held with in me.

In a Canadian Voice

Honouring the Four Directions

Indigenous Anglican Church of Canada

Come Great Spirit, as we gather in your name.

We face East:

To your symbol colour Red, the hue of revelation;
To your animal symbol the Eagle, strong and nurturing;
To your lessons calling us to the balance of your Spirit
 in Harmony with brothers and sisters;
To invoke your wisdom and grace, the goodness of the ages,
We pray: **COME HOLY SPIRIT, COME.**

We turn to face South:

To your symbol colour Gold for the morning star.
To your symbol Brother Sun that enlightens our intellect
 and brings light on our path to live responsibly;
To your lessons calling us to balance of Mind in the Spirit of humility;
To invoke your spirit of illumination and far sighted vision;
Help us to love you and one another with our whole heart,
 our whole mind, and our whole soul,
We pray: **COME HOLY SPIRIT, COME.**

We turn to face West:

To your symbol colour Black, still and quiet. To your animal symbol the Thunderbird;
To your symbol the Thunder mighty and purposeful;
To your lessons calling us to balance our emotions
 in the spirit of Gentleness and Honesty;
To invoke your spirit of introspection, seeing within;
 Give us your strength and the courage to endure,
We pray: **COME HOLY SPIRIT, COME.**

We turn to face North:

To your symbol colour white of clarity and brightness.
To your animal symbol the swan which brings us
 in touch with Mother Earth and growing things;
To your lessons calling us to balance of our Body
 in the spirit of a good sense of humor;
To invoke your spirit of innocence, trust and love;
Help us to open our eyes to the sacredness of every living thing,
We pray: **COME HOLY SPIRIT, COME.**

We turn to complete the circle and to look:

To God, our Creator who cleanses our Mother Earth

with snow, wind and rain;
To Jesus Christ, the Peacemaker who fills us
with the wideness of mercy and Lovingly embraces all,
and the Holy Spirit who inspires us to action:
We pray: **COME HOLY SPIRIT, COME.**

(Note: There are several interpretations of the colours of the medicine wheel. A Cree adaptation is used here. We apologize if this conflicts with what is used in your Nation. Please adapt to your local area.)

In an African Voice

A Prayer for Rain and Blessing (Acholi people, Uganda)

Mbiti, John S. Prayers of African Religion, SPCK, 1975, pp. 28–30

“Lord, You are in the sky,
You are the one we depend on.
What you say is what we do.
You are the one who gives us rain,
And we pray you to give us rain.

We pray to you because you are our Father.
We are begging for your help.
Give us rain and health.
Give us good harvests.

We ask for your blessing upon our children and cattle.
Protect us from war and death.
Give us peace in the village.
Remove disease from our homesteads.
Keep our children from hunger.

You are our Father and our strength.
We have no other help but you.
Do not turn away from us.
Have mercy and bring your blessing.”

Prayer of Thanksgiving and Petition (Digo people, Kenya)

Mbiti, Prayers of African Religion, pp. 38–40

God, you are the one who created us.
You are the one who gave us life.
You gave us the earth and the cattle and the crops.
You gave us wives and children and homes.
You gave us the rain and the sun, the day and the night.
You gave us the wisdom of our fathers and the songs of our mothers.
You gave us traditions and the ways of our ancestors.
You are the one we thank and praise.

Do not let us stray from your ways.
Do not let our children forget your name.
When we walk, go before us.
When we sleep, watch over us.
When we wake, give us joy.

You are our God.
We live because of you.

Ancestral Invocation and Blessing (Kikuyu people, Kenya)

Mbiti, African Religions and Philosophy, Heinemann, 1969, pp. 175–176

We call upon you, O God,
Our Father who lives in the sky.

Look upon us, your children,
As we gather to ask your blessing.

Be with us as we plant the seeds,
Let your sun shine on our fields,
Let your rain fall to nourish the earth.

May our cattle find pasture,
May our women bear healthy children,
May our men have strength and wisdom.
Speak to us in dreams and in silence.
Guide our elders to teach the young.

Let the spirits of our ancestors walk with us,
Protect us from misfortune and sickness.
We thank you for the breath of life.
We thank you for the food and family.
O God of our fathers, stay with us.
Forever and ever. **Amen.**

A Prayer to God as Creator (from the Kikuyu people of Kenya)

Mbiti, African Religions and Philosophy, p. 60.

O God, you are the Creator of the heavens and the earth,
the Creator of humankind.
We pray to you, O God,
to bless us and make us strong.

A Prayer for Rain (from the Dinka people of South Sudan)

Mbiti, African Religions and Philosophy, p. 61.

O God, we beseech you,
send us rain.

The cattle are thin,
the people are hungry.
The children cry day and night.
Let the rain fall, O God.

A Prayer for Forgiveness (from the Yoruba people of Nigeria)

Mbiti, African Religions and Philosophy, p. 59.

Forgive us,
for we are full of weakness.
Our wrongs are many,
and our wisdom is small.
Have mercy on us,
and teach us your ways.

A Morning Prayer (general East African tradition)

Reference: Mbiti, Prayers of African Religion, SPCK, 1975, p. 14.

Thank you, O God,
for the night.
Thank you for the breath of life.
Thank you for the light of day.
May we walk in your blessing.

A Prayer for the Community

Mbiti, African Religions and Philosophy, p. 64.

Bless our village, O God.
Let the crops grow well,
the cattle multiply,
and the children live in peace.
May your spirit rest upon us.

...

Disturb us, O Lord
when we are too well-pleased with ourselves
when our dreams have come true
because we dreamed too little,
because we sailed too close to the shore.

Disturb us, O Lord
when with the abundance of things we possess,
we have lost our thirst for the water of life
when, having fallen in love with time,
we have ceased to dream of eternity
and in our efforts to build a new earth,
we have allowed our vision of Heaven to grow dim.

Prayers from the late Archbishop Desmond Tutu

Stir us, O Lord to dare more boldly,
to venture into wider seas
where storms show Thy mastery,
where losing sight of land,
we shall find the stars.

In the name of Him
who pushed back the horizons of our hopes
and invited the brave to follow. **Amen**

...

Victory is Ours
Goodness is stronger than evil;
Love is stronger than hate;
Light is stronger than darkness;
Life is stronger than death;
Victory is ours through Him who loves us.

An African Canticle

All you big things, bless the Lord.
Mount Kilimanjaro and Lake Victoria,
The Rift Valley and the Serengeti Plain,
Fat baobabs and shady mango trees,
All eucalyptus and tamarind trees,
Bless the Lord.
Praise and extol Him for ever and ever.

All you tiny things, bless the Lord.
Busy black ants and hopping fleas,
Wriggling tadpoles and mosquito larvae,
Flying locusts and water drops,
Pollen dust and tsetse flies,
Millet seeds and dried dagaa,
Bless the Lord.
Praise and extol Him for ever and ever.

In a Pacific voice

He Karakia Mihinare o Aotearoa

Adapted from A New Zealand Prayer Book, , Copyright is held by the Anglican Church in Aotearoa, New Zealand and Polynesia.
P477-478.

*E te Kaihanga, ka tāpae ki a koe
i a mātou whakamoemiti.
Mō Ranginui i runga nei,*

Creator, we offer you
our praise
for the great sky above,

*mō Papa-Tūānuku e takoto nei.
Mō ngā Maunga whakahī,
mō ngā Puke-kōrero
Mō ngā Tai-mihi-tāngata,
mō ngā Moana e hora nei.*

*Nō runga ngā hōmaitanga papai katoa
Tukua mai - kia āio ngā rangi i runga
Kia tuku te puehu o Papa-Tūānuku e takoto nei.
Kia whakapapa pounamu te moana
Kia hora te marino ki
Aotearoa-whānui. (me te ao)*

*Kia whakapaingia a te Karaiti,
Mō ngā tūpuna, mātua, mō te hunga tapu.
Ngā tōtara Whakamarumarū,
ngā Toka Tūmoana,
Ngā Kākā Wahanui,
ngā Puna Roimata.
Kia tīaho te māramatanga ki a rātou,
Kia au tā rātou moe.
Korōria ki te Atua.*

for mother earth lying here
for the lofty mountains,
for the renowned hills
for the tides that greet the dead,
for the widespread seas.

From above come all good things
grant peace/calm to the skies above
to settle the dust for the land lying here
and let the sea glisten like greenstone
and let calm be widespread
throughout Aotearoa. (& the world)

Let us bless Christ
for the ancestors, parents, the holy ones.
who are the sheltering totara tree,
the sentinel rocks,
the loud mouthed parakeets,
the springs of tears.
Let enlightenment shine on them,
their rest is assured.
Glory to God.

Waves of God's Embrace

Winston Halapua 2008 p 28-29 - A Psalm from the Pacific by Bernard Narakobi, Papua New Guinea
in You Will be Done.

Our pacific islands are yours, O Lord,
and all the seas that surround them.
You made the palm trees grow,
and the birds fly in the air.

When we see your beautiful rising sun
and hear the waves splash on our shores,
when we see the new moon rise
and the old moon sink.

We know, O Lord, how wonderful you are,
you bless our people;
from Truk to Tonga and beyond
you spread your caring wings.

Even when we sail through stormy seas,
and fly amidst rain clouds,
we know you await us,
with kaikai (food) and coconut.

You turn storms into gentle winds,
and troubled seas into tranquil waters,
you make our yams grow
and bananas blossom.

Wash our people with justice;
teach us with righteousness;
speak to us daily;
strengthen us to serve you.

Waves of God's Embrace

Winston Halapua 2008 p 79 - Jewish Prayer, Hear our Prayer: An Anthology of Classic Prayers, 2005, p25.

"If my lips could sing as many songs as there are waves in the sea:
if my tongue could sing as many hymns as there are ocean billows:
if my mouth filled the whole firmament with praise:
if my face shone like the sun and moon together:
if my hands were to hover in the sky like powerful eagles
 and my feet ran across mountains as swiftly as deer;
 all that would be not enough to pay you fitting tribute, O Lord my God.

Kahui Wahine o Te Tai Tokerau

Te Ara mo te Rongopai, collection of prayers, hymns & liturgies.

We praise you O God,
you are the Creator of all the many blessings
you have bestowed upon us.
May we value more this world that you have given us
and help us to preserve the beauty of your creation.
Keep us aware of our need for you
and of your unfailing love for us.

Lead us on Great Spirit

A prayer by Indigenous Anglican Priest, the Reverend Lenore Parker

God of holy dreaming,
Great Creator Spirit
From the dawn of creation
 you have given your children
the good things of Mother Earth.

You spoke and gum tree grew.
In vast deserts and dense forest,
and in cities at the water's edge,
creation sings your praise.
Your presence endures
as the rock at the heart of our Land.

When Jesus hung on the tree
you heard the cries of your people
and became one with your wounded ones:
the convicts, the hunted, and the dispossessed.

The sunrise of your Son coloured the earth anew
and bathed it in glorious hope,
In Jesus we have been reconciled to you,
To each other and to your whole creation.

Lead us on, Great Spirit,
As we gather from the four corners of the earth;
enable us to walk together in trust
from the hurt and shame of the past
into the full day which has dawned in Jesus Christ. Amen.

Liturgical elements

From Glenn Loughrey

AN OPENING PRAYER

Creator God,
You who know our secrets and You walk in our hearts:
Remove the rubbish and the unseen
By the wisdom of your Dreaming
So we can live on country in kinship with you
And make you known to all,
Through Christ our elder. **Amen**

HYMN OF PRAISE (GLORIA)

Glory to God of Holy Dreaming,
and peace to God's mob on country.
Great Creator Spirit,
almighty and all loving,
we worship you, we give you thanks,
we praise you for your beauty.

Lord Jesus Christ, only child of the Father,
Lord God, elder of God,
you take away the evil of the world:
be understanding of us;
you who are present near to God:
hear our prayer.

For you alone are the Sacred One,
you alone are the Lord,
you alone are above all things ,
Jesus Christ, with the Dreaming's Spirit,
in the beauty of God the Father. **Amen.**

A 40,000 Year-old Australian Aboriginal Prayer

Credited to Burnum Burnum, Australian Aboriginal elder

May the fire be in our thoughts
making them true, good and just,
may it protect us from the evil one.
May the fire be in our eyes;
may it open our eyes to share what is good in life.

We ask that the fire may protect us from what is not rightfully ours.
May the fire be on our lips, so that we may
speak the truth in kindness; that we may serve and encourage others.
May it protect us from speaking evil.
May the fire be in our ears.

We pray that we may hear with a deep, deep listening
so that we may hear the flow of water, and of all creation.
And the dreaming.

May we be protected from gossip and from things
that harm and break down our family.
May the fire be in our arms and hands
so that we may be of service and build up love.
May the fire protect us from all violence.

May the fire be in our whole being –
in our legs and in our feet,
enable us to walk the earth with reverence and care;
So that we may walk in the ways of goodness and truth
and be protected from walking away from what is truth.

Dhangu Prayer

Australian Aboriginal language

Wirruung, Wirruung Buraal barri guthun, guung guthun, bitha guthun,
God, the Father & Son of the land, of the waters, of the rivers,

Marruma yapang nyiyanhambugurayi, dhitiyngu yawarrgu!
Make a path for us to this gathering!

Nyiyanang ngarranikayi dhitiyn barri, Wirruung,
If we listen to the land, to God,

nyinhambu garrkung wa mayu Barrunbatayi guthun
to our old men and women of the Dreaming,

Nudhanang guuyaliyn 'Dugaagu ga barrigu, wa nyinda mapu marrunggaliyn!'
They will say - 'Come here to this country, and you will feel well!'

Nyiyanang ngarranikayi, nyiyanang dupiyngaliyn.
If we listen, we will understand.