



For the Love of the Cosmos

Anabaptist Prayers for Care of Creation

Creation Care Task Force Resource Series

Edited by Nindyo Sasongko



**Mennonite
World Conference**
A Community of Anabaptist
related Churches

**Congreso
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Una Comunidad de
Iglesias Anabautistas

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d'Eglises Anabaptistes

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Anabaptist Prayers for Care of Creation

Edited by Nindyo Sasongko
on behalf of Creation Care Task Force
Mennonite World Conference
2025

For the Love of the Cosmos: Anabaptist Prayers for Care of Creation

Creation Care Task Force Resource Series 1

Edited by Nindyo Sasongko
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Cover photo by Canva

A photograph of a dense forest covering a hillside, with a calm lake in the foreground reflecting the trees. The scene is misty, with a soft, greyish-white fog or low clouds hanging over the upper part of the forest. The trees are mostly evergreens, with some deciduous trees showing lighter green foliage. The overall mood is serene and majestic.

**The heavens
are telling the glory of God,
and the firmament
proclaims his handiwork.**

(Psalm 19:1, NRSVUE)

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Foreword

Leaving one's homeland is a disorienting fact of life for far too many people on our planet. But how do you respond when it isn't you who change the place you inhabit, but the earth itself changes underneath your feet? I remember pondering this reality when visiting a family of farmers in Kenya, who lived from the land of their ancestors, but found that land now changed because of climate change. The rains no longer came when they were expected, if at all, with serious impacts on their ability to grow the food they needed for sustenance. Their home itself had changed, and the family found themselves no longer "grounded" in a land they knew.

The term *solastagia* captures this situation. Glenn Albrecht, who coined this term, called it "the homesickness you have when you are still at home" – a yearning for a place that was your home, but no longer exists. Indeed, we feel to our core the displacement of the world around us as we bear witness to the violence done to God's good creation.

In this collection of prayers, Nindyo Sasongko brings to us words from our brothers and sisters around the world that form our collective prayer for creation. Nindyo was with the Creation Care Task Force at its very beginning, when Mennonite World Conference initiated an effort to "become more faithful as 'stewards' entrusted with God's creation." Nindyo represented Asia, one of a set of experts bringing their experience, enthusiasm and a sense of timeliness to our Anabaptist koinonia, as we collectively come to terms with this issue. Many will remember Nindyo's inspiring talk at the MWC global Assembly in his homeland Indonesia, where he brought together themes of creation care with other contemporary issues, in a call to faithfulness that matches the unique time we live in.

The impacts of how we care for creation (or don't care for creation) are real, and happening now. MWC is finding that churches around the world are increasingly faced with this in their daily lives, while also discovering a rich tradition of how creation care can be incorporated in corporate and personal worship. Nindyo was part of the task force's effort to ask Anabaptists around the world churches what they most wanted as they engage with creation care. We found two clear central themes. First, our communities want practical ways to respond. Second, they want ways to make this more central to their worship life. In fact, Anabaptists named prayer as the action most often reported as how churches are currently responding.

How do we pray for creation in this crucial time? With lament? With confession? With pleading? Yes, those and more – we need an expanded "vocabulary" to give voice what is happening. We need the words to express ourselves when we are at a loss for words, when we feel the homesickness of watching God's amazingly diverse and beautiful creation disappear before us, leaving us materially and spiritually poorer. In compiling this collection of prayers, Nindyo brings to us the voices around the world who can enrich our own prayers.

May God hear our cries for creation, and may we in turn hear God's call to us to respond.

Doug Graber Neufeld
Chair, Creation Care Task Force

Why do we pray for creation care?

For the Love of the Cosmos: Anabaptist Prayers for Care of Creation emerges from a deep conviction that prayer is more than words. It is personal but also communal. It is private but also political. Prayer must also be our protest, a way of loving the creation back to life. As Anabaptists, we have always been a little out of step. We choose service over power, community over consumption. This collection of prayers is an extension of this faithfulness, in which Jesus' call to love our neighbours must include loving the soil we till, the water we drink and the air we breathe.

Scripture begins with God whispering over the wild and calling it good. But today creation's song is ragged. Forests gasp under smoke, rivers choke on plastic and the cries of the land echo the cries of the marginalized. We confess that, too often, we have been complicit in this brokenness. We choose consumption over care for creation, dominion over kinship.

We know that Christ did not come just to save us. He came to heal all things (Colossians 1:20). So when we pray for creation, we are joining that healing. Our prayers, then, are not mere words. They are acts of rebellion against despair, declarations of hope in a God who makes all things new.

These prayers span continents and cultures, from the drought-scarred fields of Zimbabwe to the deforested coasts of Ecuador. We will hear farmers, parents, scientists and ordinary saints pleading, raging, hoping. We will see that faith is not just a theory; it is seeds planted in hard ground.

Why pray? Because prayer changes us first. It softens our hearts, reshaping our desires and binding us to the sacred trust of the community of creation. The cosmos is not a place for us to waste. It is the object of God's love. The earth is our place to share meals with Jesus, the Love made flesh, and with our neighbours in the community of creation. As such, we believe that prayer without action is empty, but action without prayer will exhaust us.

We hope that these prayers awaken in you a holy unrest. True prayers unsettle you. They can make you laugh or weep or go outside. We hope that these prayers stir your imagination for how the church must live differently – simply, justly, joyfully – in harmony with all which God has made. In this we believe that the Spirit still hovers, not just up there, but here, in the compost and the chaos. Restoration is coming. Until then, we pray.

For the mending of the earth, and for the fullness of the community of creation.

Nindyo Sasongko

How to use this prayer book

This book is more than a collection of prayers. It's a tool for personal reflection, worship, art and action. Here are meaningful ways to engage with it individually, in small groups and as a community:

1. Personal devotion and reflection

- Daily prayer practice: Use one prayer per day as a centring meditation, especially during the Season of Creation (1 September–4 October).
- Journaling prompts: After reading a prayer, reflect:
 - Where do I see brokenness in creation around me?
 - How is God calling me to respond?
- Prayer walks: Take the book outdoors; pray while walking in nature, observing God's creation and its wounds.

2. Small group and Bible study use

- Discussion starter: Read a prayer together and discuss:
 - What emotions does this prayer evoke?
 - How does it challenge or comfort us?
- Thematic study: Pair prayers with Scripture (e.g., Genesis 1–2, Psalm 19, Romans 8:19–22, Colossians 1:15–20) to explore biblical mandates for the care of creation.
- Action planning: After praying, think of practical responses (e.g., reducing waste, planting trees, advocating for local environmental justice).

3. Corporate worship and liturgy

- Call to worship: Open services with a prayer from the book (e.g., “God of Creation,” “For Earth's Healing” or “Praying a New True Evangelical Faith”).
- New call to discipleship: Use the prayers to faithfully follow Jesus especially in times of ecological crisis (e.g., wildfires, floods, earthquakes).
- Blessings: Close with “Give Us the Power” or “Creation and Climate” as a commissioning to ecological discipleship.

4. Education and advocacy

- Preaching resource: Pastors can incorporate prayers into sermons on eco-discipleship, justice or hope.
- Environmental workshops: Use prayers to frame discussions on sustainable living or climate activism.
- Interfaith dialogue: Share prayers in ecumenical or interfaith gatherings to highlight shared creation care values.

5. Family and intergenerational use

- Mealtime prayers: Share with family members prayers such as “Children, Don’t Be Afraid!” to connect faith with care for the earth.
- Storytelling: Pair prayers with personal or community stories of environmental change (e.g., a farmer’s shift to conservation practices).

6. Creative and artistic expression

- Prayer stations: Create interactive worship spaces with printed prayers, natural elements (e.g. soil, water, seeds) and prompts for response.
- Music and poetry: Adapt prayers into songs, spoken word or visual art for worship or advocacy events.

These prayers are not just words. They are invitations to transformation. By praying them, we begin to see the earth as God does: sacred, suffering, beautiful and worthy of our love. Then, we act.

True evangelical faith (1539)

True evangelical faith is of such a nature it cannot lie dormant, but spreads itself out in all kinds of righteousness and fruits of love;

it dies to flesh and blood (1);

it destroys all lusts and forbidden desires (2);

it seeks, serves and fears God in its inmost soul (3);

it clothes the naked (4);

it feeds the hungry (5);

it comforts the sorrowful (6);

it shelters the destitute (7);

it aids and consoles the sad (8);

it does good to those who do it harm (9);

it serves those that harm it (10);

it prays for those who persecute it (11);

it teaches, admonishes and judges us with the Word of the Lord (12);

it seeks those who are lost (13);

it binds up what is wounded (14);

it heals the sick (15);

it saves what is strong (sound) (16);

it becomes all things to all people (17).

The persecution, suffering and anguish that come to it for the sake of the Lord's truth have become a glorious joy and comfort to it.

—Menno Simons (1496–1561) was a Dutch Protestant reformer and an early leader of the peaceful wing of Dutch Anabaptism.

New “true evangelical faith”

True evangelical faith cannot lie dormant, but pours itself out in love for all of God’s creation.

it dies to greed and selfish consumption (1);
it rejects waste and the idolatry of endless growth (2);
it seeks, serves and worships God with reverence for all God has made (3);
it protects the vulnerable – human and creature alike (4);
it nourishes the land that feeds the hungry (5);
it mourns with forests felled and rivers poisoned (6);
it shelters the displaced – by storm, drought, and human exploitation (7);
it comforts those who grieve a wounded earth (8);
it says “No!” to industries that plunder (9);
it challenges those who mock conservation (10);
it prays for the repentance of those who exploit (11);
it teaches, admonishes, and upholds God’s command to tend and keep (12);
it seeks the lost harmony between humanity and creation (13);
it binds up the wounds of polluted seas and lands (14);
it heals ecosystems broken by human hands (15);
it preserves what is still wild and whole (16);
it becomes a voice for the voiceless, a witness for all generations (17).

The struggle and sacrifice that come from defending God’s cosmos are turned to joy, for we labour in the promise of a new heaven and a new earth.

—*Inspired by Menno Simons’ “True evangelical faith” and the cries of the earth.*



Prayers for Creation Care

Praying the new “true evangelical faith”

God of all life, whose love sustains the cosmos,
grant us a faith that cannot lie dormant,
but pours itself out in love for all you have made.

True evangelical faith dies to greed and consumption;
it rejects the lust for power that exploits the earth;
it seeks, serves and fears you in the whisper of the wind and the song of the soil.

It clothes the land in forests where they have been stripped bare;
it feeds the hungry soil with restoration, not depletion;
it comforts the mourning creatures whose homes are destroyed;
it shelters the ecosystems on the brink of ruin;
it aids the seas choked with waste
and consoles the skies heavy with smoke.
It does good to the earth, even when humanity has harmed it;
it serves the neglected places, healing what industry has scarred;
it prays for the repentance of those who plunder your world.

It teaches, admonishes, and judges with the wisdom of your Word –
that the earth is yours and all its fullness.
It seeks the lost harmony between humanity and creation;
it binds up the wounds of poisoned rivers and eroded hills;
it heals the sickened air and the fevered climate;
it saves what is still whole, guarding the fragile balance of life;
it becomes all things to all creatures –
advocate for the voiceless, companion for the vulnerable.

The struggle for justice, the labour of renewal,
the costly choice to live simply and love fiercely –
these have become our joy and our calling.

Until the day when all creation sings,
healed and restored in Christ,
who makes all things new.



God of creation

We come to you this season
Recognizing that you are the creator,
and we open our eyes to
the beauty that fills
the creatures,
the land,
the air and
the water.

You are creator
not only of humankind,
but of all that graces
this planet and
this universe.

—Doug Graber Neufeld, Chair,
Creation Care Task Force

Creation care

Creator God – Father, Son and Holy Spirit,
You spoke and the cosmos came into being,
And in love, you sustain it still.
We stand in awe of your handiwork:
The hills, the seas and the fragile breath of life.

We confess our flaws,
Our greed, our violence our careless hands.
We have harmed the earth and our global family,
Exploiting your gifts instead of tending them with grace.

Jesus, Light of the Cosmos,
You came to redeem not just us, but all creation.
Teach us to walk as your disciples,
To reclaim, redeem and recreate the field of your mission.

Spirit of Jesus, breathe anew upon us,
Kindle our hearts, awaken our souls.
Where there is despair, let us bring hope;
Where there is injustice, let us stand in solidarity.

Bind us together as one body,
Across nations, languages and divides.
Unite us in the work of *shalom*:
Wholeness, peace and restoration for all.

May we live as faithful disciples,
With simplicity, with hands open to share.
May we act with holy urgency,
Trusting in your promise to make all things new.

For the earth is yours, and everything in it.
And in Christ, we are called to cherish it.
Lead us, Lover of Cosmos, until that day
When all creation sings in joyful harmony.

—Inspired by MWC's Faith and Life Commission document "God so loved the cosmos: the environmental crisis and our mandate to care for creation," 14 July 2024.



Environmental consciousness

Giver of life and all good gifts;
Grant us also wisdom to use
only what we need;
Courage to trust your bounty;
Imagination to preserve our resources;
Determination to deny frivolous excess;
And inspiration to sustain through
temptation.

*—Ellen Miller, director of residence life,
Eastern Mennonite University,
Harrisonburg, Virginia, USA.*

Sacred trust

Creator God, who created the mountains and the seas,
we are amazed by your beautiful world.
You spoke, and forests grew, rivers danced and stars lit up the sky.
But our greed has hurt the earth, polluted the air
and caused the loss of many species.

Forgive us, Sustainer of all:
forgive our ignorance and help us to give back.
Where we have wasted, help us to care.
Where we ignore the cries of the earth, open our ears.

You called us to be caretakers of the earth.
You entrusted us with the task of tending all that have breath.
Change our hearts, that we might walk rightly as earthy creatures.
Grow in us the sacred trust.

May our actions plant seeds of hope and healing, not harm.
May our choices reflect your love for everything around us.
And may the work of our hands restore beauty and balance,
so future generations can thrive here on earth.

In the name of Christ,
in whom and through whom
all things were created.

—Inspired by “Creation Care: A Biblical Mandate” in *Courier / Correo / Courrier*, April 2018, 33.1,
by Kukedila Ndunzi Muller, Kinshasa, DR Congo.

Earth's healing

God of the stars and the little birds,
you created the world in love and called it good.
Yet we have torn the fabric of your design –
cut down trees, polluted the rivers, scarred the land
because we want more.

Forgive us.
Where we have exploited, help us to nurture.
Where we have consumed without thinking, help us to be thankful.
Where we have ignored the bond between humans and *humus*,
break our hardness;
open our hearts to the cry of creation.

You put us in the world as caretakers, not rulers.
You gave life to dust and called us family to all living things.
Renew our hands to heal, not harm.
Guide us to walk gently, listen deeply
and restore what has been broken.

May justice flow like rivers, healing the earth's wounds.
May peace grow where greed once thrived,
and may the Spirit inspire us to take a stand –
against waste, against not caring,
against the lie that this world is ours to ruin.

May our work be a song of healing,
our choices a sign of hope,
until the day when all creation sings again,
healed, restored and shining in your light.

—Inspired by “Reconciling with Creation: Calling Us Back to Community with Creation/Creator”
in *Anabaptist Witness*, April 2018, 5.1, by Wendy Janzen, Southern Ontario, Canada.

Sustainable living

Creator God, Source of all life,
you fashioned the mountains, forests and rivers,
and entrusted them to our care.
But we have messed up the land by being greedy,
polluted the waters with waste,
and lost so many species forever.

Forgive us, O God, for the destruction we have wrought.
Where storms hit hard and floods destroy,
where food is scarce and wars rage,
help us remember that true peace begins with justice:
justice for the earth, justice for the poor,
justice that heals what we have broken.

Bless those who plant coffee trees instead of fighting,
who nurture the soil and sea without poison,
Who seek harmony between peoples and the land.
May these small acts of change grow into streams of hope,
where Christians, Muslims and Indigenous peoples
can share the fruits of peace.

Strengthen our siblings,
who rise after the storm,
who replant the hills with life,
who teach their neighbours a better way.
Multiply their courage and wisdom,
that others may follow in the path of restoration.

God of peace, help us to live in harmony –
taking only what the earth can provide,
not hoarding while others starve
but sharing in the circle of life.
Help us toward a caring way of living,
where every seed planted respects your creation,
and every cup shared becomes a bond of peace.

In the name of the One who walked gently upon this earth,
and calls us to do the same.

*—Inspired by “At Peace with the Land,” in Courier / Correo / Courrier, April 2018, 33.1,
by Twinkle A. Bautista, Kalinga, the Philippines.*

Humility

God of all the earth –

Take us outside to your holy places.
Take us out beyond our walls.
Out where we can see our neighbours.
Out past the garden
With its ripe tomatoes and fat watermelons.
Out where coneflowers bloom yellow and pink
and sway in the wind.
Out to the soil we came from and
the place where we no longer have words
for what we see, but can only
say how small we are.
There – out there – bend down,
make mud with your spit;
smear it to our eyes.

And when the clay cakes and cracks and
we turn our faces to your vast world,
may we see grace, not despair,
and a harvest so plentiful it distresses us.

*—Jennifer Schrock, North America representative, Creation Care Task Force,
lives in Goshen, Indiana, USA.*

Frugal life

Holy One,
our world is overtaken by our greed
for more goods or wealth than we need.
We confess our rapacious consumption,
obsession with winning,
and our undercutting and isolating of
the most vulnerable among us.

Renewing Spirit,
help your church to be open,
in fidelity to the gospel of Jesus,
to all possibilities in the coming of the new kinship –
the *kin-dom* of God on earth.
Help us to align our ways to sharing, social cohesion,
and symbiotic co-living between humans and the rest of creation;
to see creation as a cosmic web of all living beings,
in which all creatures live in mutual interdependence.
Help your church to live in a harmonious bond
between the Source of being and all things.

Loving God,
Help us to see you as the God-in-relation.
Open our eyes to the ministry of Jesus,
a ministry of care and compassion:
To grieve with the poor earth our greed has devoured,
to be still, not distracted by a thousand useless things,
to see that earth, sea, sky and every creature in it have a spiritual capacity,
to bring us back to you and the harmony of the cosmic dance.

Living God,
help us to live in a dynamic becoming,
opening ourselves to this network of relationships and the future.
Help us to see that we cannot live
without receiving the gifts of others,
and sharing our gifts with them.
As the Thai Buddhist activist Sulak Sivaraksa taught:
“I am, therefore you are; you are, therefore I am: we *inter-are*.”
Help us to say “Yes” to your invitation,
to accept our “among-ness” with the uncoerced exuberance of overflowing friendship:
with you,
with our own spirit,
with our neighbours,
and with the rest of creation.

May it be so.

—Nindyo Sasongko, Asia representative, Creation Care Task Force,
originally from Kudus, Indonesia.

Give us the power

God,
Give us the power to trust each other
and to choose the sustainable way
that frees your creation from distress.

Give us the power to share knowledge
and to seek for sustainable solutions
that allow future generations to live on.

Give us the power to cooperate
to take decisions and actions
that bear fruit sustainability.

Give us the power
through your Holy Spirit

You who saw that it was good.

One day after tomorrow as in the beginning.

For your kingdom come
and your glory shine
for ever.

Amen.

—*Herman Heijn, pastor at Doopsgezinde Gemeente Haarlem, Netherlands, from the book
Dancing with the Golden Frog: Global Warming and the Lord's Prayer (2010).*

Children, don't be afraid!

The mulberry tree no longer buds,
The wild figs in the fields are no longer seen,
The sugarcane stalks bear no juice,
The fields no longer provide,
The garden no longer bears fruit,
There are no more sheep in the pen,
The cattle waste away, too weak to groom themselves,
The goats have become emaciated,
The chickens no longer scratch the ground,
The sky remains like brass –
Children, do not be afraid,
What is here is enough for the porridge!

We will continue to confess our sins,
We will find a way to practice *Ga Ntshompo* (conservation farming).
We know God reigns with love,
We will wait for the coming year.
We know he does not despise the weary,
We will hear from our brothers who have gone ahead,
We will stand firm in this faith.
We will sell even the last cow,
And depend on Christ who sustains us –
Come then, children, do not eat (the porridge) when it's cold.

—*Sibonokuhle Ncube, Africa Representative, Creation Care Task Force,
originally from Bulawayo, Zimbabwe.*

This lament was written from a maternal instinct by a mother in a rural kitchen preparing porridge for her children, and inspired by Habakkuk 3:17, 2 Chronicles 7:14 and John 10:10; translated from “Bantwana Lingatshotshobali.”

Kneeling on African soil

God of creation, we praise you –
for the vibrant tapestry of Africa's diverse ways,
from mount Kilimanjaro's snow-capped peak to the savannas below,
We thank you for the generous beauty that our eyes behold.

We marvel at Mosi-oa Tunya's thundering roar,
and the majestic lions roaming the Serengeti's floor;
the giraffes that stroll, the elephants that roam,
each creature a testament to your creative home.

We give thanks for the Nile's life-giving flow,
and the Congo Basin's lush canopy that shelters and grows,
the baobab trees that stand like sentinels of old,
the acacia trees that provide shade from the savannah's gold.

We praise you for the Maasai Mara's endless plains,
and the Okavango Delta's watery veins,
the Atlas Mountains' rugged beauty, the Sahara's shifting sands,
each landscape a reminder of your creative hands.

As Anabaptists, we recognize our call,
to care for creation, to love it all,
to live simply, sustainably and in harmony,
with the land, the creatures and the communities that call Africa home,
Dear Lord, we pray.

May our gratitude inspire us to act,
to protect and preserve, to love and respect
the natural beauty that surrounds us, the gift of your hand;
may we be faithful stewards, in this land.

—Sibonokuhle Ncube, Africa Representative, Creation Care Task Force, originally from
Bulawayo, Zimbabwe.

A time of threat

In a world of great beauty,
but also, a world under threat,
where human greed is devouring your creation,
making temperatures rise and disaster abound,
We come to you, Lord, in our frailty,
trusting in your loving care and providence.

Where floods and fires ravage and overwhelm with fear,
we bring to you those who've lost home, place of worship and sustenance,
creatures threatened and fleeing from destruction,
ecosystems under threat.

We pray for your merciful intervention in forces of nature, sovereign Lord,
that those who have power to help
will act to bring relief and preserve precious lives.

Where local advocates and leaders
seek bravely to defend forests and land
under murderous threats and assaults from the powerful and greedy,
station your armies of angels around them as shield to protect,
grant wisdom and peace as they defend what you love.

May we, your church, your regenerate people, light to the world,
be sensitive to the groaning of creation and of those who suffer
and long for restoration and renewal of the work of your hands,
faithful and valiant in prayer and action.
Hear our prayer, oh Lord.

—Juliana Morillo, Latin America representative, Creation Care Task Force,
lives in Bogotá, Colombia.

To hope and act with creation

God, Creator of heaven and earth,
we praise you for the gift of life,
for the complexity, beauty and generosity of this world,
that sustains our existence and that of all your creatures.

At the same time,
we recognize the magnitude of what we have done:
climate change, the collapse of biodiversity, pollution –
All consequences visited upon every one of your creatures.
We repent of injustice, oppression, destruction.

We praise you for the sun,
which warms every living thing,
and we lament the droughts that endure and worsen.
We praise you for the moon,
which helps balance the earth's systems,
and we lament the rising sea levels that threaten many populations.
We praise you for the wind,
which maintains the water cycle vital to your creatures,
and we lament the increasingly devastating storms.
We praise you for water,
without which there would be no life on earth,
and we lament the terrible floods that kill and destroy.
We praise you for fire,
a purifying force and symbol of your presence for your people,
and we lament the ever-increasing fires that devour and suffocate.
We praise you for the earth,
whose extravagant diversity of fruits nourish us,
and we lament the impoverishment and pollution of the soil.

God of oppressed peoples,
God of endangered species,
you see that we are often both victims and perpetrators.
Thank you for your grace
that forgives us again and again.
Thank you for your promise
that evil will not triumph on earth or in our lives.

Holy Spirit, you intercede for creation
as it groans in the pains of childbirth.
You hear our sighs and our suffering
with and for all your creatures.
Fill us with hope for the glorious day
when all your children will be revealed,
and everything on earth and in heaven will be set free.

Jesus Christ, you give us the ministry of reconciliation.
You show us the way to humility, peace and self-sacrifice.
Teach us to act out of love
for our brothers and sisters,
for all your creatures.
Set us in motion to proclaim your reign of justice, love and joy.
Amen.

*—David Nussbaumer, Europe representative, Creation Care Task Force,
lives in Les Courmettes, France.*

Rain, shade and renewed hope

Giver of Life,
you made the forests, green and gorgeous,
you painted the skies with clouds of grace,
you sent rain to help the earth grow.

But now, our trees are bare,
the ground cracks from lack of water,
we are hit by the heat,
we are desperate for some relief.

Merciful One,
hear our prayer:
where mango trees once gave shade,
now there's just dust in the burning air.
Where children once played under your trees,
now the sun beats down hard without mercy.

Help us restore the balance of the land.
Show us how to care more gently,
that the earth and its people can thrive again,
that your garden might again become a place for playing.

God of Justice,
move our hearts:
for every family struggling to survive,
for every farmer watching their crops die,
for every child who knows only dry days.

Send rain in its season,
send wisdom in our work,
send hope where despair reigns.

Spirit of Renewal,
breathe upon us:
may we plant not just for ourselves today,
but for future generations yet unborn.
May we shelter each other as the trees once did
and find your grace in our shared struggles.

Until the rivers flow again,
until the leaves dance in the wind,
until all creation sings your praise again.
Give us a second chance.

— Inspired by the struggles of communities facing deforestation and climate change on the coast of Ecuador as shared in the article “Trees and refugees,” in Climate Pollinator: Stories on Anabaptists and the Climate, 2023, by Sierra Ross Richer.

Reconciliation of church and nature

God, who created the earth with care,
you called us to tend the garden, its beauty to share.
yet we have wandered, forgotten our holy role,
breaking the harmony, wounding the whole.

Christ, in whom all things hold together,
you connect us with the storm, the soil, and the feather.
Help us see you in river and tree,
to respect creation, to set the earth free.

Spirit of Wisdom, who breathes in the land,
awaken your church to rise and take stand.
Where fear has divided, let love now restore
that our reverence for the earth can grow more.

Give us the courage to repent,
to turn from destruction, to live differently.
As one community, united in a purpose so true,
may we serve the earth as you call us to do.

Together we pray, together we rise,
until all of creation reflects your bright skies.
In the name of the One who makes all things new,
Christ our Redeemer, we follow you.

*—Inspired by the work of Danang Kristiawan, pastor at GITJ Jepara, Indonesia, based on
“Eco-theology for Javanese Christians,” in Climate Pollinator: Stories on Anabaptists and the
Climate, 2023, by Sierra Ross Richer.*

Creation and climate

Creator God, who formed the earth with care,
You created the skies, the wind, the rain, the air.
From dust and mist, you brought us to life,
ordered us to take care of the soil and protect the wildlife.

The earth now groans; it is a real alarm,
yet hope remains, to keep all things calm.
Help us act with wisdom, love, and grace,
to heal the land and to mend the displaced.

Where droughts persist and storms go wild,
where lives are tough and burdens are piled,
let us be your hands, bringing justice and care,
working for peace in all we do and share.

Spirit, rise like mist over the ground,
revive our hearts where weariness is found.
Unite nations together, humble our pride,
so the earth can thrive; all live side by side.

We lift our prayer – for water, air and soil,
for future generations, free from grief and toil.
Great God of all, in you we place our trust,
renew the earth, and make our discipleship just.

—*Nindyo Sasongko, Asia representative, Creation Care Task Force.*

Inspired by Genesis 1–2, the call of UN General Secretary António Guterres, adapted from the article “Created in the Beauty of Climate,” 20 January 2022.

Indigenous land defenders

Creator God,
you made the mountains, rivers, and forests,
we pray for indigenous land defenders
who stand as guardians of your earth.

For those who face danger for protecting ancestral land,
be their shield and support.
For those who experience arrests, threats, or silencing,
help their voices be heard.
For those grieving lost lands and broken connections,
hold their sorrow in your care.

Friend of the poor,
where pipelines disturb sacred burial grounds,
help us to feel remorse.
Where mining damages rivers cared for
by indigenous people for generations,
inspire us to stand and resist.
Where governments and companies exploit
both land and people,
break our systems of greed with your justice.

Breath of freedom,
help your church a true ally,
not in pity, but in solidarity –
learning from indigenous wisdom,
acknowledging past wrongs,
and joining the fight for liberation.

Until the day comes when
all lands are healed,
all treaties honoured,
all your children live playfully
in the garden you called good.

In the name of Christ,
who walked in kinship with land
and those on the margins.

—Inspired by the article “Sacred Invitation” Anabaptist World, 19 September 2024, by Jon Zirkle and Paul Neufeld Weaver about honouring the leadership of indigenous land protectors like those at Standing Rock.

Cosmic communion

God,
if I can even call you that you are in the stardust and the scars,
holding this mess of a universe together with nothing but love.
Meet me here, in the cracks.
Where things die and come back.
Where I do not understand.

You showed up, not as some hero, but as one of us.
Breathing with the ones who lose.
Groaning with the ones dying.
Embracing the ones forgotten.

Help me see how everything is connected,
how even the broken bits are still beautiful,
how the things we have lost are still part of the story.

Make me quiet enough to notice
the sacred in the small, the dying, the ignored.
Break my heart with the ache of the world
until I cannot help but join in: mending, holding, fighting.

Because you are here.
In the beginning, the end and the messy middle.
Faith that will not quiver.
Hope that will not let go.
Love that will not quit.
Even now.
Especially now.

—Based on “*The Christified Universe and the Vanquished Creatures*” in
Dialog: A Journal of Theology, Spring 2017, by Nindyo Sasongko.

Ambassadors of God's *kin-dom*

Creator God, we stand before you,
discomfited by humanity's rebellious roar!
We've exchanged your truth for fleeting lies,
consumed creation in an idolatry blinded to your surprise.

In Romans 1, our sin is revealed,
a suppression of truth, a heart that's concealed.
We've traded your *shalom* for chaos and strife,
and justified violence, ignoring your life.

Forgive us, Lord, for our idolatrous ways,
for not embracing your *shalom*, in all our days.
We've missed the mark and fallen short of your best;
may your mercy and love be our eternal rest.

May we not be an advertisement of the devil's schemes,
but rather ambassadors of your *kin-dom*'s dreams.
May our lives be a testament to your transformative power,
and may we reflect your love, every hour.

Holy Spirit, come – Helper, guide and lead!
Empower us to live, your *shalom* to read.
May we be a people of peace, justice and love,
reflecting your character, sent from above.

—*Sibonokuhle Ncube, Africa Representative, Creation Care Task Force,
originally from Bulawayo, Zimbabwe.*

Stardust and solidarity

God,
you are there with me in the cold mornings and dark evenings.
When I look up to the sky, I am amazed:
how galaxies and geckos share the same material,
how Galapagos tortoises and Mongolian gerbils remind us:
we are heirs of those stars!

You did not just stay up in heaven.
Clothed with flesh made from the stardust,
you reached us in this messy world,
to the quiet spots where forgotten species have faded,
to the soil where seeds struggle to break through and bring life.

I do not understand how you hold all this together.
98% of everything that has lived is gone.
But you still whisper:
“I’m here. Even here. With you.”
Yes, you are with those creatures that have been lost.

Give me eyes to see:
the beauty in the quiet miracles.
the gospel in the solemn struggles.
the sacrament for those silenced creatures.
You are present in earth’s groaning.

Transform my life into a firm “yes” –
to compost and kindness,
to protesting and planting,
to loving what is dying
to fighting for what might survive.

God,
You are not done with us.
Not with me.
Not with the goldfish.
Not with the gorgeous world.

Help.
Wow.
Ouch.
Thanks.

—Based on “The Christified Universe and the Vanquished Creatures” in
Dialog: A Journal of Theology, Spring 2017, by Nindy Sasongko.

Prayers as transformation, transformation as prayer

Prayer is not escape. It is engagement. Prayer is the place where God's heart meets our desire, turning sorrow into solidarity and hope into action.

These prayers are more than words. They are holy disruptions. Prayers rupture complacency, igniting courage and binding us to the sacred work of healing. Each lament, each cry for justice, each whispered "Amen" plants a seed for change.

- **Personal devotion and reflection**

So we can see the earth as God does – beloved, broken and beautiful – worthy of our deepest love.

- **Changing Our Hands**

So that our prayers inspire us to plant, protest and protect – to live as if the fullness of the community of creation were already here.

- **Changing Our World**

That every act of discipleship, every step toward change, can help mend the broken pieces of our world.

And so we pray not to finish the work, but to join it. We believe that the Spirit who hovered over the waters at creation is still here, making all things new. Let us go forth, supporting each other in caring for creation. We are advancing the community of creation with our prayers still on our lips, our hands already at work.

Now, what is your own prayer for care of creation? Take a moment to write it down below.

My prayer for creation care

My prayer for creation care

Contributors

Twinkle A. Bautista is a missionary for peace and reconciliation in Kalinga, the Philippines, where she works with the Anabaptist-rooted Peacebuilders Community Inc. inspired “Prayer for Sustainable Living” (based on her article “At Peace with the Land”).

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Menno Simons (1496-1561) was a Dutch Protestant reformer and an early leader of the peaceful wing of Dutch Anabaptism in the sixteenth century, whose 1539 writing inspires the “New True Evangelical Faith” and “Praying the New True Evangelical Faith.”

Paul Neufeld Weaver, a member of Assembly Mennonite Church in Goshen, Ind. and Jon Zirkle, a member of First Mennonite Church in Bluffton, Ohio inspired “Prayer for Indigenous Land Defenders” (based on their article “Sacred Invitation,” *Anabaptist World*, 19 September 2024).

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For the Love of the Cosmos: Anabaptist Prayers for Care of Creation is a heartfelt collection of prayers that bridge faith and ecological stewardship. Rooted in the Anabaptist tradition yet resonating across cultures, this book offers lament, hope and a call to action for a planet in crisis. From the drought-scarred fields of Zimbabwe to the deforested coasts of Ecuador, these prayers give voice to farmers, activists, theologians and everyday believers who seek to honour God's sacred trust in creation.

Designed for personal devotion, corporate worship and other activities, this book invites readers to pray with urgency for healing in a wounded world, reflect deeply on humanity's role as caretakers of the earth, act boldly in solidarity with vulnerable communities and ecosystems.

"How do we pray for creation in this crucial time? With lament? With confession? With pleading? Yes, those and more – we need an expanded 'vocabulary' to give voice to what is happening... In compiling this collection, Nindyo brings to us the voices around the world who can enrich our own prayers."

— **Doug Graber Neufeld**, Chair, Creation Care Task Force (from the Foreword)

Whether used in private meditation or public liturgy, these prayers are more than words – they are a rebellion against despair and a declaration of hope in the God who makes all things new. Includes practical guides for personal and group reflection, worship services and activism, intergenerational and interfaith dialogue.

"Prayer changes us first. It softens our hearts, reshapes our desires, and binds us to the sacred trust of creation."

— **Nindyo Sasongko**, Editor

Nindyo Sasongko, an ordained pastor from GKMI Conference, Indonesia, and theologian in residence at Manhattan Mennonite Fellowship, New York City, USA, has served as Asia Representative on the Creation Care Task Force since 2020.



Following Jesus, living out unity, building peace