
Conference of European Churches (CEC)
Conférence des Eglises européennes (KEK)
Konferenz Europäischer Kirchen (KEK)

Consilium Conferentiarum Episcoporum Europae (CCEE)
Council of European Bishops' Conferences (CCEE)
Rat der Europäischen Bischofskonferenzen (CCEE)
Conseil des Conférences Episcopales Européennes (CCEE)

ISLAM IN EUROPE COMMITTEE

P.O. Box 2100-150, route de Ferney
CH-1211 Geneva 2, Switzerland
Tel: +41 22 791 6111 Fax: +41 22 791 6227
E-mail: cec@cec-kek.org Home-page: www.cec-kek.org

Gallusstrasse, 24
CH-9000 St. Gallen
Tel: +41 71 227 3374 Fax: +41 71 227 3375
E-mail: ccee@ccee.ch Home-page: www.ccee.ch

Christians and Muslims: Praying together?

Reflections and Texts

Study paper
prepared by the "Islam in Europe" Committee
of the Council of European Bishops' Conferences
and of the Conference of European Churches

Christians and Muslims: Praying together?

Reflections and Texts

Study paper
prepared by the “Islam in Europe” Committee
of the Council of European Bishops' Conferences (CC EE)
and of the Conference of European Churches (CEC)

Table of Contents

Preface	7
General Reflections	7
Challenging Occasions for Prayers of Muslims and Christians	7
Theological Reflections	8
An Orthodox View	10
Experiences and Reactions	11
Difficulties, Problems, Discussions	11
What to bear in Mind	12
Additions of local Churches	13
 APPENDIX: Models/Examples/Useful Pieces	 15
a) Official regulations	15
b) Orders	
Order of a wedding service	15
Order of a Christian-Muslim common prayer	16
Dismissal ceremony	16
c) Prayers	13
Prayer in a wedding liturgy	16
Children's Prayers	17
Prière du matin (Morning Prayer)	17
Prière avant le repas (Prayer before meals)	17
Prière après le repas (Prayer after meals)	17
Merci à Dieu (Thanks be to God)	18
Demandons pardon (We ask for mercy)	18
Prière du soir (Evening Prayer)	18
Peace Prayer: Louesois-tu pour tous les spirituels	19
Prayers	
Free Prayer for Peace	20
Intercession (Interreligious Prayer Group)	21
Prayer of the Religious Fraternity in Cairo (George Anawati)	21
Orthodox Prayer	21

Prayer	22
PrayerofPopeJohnPaulII(inMorocco).....	22
PrayerbyFatherMauriceBorrmans	23
MillenniumPrayer	23
PrayerofDagHammerskjöld.....	23
Prayer:ExamplefromtheFinalStatement oftheBose(Italy)meetingin1997.....	24
CommemorationofEarthquake(TheCryoftheSnow drop).....	24
d)ChristianandMuslimtextsthatcouldapplyto commonmeetings	
St.Francis'Prayer	25
MaterialofSufitradition	25
Rabi'aal-Adawiyya	25
YunusEmre	26
SüleymanCelebi	26
IbrahimHakkiErzurumlu	27
Psalms.....	28
Psalm23	28
Psalm90	28
Psalm104:24-35.....	29
Suratsetc	30
Fatiha	30
Sura2:255:	30
Sura49:13	31
Litanyofthe99namesofGod	31
PUBLICATIONSONgeneraltopicsofreligiousencount ers	35

Preface

Christians living together with Muslims have long been exercised by the question of whether or not there is a place for common prayer. The Islam in Europe-Committee of CEC and CCEE has sought to address this issue. In preparing these reflections the Committee discovered very different attitudes and experiences across Europe. Since we cannot speak of a consensus on this issue, we have decided to present a provisional survey of the present situation to illustrate the diversity of responses and theological thinking and to encourage every church to take up a position.

General Reflections

Living together is more than physical proximity. It is not enough to know about our neighbours, where they have come from, to which religion or sect they belong. Living together includes sharing the highs and lows of human experience: Giving and receiving hospitality, laughing and crying together, a desire to praise God and to mourn together. For these reasons praying together is a reality, often spontaneously, performed by individual members of different churches as well as by informal gatherings of Christians and Muslims together.

Nevertheless, this topic is controversial. Prayer across Christian traditions can be difficult enough, even more when Christians and Muslims come together. Therefore the materials we have collected may only apply to some parts of Europe, especially to Western Europe. The examples we cite come from France, Germany, Netherlands, Switzerland, Great Britain, Spain... They show a series of snapshots as people respond tentatively and experimentally to an emerging new religious reality in Western Europe. Describing this situation includes critical observations: There can be a mismatch between informal words of church leaders (e.g. at opening ceremonies of conferences) and practical behaviour in the same churches. For example: Muslims can sometimes be addressed as brothers and sisters, or Muslims and Christians alike are seen as children of God. But what this means practically has not been thought through, still less its practical implications for a shared spirituality. In reality there are many examples of events where Muslims and Christians have been together in a self-consciously religious way, e.g. at funerals, in praying for peace, in joint studies of scriptures, but seldom do we find a theological justification for this by church authorities or Muslims.

Challenging Occasions for Prayers of Muslims and Christians

The situations that require prayer are usually not planned but rather responses to public and civic life. When a mining accident involves Christian and Muslim fatalities alike, any public commemoration must needs involve both faiths. When emotions are running high following a national disaster or in the midst of an international conflict, Christians and Muslims may wish

to demonstrate their solidarity through prayers to share the same concern, but seek to respond respectfully. In Great Britain a mayor appointment is usually followed by a civic service in a cathedral or local church. If it happens that a Muslim is elected mayor how and where is the religious component of the ceremony to be celebrated? On the other hand, in Russia even on the occasion of interreligious meetings, which are increasing with the public recognition of religious identity, such civic religion is not deemed appropriate. In primary schools the beginning and ending of a school year may be celebrated with prayers and songs: could one exclude Muslim children from such celebrations? And if they attend should they not be allowed to say a prayer or sing a hymn in their own religious tradition? There are religious feasts to which Muslims may invite their Christian friends and vice versa: Can one accept or extend such an invitation oneself? It happens that Christians and Muslims marry. If they ask for a religious rite to mark this event what might we do respecting the religious integrity of all? If in such a mixed marriage a relative dies, can contributions from both traditions be included in a commemorative act? In Turkey it happens that Muslim neighbours come into Christian houses to pray for the deceased. What prayers will children in mixed marriages learn and use in the presence of the parent from different religious traditions?

comfort the bereaved or for peace. They are in their own integrity. They are followed by a civic service in a cathedral or local church. If it happens that a Muslim is elected mayor how and where is the religious component of the ceremony to be celebrated? On the other hand, in Russia even on the occasion of interreligious meetings, which are increasing with the public recognition of religious identity, such civic religion is not deemed appropriate. In primary schools the beginning and ending of a school year may be celebrated with prayers and songs: could one exclude Muslim children from such celebrations? And if they attend should they not be allowed to say a prayer or sing a hymn in their own religious tradition? There are religious feasts to which Muslims may invite their Christian friends and vice versa: Can one accept or extend such an invitation oneself? It happens that Christians and Muslims marry. If they ask for a religious rite to mark this event what might we do respecting the religious integrity of all? If in such a mixed marriage a relative dies, can contributions from both traditions be included in a commemorative act? In Turkey it happens that Muslim neighbours come into Christian houses to pray for the deceased. What prayers will children in mixed marriages learn and use in the presence of the parent from different religious traditions?

These occasions, whether political, civic, social or requiresome structured response. On the other hand to attend Muslim prayer or to pray in the presence ceremonies like the opening of a working session people been invited to speak and to pray: Should Christian John Paul II inviting 1986 different religions for groupsto prepare similar encounters and to create Christians and Muslims come together to discuss in hostility so to achieve reconciliation, drawing on peace, is prayer to be excluded? In reality, there are numerous situations where Muslims together. It is not churches that have taken the initiative, but Christians, singly or in groups. A brochure produced by the Federation of Swiss Protestant Churches¹ captures the reality well when it points to such actions embodying a spiritual exploration²: churches may not officially have given advice, but parishes and groups feel the need to respond to such challenges in social or personal life.

private, have their own dynamic and one can ask: Is it forbidden for Christians of Muslims? There have been public riod of UN where religious leaders have refused to do so? The example of Pope the Assisi Prayer Meeting motivated many many forms of spiritual gatherings. And if seminars how to overcome hatred and their faiths to enable understanding and Muslims and Christians already have prayed initiative, but Christians, singly or in groups. A brochure produced by the Federation of Swiss Protestant Churches¹ captures the reality well when it points to such actions embodying a spiritual exploration²: churches may not officially have given advice, but parishes and groups feel the need to respond to such challenges in social or personal life.

Theological Reflections

One well-known phrase is often quoted: „We have come together here to pray, but we have not come here to pray together.“ This is said to avoid or reject any thought of syncretism. This may sound overly sophisticated. It reflects the necessity of not hiding real differences while acknowledging the importance of prayer. However, we need to remember that common prayer remains a controversial issue even amongst Protestant theologians.

¹ Schweizerischer Evangelischer Kirchenbund, Interreligiöses Gebet. Eine Orientierungshilfe für evangelische Kirchen in der Schweiz, Bern, 1998

² op.cit., p.35

In a German Bavarian paper ³ distinctions are drawn between "interreligious" and "multireligious" prayer. *Multireligious* prayer is a gathering at which different religions prepare an order in which each religious tradition presents its own distinctive way in a serial manner. *Interreligious* prayer on the other hand occurs when the different religions subsume their distinctive idioms in common expressions mingling their perceptions of God. The result of the latter is one common prayer, the former is a chain of several different prayers.

There are several publications which offer theological reflection about praying together with Muslims. In a German Rhineland paper ⁴ it is pointed out that negative theological criticisms about Islam in the past have translated into assessments of Islam as not simply a post-Christian religion but one embodying an anti-Christian attitude. But church attitudes change, as seen in the decisions of Vatican II. In the course of recent Protestant thinking the relation to other religions can be described in a new way. To start with, Christians and Muslims both say that there is only one God. Christians learn from the Bible that God wants salvation for all people. God is acting not only amongst Christians, but also in the entire world. Thus, He is acting even through non-Christian religions. We have to accept that Muslims in their own self-understanding refer to the God of the Bible. Therefore we have to make clear that as Christians we can only worship the Triune God, the Creator through the Son in the Holy Spirit. At the same time we have to acknowledge that Muslims pray to the Merciful God, while not accepting our Trinitarian understanding. Nevertheless, we cannot condemn Muslim prayer but have to leave it up to God to decide about the right way of praying. For this reason Christians cannot join in a Muslim liturgical prayer (*salat*), but can attend respectfully such Muslim prayer.

In a similar way, an orientation booklet produced by the Evangelical Church in Germany asks whether a joint prayer is possible given different ways of thinking about God ⁵. The perceptions of God undeniably are different. However, we cannot force the Spirit of God to conform to our theological thinking! Therefore the possibility of praying together does not depend on theoretical agreement about a common perception of God. God's reality goes far beyond our human understanding. Prayer with the other - without glossing over real differences - may generate new insights. On the other hand, the Spirit of God binds us to God's Word. Because of this, prayer must not be instrumental, recruited for worldly purposes. In the end, it is to the grace and mercy of God that Christians and Muslims address their prayers. So we trust in Him that He can bring together Christians and Muslims if they pray in deep concern and great gratitude.

The Bese Meeting of World Council of Churches and Pontifical Council for Interreligious Dialogue (1997) in the Final Document looked at the theological horizons of prayer. In reflecting the universal phenomenon of prayer it was stated (using the expression interreligious in a different way): „We see interreligious prayer as a sharing in the »groaning of the whole creation«, longing for the fullness of salvation and liberation, partaking in the groaning of the Spirit«, the Spirit who sustains us in our weakness since we do not know how to pray.

³Landeskirchenrat der Evangelisch-Lutherischen Kirche in Bayern, *Multireligiöses Beten. Orientierungshilfe für die Gemeinde*, Munich 1992

⁴Evangelische Kirche im Rheinland, *Christen und Muslime nebeneinander vor dem einen Gott. Zur Frage gemeinsamen Betens*, Düsseldorf 1998

⁵Rat der Evangelischen Kirche in Deutschland, *Zusammenleben mit Muslimen in Deutschland. Gestaltung der christlichen Begegnung mit Muslimen*, Gütersloh 2000, p.43ff.

Interreligious prayer is an expression of the coming together of all the »scattered children of God«. It is a sharing in the common journey towards the fulfilment of the Kingdom of God.... Prayer together is an invitation to friendship, to share the reality of a loving God who is our Creator, Redeemer and Sustainer. It is an invitation to enter into the mystery of God which is beyond human intellectual grasp and understanding.“⁶

Such experimentation with and development of common rituals has been a response to our shared life rather than any artificial religious exercise. One has to bear in mind that rituals carry a range of meaning, varying in significance from traditional ceremony to sacrament. Clearly, sacraments cannot be shared with Muslims.

From an external perspective, especially in a secularised society, religion and its practices are given a minor role, whereas within the context of religious conviction rituals cannot be neglected. In most western European countries religion no longer has a ruling function but a serving one. Jesus as a servant is the example how to behave in such circumstances. He encountered several non-Jewish people and, far from rejecting them, helped them. This must be our model for how to behave today.

An Orthodox View

The Orthodox Church's theology is permeated with the conviction that the Holy Spirit works in ways transcending human thought and imagination and, therefore, cannot be confined within any theological system, nor described with any finality nor anticipated in predictable ways. Everything ennobling and essentially good is the effect of the action of the Holy Spirit, whose fruit – “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Galatians 5,22) - is essential to any harmonious existence. From this assurance of St Paul we may conclude that wherever this fruit is found there we may discern the action of the Holy Spirit. And, at first glance, such fruit can be found in the life of many Muslims.

However, even today, Christian and Muslim inhabitants of the traditionally Orthodox regions of Europe do not have the opportunity of common prayer. This is due to three factors:

1. Historical context: Orthodox nations and Muslims had for centuries the misfortune to coexist as conqueror and conquered. In Southeastern Europe the faithful of both religions lived together, knowing the limits of the irpossible interaction. This historic memory continues to shape relations today. There is, of course, mutual respect, but there is also a definite distance to enable religious obligations to be carried out and this distance is preserved in interpersonal contacts. For example, mixed marriages are extremely rare and if they ever occur, the wedding ceremony is a civil one, while spouses decide about the upbringing of the children. Religious leaders have excellent communication between themselves as do the laity. In religious feasts gifts between Christians and Muslims are common; in addition, Muslims watch (and in a way participate at) Easter festivities and Christians abstain from Ramadan. Yet limits are never transgressed, and this “participation” is done solely for social reasons, since people are well aware of the differences of faith and the approach to salvation.
2. There is no relevant decision of a Pan-orthodox Authority to allow common prayer with Muslims.
3. Theological reasons that are fully understood and accepted by the vast majority of the members of the Orthodox Church have kept and continue to keep Christians and

⁶ Pontificium Consilium pro Dialogo inter Religiones, Interreligious Prayer, Pro Dialogo & Current Dialogue, Bulletin 98, 1998/2, p.237-243; here: p.240.

Muslims apart. Islamic disavowal of the Incarnation of the Word of God and the faith in the Holy Trinity make a shared approach in prayer difficult.

These reasons are well known and result in a reserve on both sides. Every exception merely verifies the previous rules.

Nevertheless, researchers and Church scholars claim that some common moments of prayer may be possible if they are separate from the frame of worship, given the similarities existing between some prayers from Orthodox services and some Islamic prayer texts.

Experiences and Reactions

A body of experience with and responses to common prayers and rituals within Europe is emerging. Those who attend such rituals and prayers mostly react positively. Negative reactions usually have to await the publication of such events. In the CIBEDO periodical after publication of a report of Christian-Muslim wedding in Germany objected to this ceremony referring to the Roman Catholic Church authorities and the church laws. In Berlin the Protestant Church administration criticised a pastor after newspapers reported on a Christian-Muslim wedding ceremony which involved an Imam. This is a new aspect of the problem of mixed marriages.

In visiting Mosques and Churches each group often shares aspects of their tradition appropriate to the occasion with the other. However, such activities can be ambiguous: is the call for prayer merely illustrative or a means of mission? What are we to make of the spontaneous singing of spiritual Muslim songs in the church by Muslims, or Christian hymns sung by Christians on a mosque visit? In the opening ceremony of a new purpose-built mosque a Church choir was invited to sing in the programme. No objection was heard in this case.

Several texts have been published especially from the evangelical side critical of common prayer in general. The Lausanne movement published a critical commentary to the German Rhineland paper on common prayer. The objection was that no distinction had been drawn between the act of God in creation and history on one side (common to Christians and Muslims alike) and in salvation on the other side (which is special for Christians). The Lausanne movement commented that, „According to the Bible the one God revealing himself finally in Jesus Christ excludes different perceptions of God. Muslims who do not believe in Jesus Christ do not pray in a different way to the one God, but miss the only God and worship a human perception of God, pray to a none-God. Therefore Christians and Muslims can neither pray side by side nor together to the one God, the Father of Jesus Christ.” The theological understanding of God is in this case the criterion for the decision whether a common prayer of Muslims is possible or not. In another article it is said, „The »common« prayer to the »same« God is the first step in the direction of syncretism.”

Difficulties, Problems, Discussions

There have been discussions about appropriate places for common prayer: should they take place in churches or mosques or in neutral places, such as schools, open air sites, hospitals? The local situation usually determines location. It is not impossible to meet in churches or mosques, but this has to be negotiated and agreed upon in advance by all groups.

Other questions often asked in this field are: have and if so, does not this amount to betraying our faith sensitivity, boldness - do not restrict your faith partners - and seek to reassure that such actions are Since interreligious prayer can neither be drawn directly from Christian dogmatic traditions, where does the imperative following factor have to be taken into account:

- The actual situation has to be seen in the perspective of reconciliation, not aggression.
- Love of neighbour and respect must shape Christian responses.
- God's action outside the church has to be taken into account.
- God is greater (Deus semper maior).
- The ecumenical rule has to be practised: do together with others whatever you can, but do not neglect the differences.⁷

In seeking to discern the way ahead there are at least three components in relation to common prayer: a sign of respect, an expression of common concern and an open acknowledgement of differences.

were to exclude confessional parts in prayers with? The answers given usually urge to expressions that are acceptable to your religion to avoid betrayal. Directly from biblical traditions nor from where they come from to engage in it at all? The imperative of reconciliation, not aggression. Christian responses. into account. together with others whatever you can, but do not neglect the differences. as the three components in relation to common concern and an open acknowledgement of differences.

What to bear in Mind

For all Christian-Muslim encounter mutual respect is necessary. All the group, not only the leaders, must have some basic knowledge of the religious principles of the other party. This knowledge must be accompanied by sensitivity and tolerance, which allows different convictions to co-exist. Over and above such attitudes, specific information is often necessary e.g. the need to remove shoes on entering a mosque etc.

is necessary. All the group, not only the religious principles of the other party. This tolerance, which allows different convictions to co-exist. Over and above such attitudes, specific information is often necessary etc.

To summarize: in planning common prayer or common rituals one has to bear in mind:

rituals one has to bear in mind:

Sensitive preparations involving all participants. Therefore the participation and approval of the appropriate Christian or Muslim organisation has to be sought. It is helpful to provide clear structures. The different aims and topics of a prayer meeting should be discussed beforehand. Subjects could be: reconciliation, overcoming violence and racism, integration of minorities, solving social tensions, ecological crisis as violating God's good creation. Check the acceptability of material in advance so as to avoid the unwitting use of offensive or inappropriate texts, prayers or handouts. Make sure all parties know about and agree to any additional events such as book exhibitions, concert etc.

dies. Therefore the participation and approval of the appropriate Christian or Muslim organisation has to be sought. The different aims and topics of a prayer meeting should be discussed beforehand. Subjects could be: reconciliation, overcoming violence and racism, integration of minorities, solving social tensions, ecological crisis as violating God's good creation. Check the acceptability of material in advance so as to avoid the unwitting use of offensive or inappropriate texts, prayers or handouts. Make sure all parties know about and agree to any additional events such as book exhibitions, concert etc.

⁷Schweizerischer Evangelischer Kirchenbund, op.cit., p.35

AdditionsoflocalChurches

(spacefortextpreparedbylocalchurches)

APPENDIX: Models/Examples/Useful Pieces

(Original French and the Sufi texts in German are not translated)

a) Official regulations

- Spain: Order for a Roman-Catholic Wedding Ceremony for Christian-Muslim couples
(Approved by Bishops' Conference)
- Germany: Order for a Protestant Wedding Service for Christian-Muslim couples
(Approved by all regional synods of the EKD)
- Italy: Order for a Roman-Catholic Wedding Celebration for Christian-Muslim couples

b) Orders

Order of a wedding service

taken from „Couples islamo-chrétiens ? Promesse ou Impasse”. This order is a proposal based on Roman-catholic material prepared by Secrétariat pour les relations avec l'Islam: *Les mariages islamo-chrétiens, Paris, 1986*

1. Organ prelude (as couple enter)
2. Welcome and Opening
3. Introduction: e.g. Psalm 127:1; 128:1-4
4. Hymn
5. Prayer
6. Bible Reading:
 - a) e.g. Marc 10:6-9,
short organ recital
 - b) e.g. 1 Corinthians 12:31-13:8
short organ recital
7. Sermon
8. Interlude
9. Exhortation (about marriage) of the priest
10. Declaration of the couple:
 - a) declaration of the Muslim bridegroom
 - b) declaration of the Christian bride
11. Marriage vows of the couple
12. Exchanging of rings
13. Consecration of marriage prayer
14. Organ interlude
15. Presentation of a bible
16. Intercessory prayer
17. Hymn
18. Blessing
19. Organ recital (as couple leave)

Order of a Christian-Muslim common prayer

(Closing ceremony of an interreligious meeting)

Lighting of candles at Quran and Bible

Opening: Reading of Al-Fatiha

Story from the life of the Prophet

Song about the appearance of the Prophet

8 Prayer-parts for meditation

The Our Father with Muslim commentaries

Ritual of sharing bread and dates

(Believers, Christians and Muslims, gathered in a circle passed a loaf of bread, breaking a piece of it and presenting it to the neighbour, and a plate of dates. They shared the food and wished each other „Peace”, „As-Salaam”)

Benediction

Dismissal ceremony at the end of a school year

Welcome by Protestant Pastor and Turkish teacher

Song of Yunus Emre (In paradise all rivers streams houting Allah)

Meditation with Psalm 91 (Street picture)

Christian hymn: I wish someone were going with me

Meditation with Matth 6,34

Christian hymn: Lord, You have called us

Sermon

Christian hymn: We have seen God's footprints

Muslim prayer (Arabic)

Muslim hymn (Turkish)

Lord's prayer

Benediction

c) Prayers

Prayer in a wedding liturgy from Presbyterian background (Source: Interfaith Marriage, Presbyterian Church, USA, after 1990)

Let us pray. O God, whose name is love, we pray for all who love: when love dawns, when love flowers, when love matures, and also when it grows cold or just old, and when it disappears. We pray especially for each to have the grace: to accept the other person as he or she is, to take nothing for granted and always to resist the temptation of manipulating and denying the other's freedom. We pray that they may be so dominated by a sense of concern and responsibility for those they love: that they may ay behurt but not withdraw, that they may repay rejections with acceptance without being too virtuous about it, that they may give of themselves unconditionally and that tenderness may always be the dominant note in the music of their love. Amen.

Children's Prayers

Prière du matin (Morning prayer)

Mon Dieu, jetermercie
d'avoirsibiendormi.
Jet'offrelerêvequej'aifait.

Mon Dieu, jetermercie
pourcettejournéequicomme.
Jetel'offrecommeunbouquetdefleurs.

Mon Dieu, jetermercie
pourtouteslesbonneschosesdemavie.
Aide-moiàlespartager.

Mon Dieu, jetermercie
detonamourpournous.
Apprends-nousàmieux't'aimer.

Prière avant le repas (Prayer before meals)

Seigneur, nous't'offrons cettenuit
quenousallonsprendre.
Qu'elleprofiteànotrecorps!
Qu'ellenousaideàmieux'teservir!

Quelajoiedecerepas
soitaussicelledebeaucoup
d'autresfamillessurlaterre!

Quetousceuxquiontbeaucoup
pensentàpartageravecceux
quin'ontpasassez!

Gloireàtoi, Seigneur!

Prière après le repas (Prayer after meals)

Seigneur, cerepas nous a fait du bien:
nous t'disons merci.

Pour tout ce que tu nous donnes
par les mains des hommes!
nous t'disons merci.

Seigneur, que le reste de cette journée
se déroule comme tu le veux,

dans la paix et le partage.

Gloire à toi, Seigneur!

Merci à Dieu (Thanks be to God)

Dieu qui es dans le ciel,
je sais que tu nous aimes.
Merci!

Dieu qui es dans une belle lumière,
éclaire mon cœur d'enfant.
Merci!

Dieu qui es très bon,
fais-nous l'île plaisir d'un sourire.
Merci!

Dieu qui veuille notre bonheur,
donne la joie à tout le monde.
Merci!

Demandons pardon (We ask for mercy)

Quand j'ai fait du mal à quelqu'un, je sais lui demander
à Dieu que j'aie pitié, car il veut que je sois tout
pouvons dire:

ander pardon. Je sais aussi demander pardon
ours" juste" comme son ami Abraham. Nous

Mon Dieu, j'ai péché contre toi et mes frères,
mais près de toi se trouve le pardon.
Accueille mon repentir et donne-moi la force
de vivre selon ton amour .
Gloire à toi, Seigneur!

Prière du soir (Evening Prayer)

Merci, Seigneur, pour cette bonne journée.
Voilà nuit qui vient!
Je te confie mon repos.

Merci pour les personnes que j'ai rencontrées.
Protège-les et protège-moi.
Je te confie spécialement maman, papa, ...

Pardon, Seigneur, pour mes manques d'amour:
demain, avec ta aide, je veux mieux faire.

MonDieu,toi quiesunique,trèsbonettrèsfort,
toi quin'arrêtespasdepenserànous
avectendresse,jetedonnemoncœur
etceluidetousceuxquej'aime.

Bonsoir,Seigneur!Gloireàtoi!

Prière du soir (Evening Prayer)

Merci,Seigneur,pourcettebonnejournée.
Voicilanuitquivient!
jeteconfiemonrepos.

Mercipourlespersonnesquej'airencontrées.
Protège-lesetprotège-moi.
Jeteconfiespécialementmaman,papa,...

Pardon,Seigneur,pourmesmanquesd'amour:
demain,avectonaide,jeveuxmieuxfaire.

MonDieu,toi quiesunique,trèsbonettrèsfort,
toi quin'arrêtespasdepenserànous
avectendresse,jetedonnemoncœur
etceluidetousceuxquej'aime.

Bonsoir,Seigneur!Gloireàtoi!

Peace Prayer

Louésois-tupourtouslesspirituels
fr.Gwenoléo.f.m.

Qu'il est bon de te rendre grâce en cette heure,
Toi, le seul vrai Dieu, Créateur, Maître et Père de tous les hommes.

Où il louésois-tu, trois fois Saint,
pour tous ceux qui, de par le monde, te cherchent
dans la ténèbre, sous la clarté, dans la souffrance ou la joie,
dans le doute en la certitude.

Où il louésois-tu, Très Haut et Tout Puissant
pour tous ceux qui de par le monde, t'implorent
comme l'Unique, le Clément, le Miséricordieux.

Louésois-tu, Seigneur de gloire,
pour tous ceux qui, de par le monde, te chantent, te bényissent
et te glorifient, à toute heure et de toute manière.

Louésois-tu, Dieu proche de tous ceux qui t'invoquent en vérité,
pour tous les Spirituels de tous pays, de toutes races, de toutes religions,
hommes ou femmes de tous pays, de toutes races, de toutes religions,
qui ont donné et donnent encore un sens à la marche des hommes.

Louésois-tu, Bon et Admirable Seigneur:
car cette marche de hommes va vers Toi qui, en chancun d'eux,
admire le meilleur pour l'attirer à Toi.

Louésois-tu encore, ô Seigneur de tendresse,
qui a commencé à nous révéler ton intimité d'amour
par Jésus notre Frère.

C'est Toi que chantent les anges
et que chantent tous ceux qui nous ont précédés,
car c'est Toi que tout homme droit recherche, sans toujours le savoir.

Avec tous ceux qui connaissent en fin ton visage
de paix, de joie et de lumière;
avec tous ceux qui s'inclinent devant l'Agneau,
et qui, parmi tous les esprits bienheureux
dansent de joie autour de ton autel,

DIEU GRAND NOUS T'ACCLAMONS :
Dieu nous te louons, Seigneur nous t'acclamons,
dans l'immense cortège de tous les Saints.
Avec les Saints de tous les âges, comme autant de frères sains,
en qui sans trêve serépendent tous les dons de ta charité. (refr.)

Prayers

Free Prayer for Peace

Seigneur! Installe la paix entre nous, fais régner l'amour et la concorde dans nos cœurs.
Guide-nous vers les chemins de la paix,
Sauve-nous des ténèbres vers la lumière et éloigne-nous des turpitudes, ce qui est apparent
ou caché.

Fais de nous des reconnaissants de tes bienfaits, que nous les recevions et les acceptions et
Accorde-nous les entièrement.

Seigneur! Tu es la paix, de toi émane la paix; vers Toi est la paix;
Seigneur! Fais nous vivre dans la paix.

Donne-nous accès au paradis, demeure de la paix.

Seigneur! Nous t'invoquons par tous tes beaux attributs de ce que nous savons parmi eux et
ce que nous ignorons, pour que Tu nous pardonnes et Tu nous fasses miséricorde.

Seigneur! Nous implorons la miséricorde de Ta part, une miséricorde qui illuminera nos
cœurs, qui nous rassemblera autour de Toi, qui nous unira, qui guidera nos absents, qui
corrigerà nos oeuvres, qui nous guidera vers le droit chemin, et qui nous éloignera des
péchés.

Intercession

(InterreligiousPrayerGroup)

Nous sommes des femmes et des hommes de bonne volonté, d'appartenances religieuses diverses: chrétiens, musulmans, bouddhistes, baha'is, et juifs à l'occasion, qui nous réunissons depuis quatre ans pour prier.

- Etre ensemble pour prier, dans le respect de la spécificité de chacun .
- Etre ensemble pour nous enrichir de nos différences.
- Parce que l'acceptation et l'amour de l'autre dans toute sa plénitude humaine peuvent leur servir de source dans la foi que l'animateur croit, quelle que soit son appartenance religieuse,
- Parce que la foi trouve sa source d'eau vive dans la prière renouvelée.

C'est la raison pour laquelle nous avons souhaité être présents ce soir et partager avec vous notre prière pour cette journée de solidarité avec le peuple algérien.

Ce soir, Seigneur, nous remettons particulièrement dans Tes mains le peuple algérien. Que Ta compassion intervienne; que Ton Amour soulage les douleurs et les blessures. Dans Ta main, mon Dieu, sont la Puissance et la Force.

Dans Ta main, le pouvoir de tout élever et de tout affermir. Lève des hommes et des femmes de tous horizons, capables de porter Ta concord et Ta Paix!

Que la compréhension, que le dialogue, que la justice et surtout l'Amour sauvent nos frères algériens de cette épreuve.

Créateur de tous les hommes, Toi qui as, maintes fois, répondu à nos prières, exauce une fois encore notre prière de ce jour pour le peuple algérien, peuple martyrisé par tant de violences et d'injustices.

Nous T'ensupplions au nom de Ta Toute Puissance et de Ta Miséricorde infinie.

Prayer of the Religious Fraternity in Cairo

(by Georges C. Anawati)

Dieu, c'est à Toi que nous nous adressons, c'est Toi que nous mettons notre confiance, c'est Toi dont nous implorons le secours et c'est Toi que nous supplions: de nous accorder la direction de Tes Prophètes en Envoyés.

E nous Tes supplions, ô Dieu, de rendre chacun d'en nous fidèle à sa croyance et à sa religion, sans étroitesse qui nous fait tort à nous-mêmes, et sans fanatisme qui fait du tort à nos compatriotes.

Nous T'implorons, notre Seigneur, de bénir notre fraternité religieuse et de faire que la Société soit le guide qui nous y conduit, la justice et la paix que nous poursuivons, et la paix le bien que nous y trouvons, ô Vivant, ô Eternel, ô Toi à qui est la Gloire et l'Honneur.
AMEN

Orthodox Prayer

Chaste, Pure, Beginningless, Invisible, Incomprehensible, Insuperable, Immeasurable, Forbearing Lord; the Only One possessing immortality, dwelling in the unapproachable light; the Maker of Heaven and Earth and Sea and of everything the Holy and the Charitable, the One

who has enabled us at this hour to stand in front of
and sing Your wonderful ones, have mercy on us, You

f Your inaccessible Glory in order to praise
run worthy servants.

Prayer

Ô Dieu de vérité
Que les hommes divers nomment de divers noms,
Mais qu'ies l'Un, Unique et le Même,
Qui es Celui qui est,
Qui es tout ce qui est
Et dans l'union de tous ceux qui s'unissent
Qui es dans la hauteur et dans l'abîme,
Dans l'infini des cieux et dans l'ombre du cœur
Comme une infime semence.

Nous t' louons,
Seigneur, de ce que tu nous exauces,
Puis que cette prière est un exaucement;
Puis qu'en nous adressant ensemble à toi
Nous élevons notre vouloir, nous sépurons notre dési r
Et nous nous accordons.

Et qu'avons-nous à demander encore, si cela est accompli?
Oui, que demanders-tu sinon que la gloire, ô Éternel,
Le long de notre jour et notre nuit,
Sinon de t'aimer assez pour aimer tous ceux qui t'a iment
Et t'invoquent comme nous,
Assez pour aimer ceux qui te prient et te pensent autrement,
Assez pour vouloir du bien à ceux qui nous veulent dumal,
Assez pour vouloir du bien à ceux qui te relient ou t'ignorent,
Le bien de venir à toi.

Donne-nous l'intelligence de ta Loi, Seigneur,
Le respect étonnant et miséricordieux de tout ce qu'ivait,
L'amour sans revers de haine,
La force et la joie de la paix.
Amen

Prayer of Pope John Paul II in Morocco

... Je voudrais terminer en L'invoquant personnellement devant vous.
Ô Dieu, Tu es notre Créateur. Tu es bon et tu es sans limites. À Toi la louange
de toute créature. Ô Dieu, Tu as donné aux hommes que nous sommes un loi intérieure dont
nous devons vivre. Faire Ta volonté, c'est accomplir notre tâche. Suivre Tes voies, c'est
connaître la paix de l'âme.
À Toi, nous offrons notre obéissance. Guide-nous dans toutes les démarches que nous
entreprenons sur terre. Affranchis-nous des penchants mauvais qui détournent notre cœur de

Ta volonté. Ne permets pas qu'en invoquant Ton Nom, nous venions à justifier les désordres humains. O Dieu, Tu es l'Unique. A Toiivanotreado ration. Ne permets pas que nous nous éloignons de Toi. O Dieu, jugedetousleshommes, aide-nous à faire partie de tes élus au dernier jour. O Dieu, auteur de la justice et de la paix ! Accorde-nous la joie véritable et l'amour authentique, ainsi qu'une fraternité durable entre les peuples. Comble-nous de Tes dons à tout jamais.

Amen

Prayer

(by Father Maurice Borrmans)

Rends-nous assez semblables à eux pour que notre pr
Tienne, pour que notre mort et leur prennent sen
Rends-nous assez semblables à Toi pour qu'ennotre
qu'ennos paroles ils comprennent les Tiennes, pour
et pour qu'ennos vies filiales ils apprennent ac
reconnaisant enfin qu'il sont fils avec Toi et av
et définitive dans l'unité de l'Esprit.

ière et leur se confondent en la
dans la Tienne.
visage ils découvrent le Tien, pour
qu'ennos gestes ils deviennent les Tiens
condition de Fils, en attendant l'Heure où,
ecnomes, la manifestation du Père sera totale

Millennium Prayer

We all pray as believers of different religions:
Looking back to the last millennium we ask God and
Forgive us that we have not fully put into practice
peace, tolerance and love.
Forgive us that we allowed our religion to be misus
military power, that wars have been and are fought
Forgive us that we did not resist enough in the evi
minorities, the discrimination of women, the exploi
nature.
Forgive us so that we may start the new millennium
humanity.

each other for forgiveness.
the teaching of four religions on justice and
ed in the strife for political, economic and
in the name of religion.
Is in our societies like the oppression of
tation of the poor and the destruction of
with a renewed longing for true

Prayer of Dag Hammarskjöld

Let Your name be hallowed—not my name,
Let Your kingdom come—not my kingdom.
Your will be done—not my will.
Give us to live in peace with You,
With humanity and with ourselves,
And deliver us from fear.

Prayer: Example

from the Final Statement of the Bolognese (Italy) meeting in Interreligious Prayer”, prepared jointly by World Council for Interreligious Dialogue: ¹

gin 1997, „Theological Reflections on Council of Churches and Pontifical Council

Kindle within us all the fire of your love,
 Carry upon your wings the prayers of all men and women,
 Who long for the truth to set us free.
 O come, Spirit of God,
 Walk with us along the paths of life,
 Embrace us all with the friendship of your love,
 Take away barriers that divide us and
 Make us pray together in spirit and in truth.
 O come, Spirit of God,
 Draw all people together and
 Bring us into the mystery of your life.
 Teach us through the prayers of others,
 That you are God and no-one else.
 Enable us together to praise your name forevermore .
 Amen.

Commemoration of Earthquake

Poem recited at the memorial ceremony for the victims of the earthquake in Turkey, in the Turkish mosque of Zaandam in The Netherlands, August 1999.

The Cry of the Snowdrop

I resist death
 And resist death I live
 Under mountains of stone and concrete
 Because I have the snowdrop's will to exist,
 Its longing and its lust for life.

Don't look at the blood covering me,
 Don't look at the mourning sun,
 Let the moon and the star sturn away
 If only the snowdrop's lust for life is mine

I resist death,
 And by resisting death our babies live
 In the hour of dire need
 So not look at the blood covering those poor little ones

The cries of despair
 From eighteen thousand meters deep
 Asia and Europe
 And all these seven continents could hear it.
 Entail is crying
 And the whole of Turkey mourns
 The body of the mother is a shield
 To her baby under the concrete

Isay it again, we fight death
 And by fighting death our children stay alive.

d) Christian and Muslim texts that could apply to common meetings

The so-called "Francis' Prayer"

Lord, make us instruments of your peace.
 Where there is hatred, let us sow love;
 where there is injury, pardon;
 where there is discord, union;
 where there is doubt, faith;
 where there is despair, hope;
 where there is darkness, light;
 where there is sadness, joy.

Grant that we may not seek so much to be comforted
 to be understood as to understand;
 to be loved as to love;
 for it is in giving that we receive;
 it is in forgiving that we are forgiven,
 and it is in dying that we are born into eternal life;
 through Jesus Christ our Lord.

Material of Sufi tradition

Rabi' al-Adawiyya (†801) (Translation: Annemarie Schimmel):

<p>O Gott, die Nacht ist vorüber, und der Tag dämmert. meine Gebete angenommen oder sie zurückgewiesen hat der Tröster. Du hast mir Leben gegeben und mich ver- Dum ich auch von Deiner Tür vertreiben, ich würde des Liebe im Herzen trage.</p>	<p>Wie gern möchte ich wissen, ob Du t. Deshalb tröstet mich; denn Du bist sorgst, und Du bist der Ruhm. Wolltest ich doch nicht verlassen, weil ich Deine</p>
--	---

⁸ Pontificium Consilium pro Dialogo inter Religiones, Interreligious Prayer, Pro Dialogo & Current Dialogue, Bulletin 98, 1998/2, p. 243.

YunusEmre (†1321)(Translation:AnnemarieSchimmel):

MitBergenundmitSteinenauch
WillichDichrufen,Herr,oHerr!
MitVögelnfrühimMorgenhauch
WillichDichrufen,Herr,oHerr!

MitFischenindesWassersGrund
GazelleninderWüsteRund,
Mit„Yahu“ausderTorenMund
WillichDichrufen,Herr,oHerr!

MitJesushochimHimmelsland,
MitMosesandesBergesRand,
MitdiesemStabinmeinerHand
WillichDichrufen,Herr,oHerr!

MitHiobdervorSchmerzversteint,
MitJakob,dessenAugeweint,
UndmitMuhammad,DeinemFreund,
WillichDichrufen,Herr,oHerr!

MitDankundPreisundLobeswort,
Mit„GottistEiner“,höchstemHort,
Barhäuptig,barfuß,immerfort
WillichDichrufen,Herr,oHerr!

MitlesendfrommerZungeHallen,
MitTurteltauben,Nachtigallen,
Mitdenen,dieGottlieben,allen
WillichDichrufen,Herr,oHerr!

SüleymanCelebi (†1419)(Translation:AnnemarieSchimmel):
OpeningPrayerofMevlud

GottesNamenwoll´nwirnenenallererst,
DasistPflichtfürjedenMenschenallererst.
WerdesNamensGotteszuBeginngedenkt,
GottinjederArbeitihmErleicht´rungschenkt.
IstderNameGottesjederTatBeginn,
NiemalsgehtihrEndedannzumSchlechtenhin.
GottesNameeigenanntinjedemHauch!
DannvollendetsichinihmdieArbeitsauch.
SprichtdieZungeeinmal„Gott“vollLiebehier,
Fall´nwieHerbstlauballeSündenabvondir.
WerdenreinenNamennennt,wirdselberrein.
Wersagt„Gott“,gelangtzujedemZielesein.
Komm,vollLiebelass„Allah“unssagenjetzt

Und mit Seufzern und mit Tränenklagen jetzt:
 Möge jener König unsern gnädig sein,
 Der Erbarmer, Gnadenvolle, Gott allein!
 Einer ist Er, seine Einheit zweifellos,
 Ist sie Zahl der Falsches Sagenden auch groß.
 Als die Welten noch nicht waren, ward doch Er,
 Unbedürftig aller Schöpfung, hoch und hehr.
 Als schon Er war, ward noch Mensch und Engel nicht,
 Thron und Himmel, Sonne, Mond, neun Sphären nicht.
 Voller Kunst bracht Er sie all ins Sein,
 Heiß bekennen alle, dass Er Eins ist, Ein.
 Braucht 'der Mächt'ge Seine Kraft so zum Erweis,
 Wurdensie für Seine Einheit zum Beweis.
 „Sei!“ sprach Er einmal, da ward diese Welt.
 Spricht Er, „Sein nicht!“ – wie im Nusi gleichzers chellt!
 Aber braucht es hier denn vieler Worten noch?
 Gott ist Einer, neben Ihm kein andrer noch!

Ibrahim Hakki Erzurumlu (1703–1772) (Translation: Annemarie Schimmel)

Gott macht alles Schlimme gut,
 Denk nicht, dass Er andrest tut,
 Des Weisen Blick auf Ihn nruht.
 Lasst uns sehen, was Gott tut:
 Wasermacht, das macht Ergut!
 Gottes ist das Wort des Lebens,
 Gram und Sorgens ind vergebens,
 Er zeigt Weisheit Seines Webens.
 Lasst uns sehen, was Gott tut:
 Wasermacht, das macht Ergut!
 Treib mit niemand niedern Scherz,
 Quäle und zerschlag kein Herz,
 Wende dich nicht fleischeswärts!
 Lasst uns sehen, was Gott tut:
 Wasermacht, das macht Ergut!
 Jeder Seinen Namen nennt,
 Jede Seele Seingedenkt,
 Jedem Erauch Hilfeschenkt –
 Lasst uns sehen, was Gott tut:
 Wasermacht, das macht Ergut!
 Hoffnungslos edunkle Zeit,
 Plötzlich hebt sich Schleier weit,
 Hält Er Heilung dir bereit!
 Lasst uns sehen, was Gott tut:
 Wasermacht, das macht Ergut!
 Jedes Wort gib teinen Rat,
 Schmuck in allem, was ihr saht,
 Ein Gewinn in jeder Tat!

Lasstunssehen, wasGotttut:
Wasmacht,dasmachtErgut!
Höreden,derredet,an,
Undversteheihnsodann,
NimmvonHerzenihnauchan!
Lasstunssehen, wasGotttut:
Wasmacht,dasmachtErgut!

Psalms

Psalm23

TheLORDismyshepherd,Ishallnotwant;
hemakesmeliedowningreenpastures.
Heleadsmebesidestillwaters;
herestoresmysoul.
Heleadsmeinpathsofrighteousness
forhisname'ssake.
EventhoughIwalkthroughthevalleyoftheshadow ofdeath,
Ifearnoevil;
forthouartwithme;
thyrodandthystaff,
theycomfortme.
Thoupreparestatablebeforeme
inthepresenceofmyenemies;
thouanointestmyheadwithoil,
mycupoverflows.
Surelygoodnessandmercyshallfollowme
allthedaysofmylife;
andIshalldwellinthehouseoftheLORD
forever.

Psalm90

LORD,thouhastbeenourdwellingplace
inallgenerations.
Beforethemountainswerebroughtforth,
oreverthouhadstformedtheearthandtheworld,
fromeverlastingtoeverlastingthouartGod.
Thouturnestmanbacktothedust,
andsayest,"Turnback,Ochildrenofmen!"
Forathousandyearsinthysight
arebutasyesterdaywhenitispast,
orasawatchinthenight.
Thoudostweepmenaway;theyarelikeadream,
likegrasswhichisrenewedinthemorning:
inthemorningitflourishesandisrenewed;

in the evening it fades and withers.
 For we are consumed by thy anger;
 by thy wrath we are overwhelmed.
 Thou hast set our iniquities before thee,
 our secrets in the light of thy countenance.
 For all our days pass away under thy wrath,
 our years come to an end like a sigh.
 The years of our life are threescore and ten,
 or even by reason of strength fourscore;
 yet their span is but toil and trouble;
 they are so gone, and we fly away.
 Who considers the power of thy anger,
 and thy wrath according to the fear of thee?
 So each of us number our days
 that we may get a heart of wisdom.
 Return, O LORD! How long?
 Have pity on thy servants!
 Satisfy us in the morning with thy steadfast love,
 that we may rejoice and be glad all our days.
 Make us glad as many days as thou hast afflicted us,
 and as many years as we have seen evil.
 Let thy work be manifest to thy servants,
 and thy glorious power to their children.
 Let the favor of the Lord our God be upon us,
 and establish thou the work of our hands upon us,
 yea, the work of our hands establish thou it.

Psalm 104:24-35

O LORD, how manifold are thy works!
 In wisdom hast thou made them all;
 the earth is full of thy creatures.
 Yonder is the sea, great and wide,
 which teems with things innumerable,
 living things both small and great.
 There go the ships,
 and Leviathan which thou didst form to sport in it.
 These all look to thee,
 to give them their food in due season.
 When thou givest to them, they gather it up;
 when thou openest thy hand, they are filled with good things.
 When thou hidest thy face, they are dismayed;
 when thou takest away their breath, they die
 and return to their dust.
 When thou sendest forth thy Spirit, they are created;
 and thou renewest the face of the ground.
 May the glory of the LORD endure forever,
 may the LORD rejoice in his works,
 who look on the earth and it trembles,

whotouchesthemountainsandtheysmoke!
IwillsingtotheLORDaslongasIlive;
IwillsingpraisetomyGodwhileIhavebeing.
Mymymeditationbepleasingtohim,
forIrejoiceintheLORD.
Letsinnersbeconsumedfromtheearth,
andletthewickedbenomore!
BlesstheLORD,Omysoul!
PraisetheLORD!

Suratsetc

Fatiha

InthenameofGod,MostGracious,MostMerciful.
PraisebetoGod,
TheCherisherandSustaineroftheWorlds;
MostGracious,MostMerciful;
MasteroftheDayofJudgement.
Theedoweworship,
AndThineaidweseek,
Showusthestraightway,
Thewayofthoseonwhom
ThouhastbestowedThyGrace,
Thosewhose(portion)
Isnotwrath,
Andwhogonotastray.

Sura2:255

God!Thereisnogod
ButHe,-theLiving,
TheSelf-subsisting,Eternal.
NoslumbercanseizeHim
Norsleep.Hisareallthings
Intheheavensandonearth.
Whoistherecanintercede
InHispresenceexcept
AsHepermitteth?Heknoweth
What(appearethtoHiscreatures
As)BeforeorAfter
OrBehindthem.
Norshalltheycompass
AughtofHisknowledge
ExceptasHewilleth.
HisThronedotheextend
Overtheheavens
Andtheearth,andHefeeleth
Nofatigueinguarding

Andpreservingthem
ForHeistheMostHigh,
TheSupreme(inglory).

Sura49:13

Omankind!
Wecreatedyoufromasingle(pair)ofamaleanda female
andmadeyouintonationsandtribes
thatyemayknoweachother.
VerilythemosthonoredofyouinthesightofAlla h
is(hewhois)themostrighteousofyou.
AndAllahhasfullknowledgeandiswellacquainted (withallthings).

Litanyofthe99namesofGod

YouaretheMerciful
YouaretheCompassionate
YouaretheKing
YouaretheHolyone
YouaretheFountofpeace
YouaretheProtectoroffaith
YouaretheGuardian
YouaretheIncomparable
YouaretheStrongest
Response:
Lord,hearus,havemercyuponus

YouaretheSupreme
YouaretheCreator
YouaretheBearer
YouaretheFashioner
YouaretheForgiving
YouaretheDominating
YouaretheGiverofallGood
YouaretheSustainer
YouaretheSolution
YouaretheKnowing
Response:
Lord,hearus,havemercyuponus

YouaretheNarrowing
YouaretheBroadening
YouaretheHumbling
YouaretheExalting
YouaretheOneGivingofpower
YouaretheOneTakingpoweraway

You are the All-hearing
You are the All-seeing
You are the Arbiter
You are the Just
Response:
Lord, hear us, have mercy upon us

You are the Benevolent
You are the All-Cognisant
You are the Forbearing
You are the Elevated
You are the All-Forgiving
You are the Grateful
You are the Most High
You are the Greatest
You are the Preserver
You are the Provider
Response:
Lord, hear us, have mercy upon us

You are the One Calculator
You are the Sublime
You are the Generous
You are the Waiting
You are the Caring
You are the All-Encompassing
You are the Wise
You are the Loving
You are the Glorious
You are the Raising to life
Response:
Lord, hear us, have mercy upon us

You are the Witness
You are the Truth
You are the Keeper
You are the Strong
You are the Firm
You are the Patron
You are the Praiseworthy
You are the Enumerating
You are the Maker
You are the Restorer
Response:
Lord, hear us, have mercy upon us

You are the Creator of life
You are the Creator of death
You are the Living

YouaretheSelf-subsisting
YouaretheOnewithoutneeds
YouaretheGlorified
YouaretheUnique
YouaretheImpenetrable
YouaretheMighty
YouaretheAll-Mighty

Response:

Lord,hearus,havemercyuponus

YouaretheBringingclose
YouaretheBringingdistance
YouaretheFirst
YouaretheLast
YouaretheManifest
YouaretheHiddenOne
YouaretheGoverning
YouaretheMost-High
YouaretheFountofallgoodness
YouaretheOneacceptingtherepentant

Response:

Lord,hearus,havemercyuponus

YouaretheAvenger
YouaretheEraserofsin
YouaretheIndulgent
YouaretheKingoftheKingdom
YouaretheLordofMajesty
YouaretheController
YouaretheEquitable
YouaretheOnewhocallstogether
YouaretheRich
YouaretheOnewhomakesrich
YouaretheDefender

Response:

Lord,hearus,havemercyuponus

YouaretheSaddening
YouaretheFavouring
YouaretheLight
YouaretheGuide
YouaretheUnequalledOne
YouaretheEverlasting
YouaretheHeir
YouaretheManager
YouarethemostPatient

Response:

Lord,hearus,havemercyuponus

Publications on general topics of religious encounters

Khalil Kochassary; *Chrétiens et Musulmans prient ensemble*; Ed. Horizons de la Foi, No. 29;

G. Khodre, Christianity in a Pluralistic World – The Economy of the Holy Spirit, in: *The Ecumenical Review*, Geneva 1971, pp. 118–128

A. Yannoulatos, Dialogue and Mission: An Eastern Orthodox with Special Reference to Islam, *Bul* 26, 1991, pp. 61–76

Der Dialog mit dem Islam aus orthodoxer Sicht, XLVI. Ökumenisches Symposium, 16. Oktober 1986 in Wien, R. Kirchschräger, A. Stiernemann (Hsgg.), *Ein Laboratorium für die Einheit*, Pro Oriente, XIII, Innsbruck/Wien 1991

Church of England, General Synod, Board of Mission; „Multi-Faith Worship“? *Questions and Suggestions from the Inter-Faith Consultative Group*, 1992
(Interreligious Worship//Biblical and Theological Reflections//Practical Allusions)

Landeskirchenrat der Evangelisch-Lutherischen Kirche in Bayern; *Multireligiöses Beten. Orientierungshilfe für die Gemeinde*; Munich 1992
(Reflections and Recommendations//Expertise of three Bavarian Lutheran Faculties//Hints for Wedding Ceremonies)

Hans Ucko; *Inter-Religious Worship and Prayer*; *Current Dialogue* No. 24, 1993

Hans Ucko; *Report on Inquiry on Interreligious Prayer and Worship*; *Current Dialogue* No. 28, 1995
(General Survey//Evaluation of an Inquiry)

Byzantine and Contemporary Greek Orthodox Approaches to Islam, *Journal of Ecumenical Studies* 33:4, 1996, pp. 512–528

Schweizerischer Evangelischer Kirchenbund; *Interreligiöses Gebet. Eine Orientierungshilfe für evangelische Kirchen in der Schweiz*; Bern 1998
(Biblical Perspectives//Theological Reflection//Practical Recommendations)

Pontificium Consilium pro Dialogo inter Religiones; *Interreligious Prayer*; *Pro Dialogo & Current Dialogue*. Bulletin 98, 1998/2.
(Theological Reflections about Interreligious Prayer//Biblical Perspectives on Interreligious Prayer//Experiences//Evaluation//Protestant Hesitations)

Evangelische Kirche im Rheinland; *Christen und Muslime nebeneinander vor dem einen Gott. Zur Frage gemeinsamen Betens*. Eine Orientierungshilfe; Düsseldorf 1998
(Similarities and Differences in the Concept of God //Participation in Prayers of others)

Elke Kuhn; *Gott in vielen Namen feiern. Interreligiöse Schulfeste feiern mit christlichen und islamischen Schülerinnen und Schülern*; Gütersloh 1998
(School Worship//Reflection on Living together//Several Drafts)

Evangelische Kirche in Deutschland; *Zusammenleben mit Muslimen in Deutschland. Eine Handreichung des Rates der EKD zur Gestaltung der christlichen Begegnung mit Muslimen*. Gütersloh 2000

(Official Orientation of the Evangelical Church in Germany: Living together with Muslims // Theological reflections // Legal situation // Practical observations)

Bernard-Marie, O.f.s.; *La Foi à Trois Voix*; Paris 1991

(Interreligious Education // Monotheistic Praying // Prayers for children)

Erzbischöfliches Generalvikariat Köln, Hauptabteilung Seelsorge; *Katholisch islamische Ehen. Eine Handreichung*, Köln 2000

(Christian-Muslim marriage from Roman-Catholic view // Considerations // Practical hints // Texts)

