

*These prayers were originally used at the Ecumenical Centre Chapel on Friday Jan 17, 2014 where the welcome and introduction was given by Rev. Dr Olav Fykse Tveit , General Secretary of the World Council of Churches.*

## Ecumenical prayers for peace in Syria

Leader: light face

**Congregation: Bold face**

### Welcome and introduction

Rev. Dr Olav Fykse Tveit , General Secretary of the World Council of Churches

### Call to worship and opening prayer

from Psalm 23

We are here to pray with, and for Syria,  
and for all who are suffering at this time.

As we gather here in security and peace,  
Not far away war is raging.  
Political leaders are vying for power,  
While people are walking through the valley of the shadow of death,  
Or fleeing for their lives  
We gather here to remember that...

The LORD is my shepherd

**I shall not want.**

The Lord makes me to lie down in green pastures,

**Restores my soul,**

**And leads me in right paths**

**For the sake of the Lord's name.**

O God, the people of Syria – and we with them –  
are set upon by ancient enemies: hatred, conflict, civil war;

But we remember that

you prepare a table before us

**In the presence of our enemies.**

Pour down on us the overflowing spirit of righteousness.

**Bring us to the place where**

**You anoint us**

**And our cup overflows.**

Bring us, O Holy One,  
to the table of peace-making, we pray,  
in the name of the Prince of Peace.

**Amen.**

**Song** Come, O Prince of Peace (vv. 1 and 2)

1. Komm, o Frie - dens - fürst, nimm uns' - re Furcht, uns' - re Ängs - te.  
 2. Come, O Prince of Peace, oh, pu - ri - fy and re - fine us

Lass wach - sen uns' - re Lie - be für and' - re und öff - ne un - se - re Her - zen.  
 Help all our lead - ers guide us to your peace, and grant us your fa - vour, we pray.

**Reading** Acts 9: 1-19

**Song** Come, O Prince of Peace (vv 3 and 4)

3. Komm, o Frie - dens - fürst, mit Ge - sang tri - um - phier - end. Wach' in  
 4. Come, O Prince of Peace. Come, fill the hun - gry with good things. Res - cue the

Frie - den ü - ber uns auf dass Recht und War - heit re - gie - ren.  
 hope - less, the poor, the op - pressed. Come now! - come and save us, O Lord.

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**Reading** Romans 8: 22 – 25; 31 – 39

We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience...

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

‘For your sake we are being killed all day long;  
 we are accounted as sheep to be slaughtered.’

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

### Expressions of hope

What are our hopes for Syria?

*Moderated by Canon Alan Amos, formerly Anglican Chaplain in Syria*

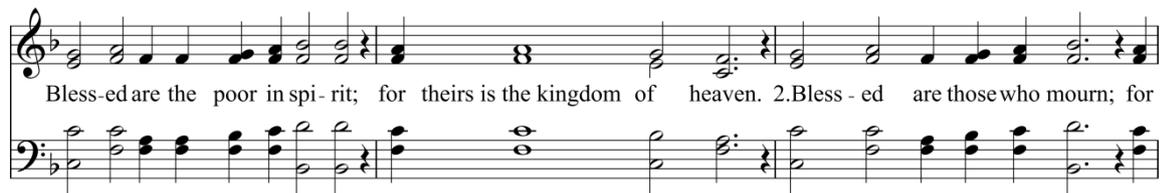
His Beatitude Gregorios III Laham, Patriarch of Antioch and All the East  
 Mr Elias Halabi, Associate General Secretary of the Middle East Council of Churches  
 Reverend John Beach

**Song:** The Beatitudes Matthew 5: 3-10

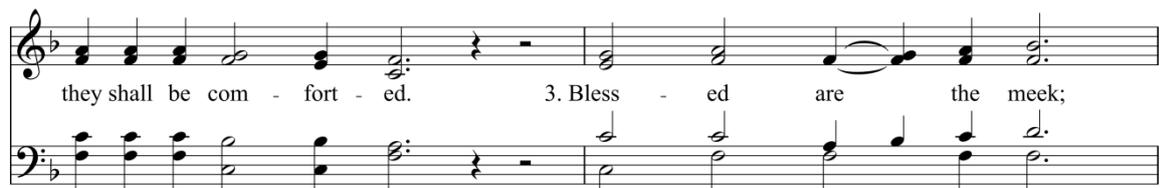
Russian Orthodox tradition



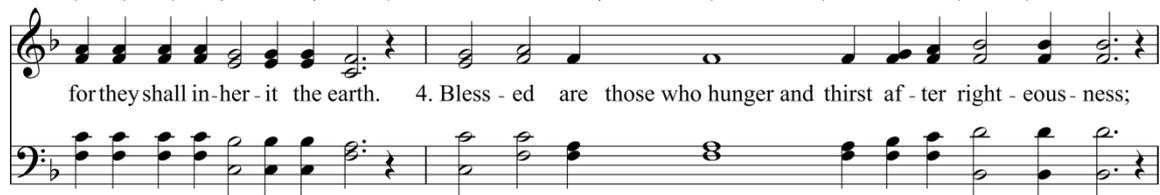
Re - mem - ber your ser - vants, Lord, when you come in your king - dom.



Bless-ed are the poor in spi- rit; for theirs is the kingdom of heaven. 2. Bless - ed are those who mourn; for



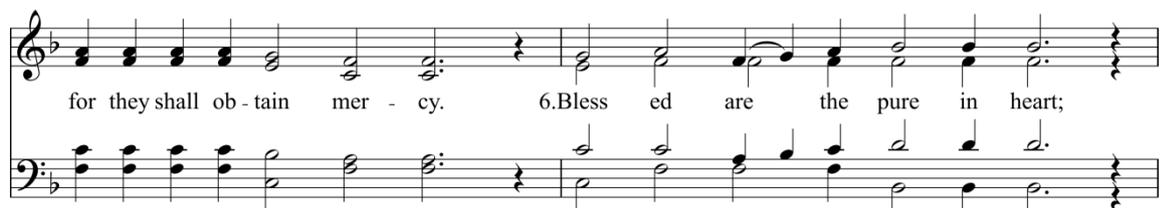
they shall be com - fort - ed. 3. Bless - ed are the meek;



for they shall in-her - it the earth. 4. Bless - ed are those who hunger and thirst af - ter right - eous - ness;



for they shall be sat - is - fied. 5. Bless - ed are the mer - ci - ful;



for they shall ob - tain mer - cy. 6. Bless ed are the pure in heart;

for they shall see God. 7. Bless - ed are the peace - ma - kers;

for they shall the chil - dren of God. 8. Bless - ed are those who are perse - cut - ed for right eous - ness sake;  
be called

for theirs is the kingdom of heaven. 9. Bless - ed are you when the world reviles you and per - se - cutes you;

and utters all manner of evil against you false - ly for my sake; Re - joice and be ex - ceed - ing glad;

for great is your reward in hea - ven. Re - mem - ber your ser - vants, Lord, when you come in your king - dom.

### Prayers of Intercession

Inspired by a litany of Archbishop Desmond Tutu

O God, our God,

Everywhere we look, we see pain and suffering in Syria:

In Aleppo, Raqqa, in Homs, in the suburbs of Damascus...

Towns and villages are torn apart

by conflict, oppression, injustice, poverty and hunger.

Refugee camps are springing up,

And quickly fill to overflowing.

**Why, O God?**

People are crying,

My God, my God, why have you forsaken me?

**God, our God, why have you forsaken us?**

Why must there be death and destruction?

Why must there be bloodshed and suffering?

**Why, O God?**

**Response: Moran ethra**

Aramaic as taught by Mar Gregorios Yohanna Ibrahim: Syria

Mo - ran e - th - ra ha - ma' - lain. Mo - ran e - th - ra ha - ma' - lain. Mo - ran  
e - th - ra ha - ma' - lain. Mo - ran e - th - ra ha - ma' - lain. Mo - ran  
e - th - ra ha - ma' - lain. Mo - ran e - th - ra ha - ma' - lain.

Lord, have mercy on us. Herr, erbarme dich. Seigneur, aie pitié de nous. Señor, ten piedad de nosotros.

© Metropolitan Mar Gregorios Yohanna Ibrahim, P.O. Box 4194, Aleppo, Syria.

When will we ever learn, O God our Father,

**When will we ever learn?**

When will we learn

That you created us for community,

To live together as sisters and brothers

In wholeness and peace.

**When will we ever learn?**

When will we learn

That we are your children,

Members of one family,

The human family,

All made in your image?

**When will we ever learn?**

**Response:**

Aramaic as taught by Mar Gregorios Yohanna Ibrahim: Syria

Musical notation for the response, featuring a treble clef, a 3/4 time signature, and a key signature of one flat (B-flat). The melody is written on a single staff with lyrics underneath. The piece concludes with a double bar line and the word 'Fine'.

Mo - ran e - th - ra ha - ma' - lain. Mo - ran e - th - ra ha - ma' - lain.

O God, our Redeemer and Sustainer,

In the midst of the gunfire, the chemical warfare and the incendiary bombs,

Help us remember:

**Help us remember your love.**

Help us remember that you loved the world so much that

You gave your only begotten Son,

Whose love was nearly overwhelmed by hate,

**Whose light was nearly extinguished by darkness,**

Whose life was nearly destroyed by death ...

But not quite....

For love vanquished hate,

**Life overcame death,**

Light overwhelmed darkness,

**And we can live with hope.**

**Response:**

Aramaic as taught by Mar Gregorios Yohanna Ibrahim: Syria

Musical notation for the response, identical to the first response, featuring a treble clef, a 3/4 time signature, and a key signature of one flat (B-flat). The melody is written on a single staff with lyrics underneath. The piece concludes with a double bar line and the word 'Fine'.

Mo - ran e - th - ra ha - ma' - lain. Mo - ran e - th - ra ha - ma' - lain.

Merciful God,

We pray for Christian communities in Syria,

for church leaders and for all who pray and witness for their faith;

we remember those who are injured,

we pray for those who have been abducted and are still unaccounted for:

- the religious sisters of Saidnaya
- Metropolitan Mar Gregorios Yohanna Ibrahim and Metropolitan Boulous Yazigi,
- Father Paolo Dall'Oglio

we commend to you those who have died....

and pray for all those who are grieving.

We pray for all Syrian people,

whether Christian or Muslim, Alawite, Druze or Kurd.

May there be a new beginning, a path towards peace, justice, and reconciliation.

Help those trying to find this path, to discern a way ahead that leads to life.

And so together we pray the prayer Jesus taught:

Our Father.... *(in each person's language)*

### Response:

Aramaic as taught by Mar Gregorios Yohanna Ibrahim: Syria

Mo-ran e - th-ra ha - ma' - lain. Mo-ran e - th-ra ha - ma' - lain. Mo - ran e - th-ra ha - ma' - lain. Mo - ran e - th-ra ha - ma' - lain. Mo - ran e - th-ra ha - ma' - lain. Mo - ran e - th-ra ha - ma' - lain.

*Fine*

*D.C. al Fine*

Lord, have mercy on us. Herr, erbarme dich. Seigneur, aie pitié de nous. Señor, ten piedad de nosotros.

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### Blessing

#### Lighting of prayer candles

*You are invited to light a candle of prayer as we sing. You may stay to sing and reflect, and then leave when you feel ready.*

### Yarabb as salami

Palestine

Ya - rabb as sa - lam - i am - ter a - lay - na ssa - lam.

Ya - rabb as sa - lam - i im la' qu - lu - ba - nas - sa - lam.

**Song** Christ, be our light

Bernadette Farrell

Choir sings verses, all on refrain:

### Christ, be our light

Refrain

Bernadette Farrell

Christ be our light! Shine in our hearts, shine through the dark - ness.

Christ, be our light! Shine in your church ga - thered to - day.

The musical notation is written on two staves in 3/4 time with a key signature of one sharp (F#). The first staff contains the melody for the first line of the refrain, and the second staff contains the melody for the second line. The lyrics are printed below the notes.