

Europe needs our prayer!

Week 1: Worship



for our movements and communities in Europe – Europe needs our prayer!

Worship

“Lord, teach us to pray”. The disciples witness Jesus as he prays. In them, the yearning for prayer is stirred up. They could see how Jesus takes special time for prayer, but also how he is always in direct contact with his heavenly Father and what authority flows from this intimate connection with His Heavenly Father. So they asked him to teach them how to pray.

Jesus answers the request of the disciples. He gives them - and all his followers - the “Our Father”. The first thing he teaches us is to address God with trust as “Father”. We may call the eternal and Almighty God “daddy”, like children. “Abba Father” is the familiar, confidential yet respectful way to address God in which Jesus allows us to pray. This trusting closeness has nothing to do with disrespect. Heavenly Father is not a “matey” father, but a person worthy of respect.

Jesus takes us with him into worship. He expresses the greatness and majesty of the Heavenly Father: “Thy name be hallowed, Thy kingdom come.” In worship, we praise God's greatness, sovereignty and power. In worship, the windows of heaven are opened. We enter into heavenly worship; the doors to the heavenly throne room are opened. A dynamic emerges: in the invisible world, things are being put in order; that has an effect on earth, on our continent of Europe – “on earth as it is in heaven”.

When we stand before the throne of God, there is room in Jesus' prayer for everything that affects us. However, the prayer ends with worship. Therefore, at the end of the “Our Father”, we join in the worship of God: “For thine is the kingdom, the power, and the glory for ever and ever.”

Gerhard Proß (Moderator Network "Together for Europe", CVJM Esslingen)

Slovenia

Slovenia used to be catholic but due to secularisation, we are now one of the least religious countries in Europe. Let's pray to God for all who live in secularised cultures to find genuine ways to challenge aspects of their culture. Let us pray for new Christianity, freed from any privileged positions in society or state, and being able to be salt and yeast.

During and after World War II, many innocent people were killed in our small territory. After the war, the Communist authorities killed 18.000 Slovenes. The wounds of these crimes still hurt. However, we must not forget that among the murdered were also true Christian martyrs.

We ask for reconciliation between Slovenes, for reconciliation of all European nations. We pray to be able to listen to the message of the martyrs who have praised God before their death and asked God to forgive those who killed them.

Slovenian society is almost polarized; individualism and fragmentation prevail, many people are discarded, a large part of culture is without centre and depth. We ask Christians to love contemporary people and cultures and, together with people of goodwill, develop true fraternity.

Here, a key issue is to accept the complementarity of men and women, of married and single, of lay people and priests, of various Christian movements, of nations, languages, religions and civilizations. In addition, we shall be open to the complementarity of the three parts of Christianity: Western (Catholic and Protestant), Eastern (Orthodox) and Oriental Christianity.

On a common path of obedience to the Holy Spirit, in encountering genuine tradition and novelty, God, the Holy Trinity may open the way of hope for the Slovene people and for all the people and nations of Europe.

Igor Bahovec (Christian Life Community)