



Religions *for* Peace

Interfaith Prayer for Shared Sacred Flourishing

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WORLD INTERFAITH



HARMONY WEEK



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In 2025, the world commemorated the 80th anniversary of the United Nations' founding: a milestone that invited us to reflect not only on our shared progress, but also on what can be achieved when we come together in solidarity and collective action.

While the past year brought increasingly protracted and interconnected crises, it also reminded us of our shared capacity to respond with courage and compassion.

As we embark on the year ahead with love, honesty, and hope, the need to uphold human dignity and rebuild trust is clearer than ever. Leaders and communities of faith are at the heart of this work, having long upheld the moral imperative to call humanity to collective action for the common good.

In light of this, *Religions for Peace* held our annual **Interfaith Prayer for Shared Sacred Flourishing** on the 21st of January. Bringing together over **160 participants** from more than **50 countries**, this gathering offered a space to reconnect in solidarity, understanding, and compassion, while renewing our spirits to act for the Shared Sacred Flourishing of all.

Through these thoughtful prayers, our diverse community of religious leaders reminded us of the spiritual truths that ground each of us, inspiring us to embrace our shared responsibility to care for all creation and to uphold the dignity of all people and our planet.

Drawing inspiration from sacred scriptures and the Divine, this collection of prayers offers both solace and strength to guide us in our journey to advance a vision of Shared Sacred Flourishing that recognises the interconnectedness of all people and the Earth, and honours what each of us holds to be true and sacred.

May this vision guide us as we begin the new year, bringing us together in faith, hope, and humanity.

New beginnings always have a place in our lives. It gives us a chance to look ahead, reimagine what we can do, and visualize possibilities with greater hope. Over the centuries, our faith traditions, every one of the faith traditions we may have belonged to, have made us mindful of such new beginnings, whether it is the birth of a child, the entry of a family into a new home, the initiation of a young person to education, the bringing of the first harvest back home, or the final goodbye to a member of the family who takes their journey ahead. In each one of these moments, there is a way in which we are reminded of new beginnings.

In a world that races to explore new frontiers and milestones, we have seen that our faith traditions have almost demanded of our celebrations to also have space for quiet, for calm, for coming together, and for a reflective pause that helps us to look at both the world that we carry within and the world we are part of around. This interfaith prayer for shared sacred flourishing is precious. It is in the beginning of the year, and I hope it is a moment for us to remember what we can do together.

While the past year brought increasingly protracted and interconnected crises from intensifying climate change impacts, dire humanitarian emergencies to violent conflict, we have been a witness of violation of human dignity. We have seen more people fall into poverty and social divides become wider, but the same year has also reminded us of our shared capacity to respond with courage and compassion, and we have seen for ourselves when we decide to stand up together, we have made a difference.

It is with this spirit of hope we invite each of you from all continents of the world to an hour of interfaith prayer, silence, reflection and creative churning for collective action. Allow me the freedom at the opening of the prayer to speak about two foundational thoughts that have inspired me from my tradition.

Satya, the truth, is something that I have dwelt on and has been inspired by the teachings of my tradition. Mahatma Gandhi once said, *“Truth is not something outside to be discovered alone; it is something inside to be realized. What you think, what you say and what you do must be in harmony.”*

He went on to further say, *“Happiness, true happiness, lasting happiness is when what you think, what you say, and what you do are in alignment.”* This alignment is often what we see is missing today, both at the societal level, as well as at the personal level. Human dignity can only flourish and be a shared experience when such alignment is not only sought, but experienced at a collective and an individual level.

Satya, this truth that Mahatma Gandhi was speaking about, comes in my tradition from the Sanskrit word *Satya*, that which is real. Truth in Hinduism is therefore more than factual accuracy. It is alignment: alignment with reality, righteousness, and the abiding grace that defines our very being.

OPENING REMARKS

Another great text in my tradition says *Satyam vada, Dharmam Chara*: speak the truth, walk in righteousness.

Many religions of the world, including my own, have spoken about the *Satya* truth, that eternal truth, which is not just a moral virtue, but a foundational ethical principle that guides life through thought, word, action, and the ultimate goal of liberation. We have to remember and be reminded through prayers like this one that we are not alone in the pursuit of truth.

We have a wider community that can keep us company and help us move with hope, but also with focus in realizing this truth and our shared human flourishing. In tandem, our cultures also speak of the active seeking of company—association that can help us pursue this goal of living a life centered around truth. Here, truth becomes the bridge between spiritual knowledge, ethical living, inner transformation, and peaceful coexistence. It happens not only at a level that we recognize within, but also in a way that we live, a way of life along with others.

Therefore, I want to present these two thoughts: that quest for the eternal truth and *satsang*, the company of people who can help us pursue this truth.

As we enter this new year, this sacred gathering, from different and diverse religious and faith traditions, will help us to see how we can not only advance peace, but uphold human dignity and foster shared sacred flourishing.

Together, we will lift our collective prayers for those who are most vulnerable, most affected, and also for the young children amidst us who look up to us, not only for care, but for an example that they can draw in chartering their own lives. Eight billion people around the world, of whom two billion are children, are looking up to us and saying, “What are you doing today?” Therefore, this prayer this evening is not only a space for reflection and praying together—may this space also be an active space where we will find the resolve, but also the rationale, to understand why we work together, as we say in the *Religions for Peace* family: different faiths, common action.

DR. KEZEVINO ARAM

President of Shanti Ashram,
Co-Moderator of *Religions for Peace*



この集いは、新しい年を迎えるにあたり、私たちが立ち止まり、内省し、これから歩む道へ向けて心を整える機会を与えてくれます。

新年に入ってから、地球のさまざまな場所で、終わりの見えない紛争や、行き過ぎた自己中心性に基づく暴力によって、日常を奪われ、主権を脅かされている人びとがいます。

いかなる状況にあっても、人間のいのちと尊厳は最優先で守られるべきものです。私たちは、対立や暴力ではなく、対話と国際法の遵守、そして人道的配慮に基づく歩みこそが、平和への道であると信じています。

このような混迷の時代だからこそ、私たちはすべてのいのちを敬い、困難の中にあっても勇気と慈しみをもって行動することを心に刻みつつ、共に、祈りの時間を迎えたいと思います。

人間の真の豊かさは、聖なるものとの関係、人と人との関係、そして地球との関係と深く関わり合っています。

いのちは孤立して存在するものではなく、私たちは相互のつながりと支え合いの中で生かされている、ということです。

As we welcome a new year, this gathering invites us to pause, to reflect, and to prepare ourselves spiritually for the path that lies ahead.

Although the new year just started, people in many places around the world are being deprived of their livelihoods and facing threats to their sovereignty, due to seemingly endless conflicts and violence stemming from excessive self-centeredness.

Under any circumstances, the protection of human life and dignity must remain our highest priority. We firmly believe that the path to peace lies not in conflict or violence, but in dialogue and adherence to international law and humanitarian principles.

With this spirit, we enter this sacred moment of prayer with reverence for all life, and a shared awareness of our responsibility to act with courage and compassion in the face of adversity.

Human flourishing is deeply connected to the relationships we have with the sacred, our fellow human beings, and our planet Earth.

Our lives do not exist in isolation, because we are caused to live through mutual connections and support for one another.

OPENING REMARKS



こうした真理は、多くの宗教伝統のなかで広く認識され、大切にされてきました。たとえば『法華経』の「薬草諭品」には、次のように説かれています。

山に、川のほとりに、峡谷に、
そして人知れぬ奥深いところに、
草や茂み、薬草が生え、
大きな木や小さな木、
さまざまな穀物や、稲の苗、
サトウキビやブドウの蔓が育っています。
この雨は、それらすべてを潤し、
どれ一つとして、十分な潤いを受けないもの
はありません。

(中略)

大きいものも、中くらいのものも、小さなものも、
すべての木々は等しく、
それぞれの大きさに応じて、
成長し、育っていきます。

(中略)

仏が説かれた法は、
まさに大いなる雲のようなものであり、
一味の雨をもって、
人間性という花を潤し、
それぞれに実りをもたらします。

This truth is widely recognised and valued by many diverse faiths and traditions. “The Parable of the Medicinal Herbs,” chapter five of the Lotus Sutra, teaches us this truth as follows:

Growing on mountains, by rivers, in gorges,
And in hidden recesses
Are plants, thickets, herbs,
Trees both large and small,
A hundred kinds of grain, rice seedlings,
Sugar cane, and grapevines.
This rain moistens them all,
None receiving less than its fill.

[...]

Whether large, medium, or small,
All of the trees equally,
In proportion to their size,
Are able to grow and develop.

[...]

The Dharma taught by the Buddha
Is just like the great cloud
That, with rain of a single flavor,
Nurtures the flowers of humanity
So that each bears fruit.

OPENING REMARKS



この譬えは、姿や特性が異なっても、すべての存在が同じ慈しみの雨によって支えられている尊い存在であることを教えています。

この真理のように、真の豊かさは、世界のあらゆるものを救おうとする慈雨の働きを、私たち自身が果たそうとするときにこそ実現されることを、忘れてはいけません。

私たちを一つの人類として結びつけ、慈雨の働きを体現する精神性とはどのようなものでしょう。それは慈しみ、悲しみ、共感、赦し、そして思いやりです。

これは、それぞれの信仰に深く根ざした原理であり、あらゆる存在を尊重し、すべての人の尊厳と権利を守るよう、私たちに呼びかけています。

激動と不確実性の時代にあっても、このような精神性とその実践は、希望の灯となり、連帯を強め、すべての人と地球の尊さを認識するための光となり続けます。

この尊い真理が、2026年を迎える私たちを導き、信仰と希望、そして神仏から与えられた深い人間性のもとに、共に歩いていくことができますよう、心から願ってやみません。

This parable reminds us that all living beings, while different in appearance and characteristics, are precious forms of existence, sustained by the same rain of compassion.

Just as this truth teaches us, we must bear in mind that true flourishing is only realized when we ourselves take the role of the nurturing rain of compassion that liberates all living beings in the world.

What kind of virtues unites us as one human race and embodies our acting like the nurturing rain? It is evident in our compassion, benevolence, empathy, forgiveness, and consideration of others.

These principles, deeply rooted in our respective faiths, call upon us to respect all living beings and to uphold the dignity and protect the rights of people everywhere.

Especially in these times of upheaval and uncertainty, such virtues—and putting it into practice—is a beacon of hope that strengthens our solidarity and continues to shine light on the path of affirming the sacredness of all human beings and planet Earth.

May these sacred truths guide us as we enter 2026, bringing us together in faith, hope, and humanity.

REV. KOSHO NIWANO

President-Designate, Rissho Kosei-kai
Co-Moderator, *Religions for Peace*





Prayers Offered
at the
*Interfaith Prayer for
Shared Sacred Flourishing*

21 January, 2026

CHIEF RAONI METUKTIRE

Chief of the Kayapo People

Honorary President, *Religions for Peace*



*Akati mej, mē, mēapa
Vocês crentes me escutem*

*Na gãm mē...gumēbakuni ne gu mē, mara...kàjkwá
kam me ba nhingêt, mēbabām, mē ba kajmātã àbiri
ne ariba. Gumēbakuni nē gumē kumá.*

Ge dja ga mē ikaben ma, aben o anhōbikwá kumrēj.

*Abenã akabēn ket ne
Abēn kam akabēn punu jarēj ket
Abēn pari ja ket ne*

Ge dja ga mē ã ane

Gumē ã ane

*Nã gãm mē akwy akabēn arīk arē ba kuma, kati,
wa ne mē babām djwyj, mē ba nhingêt djwyj kute
mari ket ane...*

*Mē kaben mej bit ne mē... kute mari. Katàt kute mē
ba kadjy amimari rã'ã, tãm ne jã.*

*Ge dja ga mē ikaben jã kôt akrã, amimá, gu mē ã
ane aben o banhōbikwa katàt, aben o banhōbikwa
mej ne ba kij kadjy ne ba jã me amã arē, amybyp me
ajo tym ne aryp ikaben ojnore tãm ne jã.*

Good morning to all of you in the believing community.

We all know that we have a single Father, our Father who is in Heaven.

Listen to me and be true, friends. Do not create conflicts, do not do bad things, do not wage wars.

This is how we must be.

Some encourage violence, and I believe that this attitude does not please our God.

He only wants peace. He thinks very kindly of us.

I ask you to listen to me and to do the work so that we may be friends, brothers and sisters, and be happy.

I send my regards to everyone and conclude my words.



RABBI JOSEPH POTASNIK

Executive Vice President, The New York Board of Rabbis

Honorary President, *Religions for Peace*

When I listened to Dr. Aram’s introductory remarks about the young people looking at us, I recalled, years ago, walking in a snowstorm where your footprints are impressed in the snow. My son was behind me, and he looked up at me, says, “Dad, I’m walking in your footsteps.” I think that’s something that we all have to remember—that our kids are walking in our footsteps. What they see us do is what they incorporate into their lives. We have a major responsibility.

I’d like us all to remember two words: one is *united*, the other is *untied*. The only difference between the two words is where you place the letter “I”: the exact same letters in two words that have opposite meaning. Where you speak of *I*, rather than *we*, a relationship becomes untied. Where the *we* takes precedence over the *I*, we stay united. In all the speeches I always hear in *Religions for Peace* presentations, I never hear the word *I*. It’s always *we*.

Years ago on a printed document, it would say, “no good if detached.” If you detach part of it from the other, the document has no validity. The same thing is true for us. May we also recognize that we have to be attached. We can’t be detached from one another. Interestingly, if you look at the Hebrew Bible, the middle letter of the entire Bible is a word that means *and*. It connects one part with the other part. So it’s *we* and *they*, it’s *I* and *you*, but all of us need to be attached to one another.

Years ago, there was a famous magazine called *Life*; after *Life*, there was a magazine called *People*; after *People*, came a magazine called *Us*; after *Us*, there came a magazine called *Self*. We started with *Life*, we went to *People*, we went to *Us*, and we concluded with *Self*, which is not the way you should go in life. Interestingly, in Hebrew, when you read, you go from right to left, not from left to right. In doing that, you see that we begin with self, but ultimately it’s about us as a people who must make life meaningful for all people. Amen.

MR. HOMI GANDHI

Zarathushti Entrepreneurship Development Foundation (ZEDF)

Co-President, *Religions for Peace*



Ahuna Vairya

A prayer from the Gathas of Zarathushtra

As we enter this new year, in this sacred gathering, I would like to offer a Zoroastrian prayer which upholds human dignity and fosters Shared Sacred Flourishing.

This prayer is call *Ahuna Vairya* and was the foremost hymn composed of pearls of wisdom for all humankind, by our prophet, Zarathushtra almost 4000 years ago.

In this prayer we learn that in order for our world to flourish and become wholly peaceful and prosperous for all humankind and all creation, we need to practice righteous thinking and righteous actions collectively.

When we practice righteous thoughts, words, and actions, we make responsible choices for the greater good. Such collective good choices include all of us choosing righteous leaders for our world who lead by example. Such leaders work collaboratively to address global conflicts, climate impacts, and humanitarian crises, because they believe in the **power of collective righteous actions** rooted in love, justice, compassion, and solidarity for the dignity and well-being of all people everywhere in the world.

I'll now recite this prayer *Ahuna Vairya* in our ancient sacred language, *Avesta*:

*Yatta abu, vairiyo
Atha ratush ashat chit hacha
Vangheush dazda manangho
Shyaothananam angheush Mazdai
Khashathremcha Aburai Aa
Yim drigubyo dadat vastarem.*

*Both the lord and the leader are to be chosen
because of their righteousness.
These two appointments are made with good mind
so that acts of life are done for the Wise One,
and the dominion of God is well established,
in which the chosen person becomes
the rehabilitator of the rightful who are oppressed.*



H.E. CARDINAL JOHN ONAIYEKAN

Archbishop of Abuja, Archdiocese of Abuja
Honorary President, *Religions for Peace*

I am going to share a straightforward prayer for peace in our world, because without peace in the world, there is no sacred flourishing. I'm addressing my prayer to the Almighty and merciful God.

Oh, praise and honor to you, almighty, eternal and merciful God. As creator, you brought the whole universe into existence, visible and invisible. You have given us this planet Earth, with all his creatures, living and non living, to raise it up. You created human beings in your own image and likeness, endowed with him with intellect and will to lord it over the earth, taking care of it as our common home. You have also given us the honor and prestige and privilege as male and female to increase and multiply and fill the surface of the earth. May your name be praised now and forever.

As humanity, we have achieved a lot of progress in science and technology up to AI, controlling and exploiting the forces of nature, often to our advantage, but unfortunately also often against your will and to our disadvantage. We ask you, Lord, to forgive our sins against your created environment. May we learn to respect your good order, which ultimately is in our own best interest. We have increased and multiplied and filled the surface of the Earth in the beautiful diversity of races, cultures and nations, according to your own divine plan. But we have often turned against one another, making life difficult for each other, following the jungle order of Summit, the survival of the fittest, allowing the order of force to replace the force of good order. For this, oh Lord, forgive us.

After many wars, especially after the two World Wars, humanity seemed to have learnt the lesson that peace should prevail over conflict. Global institutions were put in place to ensure this. But in the last few decades, and even in the more recent times, humanity seems to be taking steps backward in the search for world peace. Pope Francis spoke of a third world war being fought piecemeal. Pope Leo recently warned that war is becoming fashionable. He pleaded in his January first message of World Day of Peace that we should embrace an unarmed and disarming peace.

Lord, touch the hearts of the world powers to thoughts of peace and human fraternity. Lead us back along your path of peace, of disarmament, human fraternity, and global solidarity. This is the path indicated by our religions, and definitely by our Christian religion. We ask to give us, we who are religious leaders, the grace to exploit the values of *Religions for Peace* and human fraternity. Finally, charity begins at home; so also love and peace. We ask God to make us all artisans of peace, starting from our local and national environments. In my own country, Nigeria, we have our job well cut out for us. We continue to work for reconciliation and peace, building in our ever-increasing atmosphere of polarization and conflict. We are not giving up as we continue to ask Him to grant us His blessings of peace in our land as well as in our world. May peace come to our world. We ask all this through Christ, our Lord. Amen.

REV. DR. MATILDA MATABWA

Lead Pastor, Area 47 Eagles Cathedral of the Malawi Assemblies of God

Chairperson, *Religions for Peace* Women in Faith, Malawi



Our Heavenly Father, in the mighty name of our Lord Jesus Christ, we come boldly to your throne of grace. We thank you. We glorify you for the grace and the peace and the life that you have given to each one of us all over the world. We have this confidence that we have you as the king and the Prince of Peace. And when we come to you, and when we lift our voices to you, we do not come in fear, but we come with all the hope that you hear our prayers, and you answer our prayers from your holy sanctuary because you are God and you love us.

Today, we pray in the name of Jesus Christ, and we declare by faith, for you have asked us to always pray, because you say we should not faint, but we should always pray. You have committed yourself, oh heavenly Father, that you will respond to our prayers. You say those who come near you and call upon you, you shall answer them. And so we stand in the gap.

For nations, in the Name of Jesus Christ, we pray for nations that have been shaken by conflict. We pray for communities that have been wounded by climate crisis. We pray for families, that have been broken and displaced by laws and natural calamities. And we declare in the name of Jesus Christ: we ask that you become our refuge because you say in your Word you are God who is our strength and our refuge, a very present help in times of trouble. May peace break forth like a river. Let justice roll like a mighty river, for the earth shall be filled with your knowledge and your glory. We ask of your spirit, oh King of Glory, to fill us with fresh fire, to renew our strength, to revive our hearts, and to align our hearts to your agenda.

We declare resilience over our weary souls, because you say that those who wait upon you shall renew their strength. And today we decree unity across communities and nations in the name of Jesus. For Your word says: how good and prescient it is for brethren to dwell together in unity. We break every division in Jesus' name. We silence the voice of hatred and fear in the name of Jesus Christ. For you Christ, you are our peace, and You alone are our peace. We declare that may your peace come in action in Jesus' name. Help us to have compassion in the name of Jesus Christ, and indeed, as we step into this new year, we prophesy a new season of interfaith cooperation. We prophesy a new season of moral courage. We prophesy a new season of shared sacred flourishing in Jesus' mighty name. We declare that we are going to be responsible for the earth that you have given us as stewards. And we pray that Lord, you shall make us faithful stewards—good keepers of your creation and carriers of your hope to human family. And we seal this prayer with faith and authority, believing and declaring and receiving all the promises of God that are in Christ Jesus, which are yes and amen. We pray all this in the name of Jesus Christ, our Lord. Amen.



SHAYKHA AMINA TESLIMA AL JERRAHI

Leader of the Nur Ashki Yerráhi Sufi Order, Iberoamerica
Member, Interreligious Council of Mexico (Consejo Interreligioso de México)

Meditation on The Fatiha

“May we live simply by reliance on the power of the holy name of Allah, Allah who is complete love, overflowing with compassion and grace. May our spontaneous praise and gratitude be directed to Allah alone, the Ultimate Source of the unfolding of all worlds, Allah who is complete love, overflowing with compassion and grace. And who is master of the spiritual discipline of all beings, bringing them all to their time of truth. Only to you, O Allah, do we offer the full commitment of our lives. And from your infinite power alone do we seek the strength that we need. Lead us not along the circuitous paths of those who are wandering away from their source But lead us along the direct path to the highest illumination, The path of return travelled by those saints and sages who have been blessed By awakening fully into your holy presence. Ya Allah, Ya Allah, Ya Allah.”

H.E. BHAI SAHIB MOHINDER SINGH

Chairman, Guru Nanak Nishkam Sewak Jatha

Co-President, *Religions for Peace*



The Sikh religion stresses that for all humanity there is only one divine creator and sustainer. God's oneness is unique and singular, yet infinite and all-embracing. Hence, our diverse human family is spiritually interconnected as well as secularly interdependent of each other. Today, we notice progressive disconnect with God and religion. We are 8 billion people on mother planet Earth. We must realize and remember that we all are part of a common ecology and environment, share a common destiny, and need to unite around common goals. Pain, suffering, grief, and tears are universal amongst us. Our minds struggle with ego-driven vices such as lust, vengeance, greed, possessiveness, and power. Yet, as children of one common creator, we all can harness the same divine inheritance of virtues such as mercy, compassion, truthfulness, contentment, humility, and love.

To overcome the ego is to connect to life's giver and in turn, to connect with other life species as well, all with loving responsibility. In this lies the possibility for the healing, regeneration, flourishing, and peace that we all long for within ourselves, our families, communities, societies, and in the natural world that we humans share. This for me, is thus, the spiritual rationale to reconnect with our Creator, if we have not done so, through our respective scriptures of timeless wisdom by praying, reflecting, and acting by serving others on a daily basis. We sikh are taught also to sing or do *kirtan* and praise God to transform both heart, mind, and soul. The short prayer that I wish to share with you today is a plea to remain connected with God, translated to:

Bless me with your compassion. God, Divine Master of all, gift me with such wisdom and understanding that I may remain ever connected to you.



MAMBO MARIE-JEANNE (TAMY DULIA) DUFRESNE

Vice President, *Religions for Peace* Haiti
National Confederation of Haitian Voodooists (KNVA)

In the name of **Bondye**,
Supreme Principle, invisible and eternal,
Source of all life and all balance,
We raise this sacred word
Under the light of Ginen,
Living memory of the ancestors and of righteous laws.

Papa Legba,
Guardian of thresholds and crossroads,
Open the paths before us.
Allow the word to circulate freely,
Let truth arise,
And let confusion be driven away.

Ayizan,
Mother of purity and sacred beginnings,
Cover this moment with wisdom and respect.
Loko, living pillar of tradition,
Root our steps in integrity
And remind our spirits of ancestral ethics.

Danbala,
Primordial breath of peace and life,
Calm troubled hearts.
Ayida Wedo,
Arc of light between heaven and earth,
Restore harmony where it has been broken.

Ogou,
Master of strength and decision,
Channel the fire so it protects without destroying.
Grant leaders righteous courage,
Clarity of mind,
And sacred respect for human life.

Ezili,
In dignity and compassion,
Heal the wounds of the heart,
Protect the most vulnerable,
And repair what violence has shattered.

Agwe,
Lord of the deep waters,
Purify collective memories,
Carry away the weight of the past,
And restore clarity and peace.

Gede,
Guardians of passage and balance,
Remind us of the sacred value of life,
Humility before mystery,
And respect for the natural order.

Ancestors of **Ginen**,
Invisible yet active presences,
Receive this prayer.

May peace not only be invoked,
But lived.

May unity not remain a word,
But become a daily practice.

May balance reign over our lands,
Our institutions,
And our hearts.

So be it.

Warm greetings of peace to you all.

My heartfelt gratitude to all the esteemed religious leaders who spoke with great wisdom and led these warm, meaningful, and insightful prayers.

I wish to extend my sincere appreciation to all the attendees who took time to join us from many parts of the world. I sincerely thank each and every one of you.

Today we drew inspiration from words of hope. We heard words of profound reflections and commitments to strengthen our shared sacred space. Today, we join in solidarity—diverse in faith traditions yet united in purpose. We prayed and reflected, honoring life. This reaffirmed our shared duty to act with courage and compassion when facing adversity.

These prayers spotlight the shared values of all faiths, emphasising the virtues of mercy, forgiveness, love, empathy, and compassion that bind us as one humanity.

These prayers remind us of the spiritual truths that ground us, and to care for all creations, and to uphold the dignity and rights of all.

As we conclude this interfaith prayer, let us take a moment to reflect on what we have achieved. From the global to national, local and individual levels, let us think deeply of what lies ahead as we embark on the new year.

The past year brought increasingly protracted and interconnected crises – from intensifying climate impacts and dire humanitarian emergencies to violent conflict, severe human rights violations and deepening social divides.

CLOSING REMARKS

But it also reminded us of our shared capacity to respond with courage and compassion. As we embark on the year ahead with love, honesty and hope, the need to uphold human dignity and rebuild trust is clearer than ever.

Against all odds and ongoing challenges, our good values, derived from our faith, remain the beacon of hope. In these trying times, our shared responsibility to inspire and ignite hope, foster solidarity, and uphold the dignity of all people is more urgent than ever.

Religions for Peace believes in a vision of shared sacred flourishing, rooted in the conviction that personal flourishing is inseparable from the flourishing of others and the broader community. May this vision guide us as we begin 2026, bringing us together in faith, hope, and humanity.

Let us take a moment to remember all the people who we lost in 2025 – and to reach out to those who are going through immense sufferings.

Let us leave this gathering with renewed hope and spirits, committed to caring for everyone equally. Shared sacred flourishing and transformative peace starts with each of us, every day.

Thank you once again for being part of this sacred hour and for your enduring commitment to a world where all may flourish in peace.

May peace be with you.

DR. FRANCIS KURIA

Secretary General, *Religions for Peace*





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