

Welcome and Invitation to Prayer

Opening Song: O For A Thousand Tongues to Sing

1. O for a thou - sand tongues to sing my
 2. My gra - cious Mas - ter and my God, as -
 3. Je - sus! the name that charms our fears, that
 4. He breaks the power of can - celed sin, he
 5. He speaks, and listen - ing to his voice, new
 6. Hear him, ye deaf; his praise, ye dumb, your
 7. In Christ, your head, you then shall know, shall

great Re - deem - er's praise, the glo - ries of my
 sist me to pro - claim, to spread through all the
 bids our sor - rows cease; 'tis mu - sic in the
 sets the pris - oner free; his blood can make the
 life the dead re - ceive; the mourn - ful, bro - ken
 loos - ened tongues em - ploy; ye blind, be - hold your
 feel your sins for - given; an - tic - i - pate your

God and King, the tri - umphs of his grace!
 earth a - broad the hon - ors of thy name.
 sin - ner's ears, 'tis life, and health, and peace.
 foul - est clean; his blood a - vailed for me.
 hearts re - joice, the hum - ble poor be - lieve.
 Sav - ior come, and leap, ye lame, for joy.
 heaven be - low, and own that love is heaven.

Words: Charles Wesley, 1739; Music: Carl G. Glaser, arr. By Lowell Mason, 1839. All rights reserved. Reprinted under OneLicense.net #S-902307

Opening Prayer: Richard Rohr

Old Testament Reading: Isaiah 58: 1-14

Responsorial Song - Ashley Cleveland *And They'll Know We Are Christians*

Gospel Reading: Matthew 5: 1-16

Homily: Jim Wallis

Final Blessing

Closing Song: Let All Things Now Living

1. Let all things now liv - ing A song of thanks - giv - ing
 2. His law he en - forc - es, The stars in their cours - es,

To God our Cre - a - tor tri - um - phant - ly raise;
 The sun in its or - bit o - be - dient - ly shine,

Who fash - ioned and made us, Pro - tect - ed and stayed us,
 The hills and the moun - tains, The riv - ers and foun - tains,

By guid - ing us on to the end of our days.
 The depths of the o - cean pro - claim God di - vine.

God's ban - ners are o'er us, Pure light goes be - fore us,
 We, too, should be voic - ing Our love and re - joic - ing

A pil - lar of fire shin - ing forth in the night:
 With glad ad - o - ra - tion, a song let us raise:

Till shad - ows have van - ished And dark - ness is ban - ished,
 Till all things now liv - ing U - nite in thanks - giv - ing,

As for - ward we trav - el from light in - to Light.
 To God in the high - est, ho - san - na and praise.

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***There will be no recessional out of the worship space.
Please remain as instructions for lunch will be given.**

**A special thanks to all of the Liturgical
Ministers who gave of their gifts and talents
to make this Thomas Mass possible.**

Thomas Mass

An Ecumenical Communion Service

The "Thomas Mass" was first created in Helsinki, Finland in 1988 by a collection of ministers of various denominations, artists, musicians, and civic leaders. They wanted to create a prayerful service that would again fill their cathedral, but with seekers, searchers, and believers alike. They recognized that much of Europe had become a continent of skeptics, and so they named the service after St. Thomas "the Doubter."

After an initial attempt to create an ecumenical and new liturgy, they realized that it basically had the structure of the historic Catholic Mass. It immediately began to spread across Europe, and both Jim Wallis and Richard Rohr have participated in the Thomas Mass in Munich and other cities. The Thomas Mass avoids the usual denominational turf, arguments, and leadership, while still offering a deeply sacramental structure where disparate groups can gather in a faith-filled way. It retrieves the historic meaning of the very word "liturgy" as a collective *work of the people*.



One of the strengths of the Thomas Mass is that it emphasizes full participation instead of mere listening or "attendance." There are options for how one would like to participate after the homily: silent prayer, discussion, right brain activities, dance and movement, shared prayer, etc. Normally, Fr. Richard would invite the attending clergy to join him behind the altar, but in this gathering there is such a large amount of priests, ministers, deacons, and lay leaders, that it would split us into an unnecessary division. The primary role and function of the presider is to hold the entire community "prayerfully safe in unity."

We will be using elements of grape juice and bread for Communion. ALL are invited and encouraged to partake at the table.

Presider - Fr. Richard Rohr, OFM

Homilist - Jim Wallis

Mistress of Ceremonies - Rose Berger

Gospel / Homily Response Options

There are several stations available inviting you to active, creative ways of responding to the spirit and message of today's Gospel and homily. With the exception of the discussion circles, these stations all have fluidity between them and you are welcome to engage with more than one during the 35 minutes, if you feel called to do so. No level of expertise is expected for any of these activities, so consider challenging yourself to do something different from your usual area of comfort.

Discussion Circles: A breakout into small groups of five persons to consider a focus question that will be offered by Jim Wallis related to his homily.

Location: Main Ballroom

Contemplative Silence, Prayer, and Healing: An open forum for communal silent meditation upon the Word. There will also be an area of this space devoted to healing prayer.

Location: Congressional Rooms A & B (Lobby Level)

Facilitated by: Rose Berger

Prayer Through Drawing: An opportunity to express reactions to the gospel in a visual manner using basic art supplies.

Location: Concord, Lexington, and Bunker Hill Rooms

Facilitated by: Vanessa Guerin

Song and Open Prayer: Exploration of music's ability to open the soul to communion with God through participation with chosen hymns that facilitate meditative awareness.

Location: Columbia Ballroom (Simulcast Room)

Facilitated by: Ashley Cleveland

Movement and Prayer: An invitation into liturgical dance wherein participants will learn and practice simple lyrically-styled arm and leg movements in interpretation of a worship song.

Location: Capitol Rooms A&B

Facilitated by: Rashida Roberts

Walking Meditation: The "cloud of witnesses" icons will be displayed to allow participants to intentionally walk through them and reflect upon the images.

Location: Main Lobby Level

At the conclusion of the sessions, participants are asked to return to their original seating areas.

Prayers of the Faithful / Bidding Prayers

Response: "We Hunger for Justice And Truth"

Offertory Collection for Those In Need

Offertory Song:

Lord, Whose Love Through Humble Service

1. Lord, whose love through hum- ble ser - vice bore the weight of
 2. Still your chil - dren wan - der home - less; still the hun - gry
 3. As we wor - ship, grant us vi - sion, till your love's re -

hu - man need, who up - on the cross, for - sak - en,
 cry for bread; still the cap - tives long for free - dom;
 veal - ing light in its height and depth and great - ness

of - fered mer - cy's per - fect deed: we, your ser - vants, bring the
 still in grief we mourn our dead. As, O Lord, your deep com -
 dawns up - on our quick - ened sight, mak - ing known the needs and

wor - ship not of voice a - lone, but heart, con - se - crat - ing
 pas - sion healed the sick and freed the soul, use the love your
 bur - dens your com - pas - sion bids us bear, stir - ring us to

to your pur - pose ev - ery gift that you im - part.
 Spir - it kin - dles still to save and make us whole.
 tire - less striv - ing your a - bun - dant life to share.

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Our Father

*Please follow ushers' directions for receiving Communion.

Communion Songs

When I Survey the Wondrous Cross

(To the tune: The Water is Wide)

When I survey the wondrous cross
 on which the Prince of Glory died,
 my richest gain I count but loss,
 and pour contempt on all my pride.

See, from his head, his hands, his feet,
 sorrow and love flow mingled down!
 Did e'er such love and sorrow meet,
 or thorns compose so rich a crown?

Forbid it, Lord, that I should boast,
 save in the cross of Christ, my God:
 all the vain things that charm me most,
 I sacrifice them to his blood.

Were the whole realm of nature mine,
 that were an offering far too small;
 love so amazing, so divine,
 demands my soul, my life, my all.

Words: Isaac Watts, 1707; Tune: English folk song. All rights reserved. Reprinted under OneLicense.net #S-902307

Let Us Break Bread Together

1. Let us break bread together on our knees;
 Let us break bread together on our knees.

Refrain:

2. Let us drink wine together on our knees;
 Let us drink wine together on our knees;

**When I fall on my knees,
 With my face to the rising
 sun, O Lord,
 have mercy on me.**

3. Let us praise God together on our knees;
 Let us praise God together on our knees;

Words and Music: American Folk Hymn, harm. by David Hurd, © 1968, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net #S-902307

I Am the Bread of Life

1 "I am the Bread of life. You who
 2 "The bread that . . . I will give is my
 3 "Un - less . . . you . . . eat of the
 4 "I am the res - ur - rec - tion,
 5 Yes, Lord, . . . I be - lieve that . . .

come to me shall not hun - ger, and who be -
 flesh for the life of the world, . . . and if you
 flesh of the Son of . . . Man . . . and . . .
 I . . . am the . . . life. . . . If you be -
 you . . . are the . . . Christ, . . . the . . .

lieve in me shall not thirst. No one can come to
 eat . . . of this bread, you shall . . . live for -
 drink . . . of his blood, and drink . . . of his
 lieve . . . in . . . me, e - ven . . . though you
 Son . . . of . . . God, who . . . has . . .

me un - less the . . . Fa - ther beck - ons."
 ev - er, . . . you shall . . . live for - ev - er."
 blood, you shall not have life with - in you."
 die, . . . you shall . . . live for - ev - er."
 come in - to . . . the . . . world. . . .

Refrain A E A₁ D E

"And I will raise you up, and I will raise you up,
 and I will raise you up on the last day."

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