

# SHARING CHRIST'S HEALING PEACE IN THE WORLD

2025 FLC IN-GATHERING LITURGY



**Invites all to observe**  
**Fellowship of Least Coin, 8<sup>th</sup> November 2025**  
**Theme: "Sharing Christ's Healing Peace in the world"**

A movement that was initiated by  
Ms Shanti Soloman from India.



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**Download the liturgy:** <https://ncci1914.com/downloads/>

The Commission for Women's Concern, National Council of Churches in India invites all to observe Fellowship of Least Coin 2025 on 8th November 2025 or as per convenience. The Fellowship of the Least Coin's In-Gathering Service is an offering from the International Committee for the Fellowship of the Least Coin (ICFLC) as a suggested guide. There is space for local women's groups and churches to choose hymns and different ways of connecting (e.g. dramatization, message, presentation, small group discussions, etc.). Also, this service includes room for different leaders and voices to encourage wider participation.

The In-Gathering Liturgy is published and distributed every July of the year, just in time for the traditional month of holding the FLC In-Gathering Worship in every September of the year. And, for our regional ecumenical partners, denominational partners, women's groups, and local congregations to hold In-Gathering Services throughout the year to suit the needs of different groups.

This year is inspired by the Circle of Prayer (CoP) vol. 28 theme, **SHARING CHRIST'S HEALING PEACE IN THE WORLD**. Our world that God so loves is hurting so much. As those gifted with Christ's peace that heals and mend, we are meant to share this gift in our world.

Ecological crisis, wars and conflicts and femicide are three issues we want to address through the theme. We are called to intentionally listen and hear the cries of those suffering, especially those who are deliberately muted, and those who cannot speak for themselves like our natural world and the animals. We need safe spaces to listen, to be quiet to hear, and to open our Selves up to the leading of God's Spirit.

The ICFLC would greatly appreciate your feedback on the In-Gathering Liturgy as well as personal anecdotes, stories, and photos of your worship service. Please send feedback and sharing to: [ncci@ncci1914.com](mailto:ncci@ncci1914.com), [jyoti@ncci1914.com](mailto:jyoti@ncci1914.com)

May you worship be meaningful, inspiring and an edifying experience!

**MOMENTS OF SILENCE**

**WELCOME and GREETINGS**

After the welcome and greetings, people may be asked to greet and welcome each other.

## **BACKGROUNDER**

Liturgist:

The In-gathering worship service is a gathering of FLC fellows, supporters, partners and accompaniers held usually in September each year, to celebrate the FLC with a chosen theme. Also, this is the time for each one to bring the collected least coin offerings to be offered and blessed and afterwards submitted to the local FLC group. This FLC in-gathering worship service is our way of remembering and honoring our commitment to journey with each other and with God through the FLC – to a world of justice, peace and reconciliation.

## **MOMENTS OF SILENCE**

### **INVITATION**

Liturgist:

Come to the living God,

Come to stand alongside the poor.

Come to struggle with those who seek freedom.

Come to resist all that offends God's justice.

Come to the living, disturbing God.

*(Jan Berry in Bread of Tomorrow)*

## **MOMENTS OF SILENCE**

*(Lighting of the candle signifying the listening presence of Christ)*

## **LITANY OF WOES or LAMENTATIONS**

Liturgist: WHERE DO I GO TO ESCAPE THE PRESENCE OF VIOLENCE?

Voice 1: If I go to Manila, violence mounts everywhere, killing Indigenous people.

Voice 2: If I go to Johannesburg, violence engulfs the spirit of the South Africans in the townships.

Voice 3: If I go to Minneapolis, Louisville, or Rio de Janeiro blood on the streets overwhelms our eyes.

Voice 4: If I go to Jamaica, the violence of discarded people is beyond our reach.

Voice 5: If I go to Europe, the violence of turning away refugees exposes their sheer desperation.

Liturgist: May I invite anyone of you here who is burdened by any form of violence seen or experienced around where you are now... (anyone can share briefly at this moment.)

## **MOMENTS OF SILENCE**

People: How can we pray in these places? How can we pray in situations where it seems there is nothing to be said, and yet everything to be processed, learned and explained?

Liturgist: To go where violence abounds is to ask the question, "Should there be a God?" To pray in those places is to face the absurdity of life and also discover the resilience that only those living in those situations can muster.

*(Claudio Carvalhaes, Ritual at World's End: Essays on Eco-Liturgical Liberation Theology, 2021, pp. 295-6)*

NOTE: *People can be invited to share their lamentations and woes at this moment.*

## **MOMENTS OF SILENCE**

### **CRY OF RAMAH** (music for meditation)

Cry of Ramah, Colleen Fulmer (click link in Youtube)

A voice is heard in Ramah, Hiroshima, Salvador, women refusing comfort for their children are no more; no garland of lovely flowers can dispel the ancient grief or silence the anguished voices that abhor the war machine.

If the Herod in us could be faced and then tamed with compassion All the dark clouds we've cost, we'd bind in a murmur of peace.

If our leaders could look us in the eyes of the children we carry,  
They would forget the bombs they drop and their budgets for war.

If the nations so distant and separate could break bread together, Coming to know that they are family with warm hearts to share.

If the beauty of God's creation could draw us to wonder, Humbly we'd drop our fears and pride and give birth to new life.

## **MOMENTS OF SILENCE**

### **MARIA PUEBLO** (a poem to be read creatively)

I am Maria Pueblo,  
The collective begotten sons and daughters  
Of the world.  
I am longing to experience heaven here on earth.  
I have traveled far.  
Been through dreams and vision,  
Been the thread,  
That weaves the dance, songs and poetries of the people.  
I was the music the children sing and the forest hums,  
I was the Dance that rhymes with the songs  
Longing for Freedom,  
I am hungry and humiliated by impoverishment.  
I am thirsty, and longing for springs bursting in the slums.  
I was laid off from job, and I just can't explain why to my children.  
I am landless, and the golden grains have never been mine.  
I am jailed for picking mangoes from the trees of the landlord.  
I am an immigrant, and by law illegal.  
I imprisoned, tortured, and almost killed.  
I must endure these because I cried out for justice.  
I have been in funerals burying the dead who are not my blood-kind.  
I heard mothers' cries  
Because their sons and daughters were extra-judicially killed.  
Into my bones,  
Into my flesh,

Into my heart,  
Into my being,  
The breath of life is blowing..blowing and..and blowing  
Into my memory  
Into my vision  
Into my battle  
Into my decisive will and act.  
To be reborn and to unshackle the chains that dehumanize me.  
This wind....  
Giving new life to me, to many, to all of creation...this wind....**GOD'S SPIRIT  
OF LIFE AND LOVE.**

## **MOMENTS OF SILENCE**

## **RESPONSIVE READING**

Liturgist:

We could not turn our lamentation into dancing;  
We could not turn our tears into laughter;  
We could not welcome the morning, as the night passes by;  
We could not let loose our voices into shouts of joy.

People:

God, hear our cries, in times of pain; listen to our sighs.  
God, who was with the people when they hunger for food and justice.

You have been the Presence who led them,  
The Cloud who guarded them,  
And the Fire who lit their way.  
Will you do the same with the many poor who long for your assurance?

Liturgist:

We come to you as a community.  
We are bonded by our HOPE and strengthened by our LOVE  
We partake in the struggle for a future that is peaceful and abundant,  
Safe from poverty and oppression,  
Safe from abuse and exploitation.

People:

We remember the many hungry and thirsty.  
The homeless, and the sick without resources for their healing.

We come to you,  
God who always sided with the slaves and struggling people.  
May their cries be heeded and Justice be served.  
May your favor be upon her who is poor.  
This is our hope. This is our prayer. Amen.

*(Norma Dollaga)*

**MOMENTS OF SILENCE**



## COMMUNITY PRAYER

God of the repressed and the refugee, we ask your abundant mercy on those who have lost the security of hearth and home.

Make us ever mindful of those who live with the fear of uprootedness.

Be with those who suffer from being downtrodden by others.

Grant them the security of the knowledge that you will never leave us nor forsake us, even when the world does.

We ask your forgiveness to those who know not what they do.

For the sake of Your Son, Jesus Christ, our Savior. Amen.

*Mission Yearbook | Presbyterian Church (U.S.A.)*

## HOW DO YOU BUILD, OR FIND, OR SHARE PEACE IN YOUR LIFE?

*(Community or small group sharing around these suggested questions below)*

- What are the situations/instances where there is un-peace in your family or community?
- How do you respond to these situations/instances of un-peace?
- In what way do you live out the FLC vision of justice, peace and reconciliation in your own context today?
- How does your church/group contribute to building peace in your community/country?
- What do you commit to do starting now, to share Christ's peace in our world?

*(You may write your commitment on small piece of paper and save for offering later)*

**REFLECTION** (shared reflection on the theme, or by an invited/requested person)

## **OFFERING AND BLESSING OF FLC OFFERINGS**

Liturgist: Our ‘least coin’ Offerings are concrete tokens of our commitment to pray and work for justice, peace and reconciliation with God through the Fellowship of the Least Coin (FLC). This time you are invited to bring and offer in the altar/sanctuary your ‘least coin’ Offerings, together with your commitments written in paper.

## **FLC PRAYER (unison)**

O loving Creator, we present ourselves in your divine presence to thank you for all the bountiful gifts of life. We are especially grateful for the Fellowship of the Least Coin which binds us together in love and forgiveness around the globe. Free us from all doubts and prejudices, we pray. Inspire us to live in solidarity with humankind that we may know the joy of giving and receiving.

Dear God, accept the least coin ‘token of love’. Make us mindful of the miracles of these coins. Let us honor your creation with love, as shown through the life and resurrection of your son, Jesus the Christ. Amen.

## **DOXOLOGY**

Praise God, from whom all blessings flow.

Praise God, all creatures high and low.

Praise God, in Jesus fully known:

Creator, Word and Spirit One. Amen.

## INTERCESSORY PRAYERS

*(Liturgist may ask the people for their prayer requests. Someone may be requested to offer an intercessory prayer afterwards.)*

## COMMUNITY PRAYER

*(Prayer inspired by Pope Francis' Message for the World Day of Peace 2016)*

All too often, Lord, we turn away from the world's many problems,  
which seem too big, too complex, or too far away.  
Forgive us our indifference.

It is easier, Lord, to see only what is around us:  
our lives, our homes, our challenges.  
Forgive us our isolation.

Help us to see with your eyes:  
eyes which notice one another  
and help us understand.

Help us to dream your dream:  
of communities that reach out and dialogue  
and where diverse people creatively cooperate.

Help us to be people of solidarity and action,  
so moved by prayer, encounter, and understanding  
that peace can become a reality.

Amen.

*(Prayer from USCCB handout for World Day of Peace, 2016)*

## CLOSING HYMN

*(suggested: Momento Nuevo (New Moment, played from Youtube.)*  
*[https://www.youtube.com/watch?v=\\_eBfvYBDdTQ](https://www.youtube.com/watch?v=_eBfvYBDdTQ)*

## **BENEDICTION (Franciscan Blessing)**

**May God** bless you with a restless discomfort about easy answers, half-truths and superficial relationships, so that you may seek truth boldly and love deep within your heart.

**May God** bless you with holy anger at injustice, oppression, and exploitation of people, so that you may tirelessly work for justice, freedom, and peace among all people.

**May God** bless you with the gift of tears to shed with those who suffer from pain, rejection, starvation, or the loss of all that they cherish, so that you may reach out your hand to comfort them and transform their pain into joy.

**May God** bless you with enough foolishness to believe that you really CAN make a difference in this world, so that you are able, with God's grace, to do what others claim cannot be done.

And the blessing of God the Supreme Majesty and our Creator,  
Jesus Christ the Incarnate Word who is our brother and Saviour,  
and the Holy Spirit, our Advocate and Guide,  
be with you and remain with you, this day and forevermore.

**AMEN.**

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## **APPENDIX 1**

**Our FLC Story (Creatively read or dramatized)**

**Alternative 1 (Longer Version):**

Leader 2: The Fellowship of the Least Coin (FLC) was envisioned by Shanti Solomon, a Christian woman from India, in 1956. Shanti was part of an international mission team led by Presbyterian women from the United States. The team travelled throughout Asia to meet with and listen to women who had been touched by injustice during the Second World War. The team heard stories of violence and trauma, deep pain and distrust.

Leader 3: When Shanti and the team went to Japan, three Japanese women met them at the airport. They brought garlands for Shanti and others on the team, but they brought none for the Americans. They said, “We have had enough of General MacArthur... we do not welcome the American women on the team.” On that visit, Shanti saw destruction all over Japan, especially in Hiroshima, where, in 1945, the United States military dropped an atomic bomb that instantly killed 80,000 people and later killed tens of thousands of people due to radiation exposure.

Leader 4: When Shanti and the team went to the Philippines, they met with Filipinas who were selling their jewelry in order to rebuild their church. It had been reduced to rubble during the Japanese occupation. When Shanti asked the women if they would receive a mission team from Japan to have conversations about reconciliation they said, “Not during our lifetime.”

Leader 5: When the team went to South Korea, Shanti stayed behind in the Philippines since her visa application was denied. At that time, India and South Korea had tense diplomatic ties. After the Korean War, Indian Prime Minister Jawaharlal Nehru accepted the United Nation’s request to be the neutral world leader to settle the boundary between North and South Korea. Prime Minister Nehru settled the boundary at the 38<sup>th</sup> parallel even though most Koreans did not want their country to be divided at all. So, as an Indian citizen, Shanti was not welcome in South Korea.

Leader 2: After hearing these stories of hurt and resentment and experiencing divisions and borders herself, Shanti prayed for peace,

justice, and reconciliation between countries and peoples. She believed that if individual Christian women could pray about these issues, they could create ripples of peace, justice, and reconciliation that would flow to people and places all around the world.

Leader 3: Shanti and the team pledged to pray whenever they were in conflict with another person. They committed to praying for the person that hurt them and they committed to praying for themselves – for strength and grace to seek understanding and offer forgiveness. As well, they committed to praying for peace, justice, and reconciliation around the world.

Leader 4: As a token of each prayer, they agreed to set aside the least coin in their currency. Only the least coin was offered so that women of all socioeconomic status could be generous and participate in this peace-making.

Leader 5: Today, the FLC is a global ecumenical movement of prayer for peace, justice, and reconciliation with prayers and least coins flowing to projects that support gender equality and human dignity.

### **Alternative 2 (Shorter Version):**

Leader 2: The Fellowship of the Least Coin (FLC) is a global ecumenical prayer movement for peace, justice, and reconciliation. Through this movement, women around the world strive to be in solidarity with each other and are reminded to pray and work for peace.

Leader 3: The idea for the FLC emerged as a vision from God to Shanti Solomon of India. Shanti was part of the Pacific Mission Team, a group of seven women from different countries that traveled throughout Asia in 1956. The mission was organized by Dr. Margaret

Shannon on behalf of the women of the Presbyterian Church of the United States of America (PCUSA). On this mission, Shanti heard stories from Asian women who had experienced abuse and trauma during the Second World War. Due to unfavourable diplomatic relations between India and South Korea at the time, Shanti was refused a visa to South Korea. So, she stayed in the Philippines and prayed about her experiences and the stories she had heard.

Leader 4: When the team met her in the Philippines, Shanti shared her vision of Christian women praying for peace to transcend every national boundary and human-made division. Shanti wanted all Christian women to pray for peace, justice, and reconciliation in their own lives and throughout the world and to set aside a coin as a token for each prayer. She proposed that all women give the “least coin” of their currency so that women of all socioeconomic status could be given opportunities to be generous and participate in this peacemaking.

Leader 5: She challenged the Christian women of Asia and the women from PCUSA to combine their efforts and resources to launch this project of justice, peace, and reconciliation. The team accepted Shanti’s challenge and the FLC was born.

Compiled at NCCI for the use in its member churches.