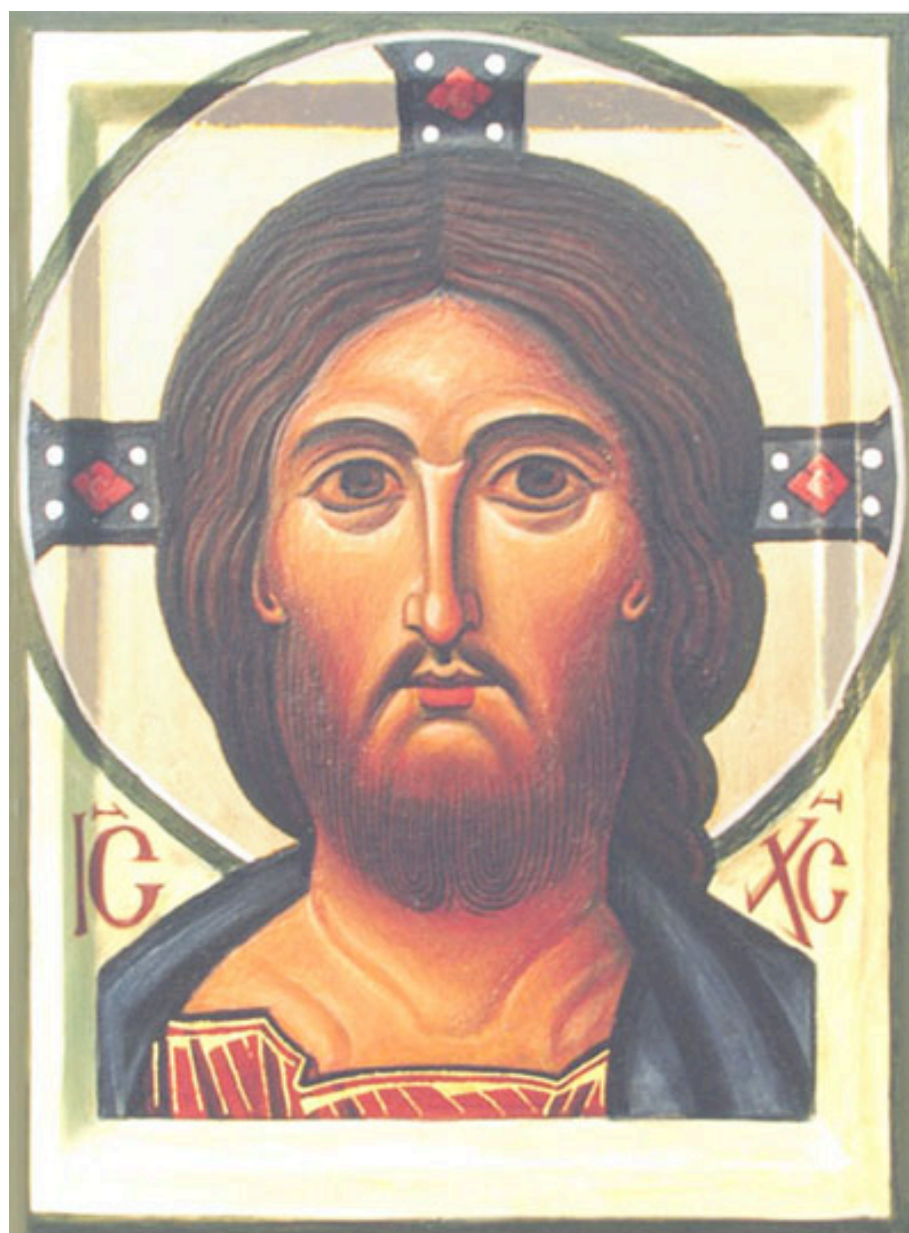


# Mustard Bush Faith Community

## Ordinary Time



Icon of Christ the Saviour

# We Gather as God's People

We assemble in the foyer, after preparing the worship space. The embodier says:

Let our prayer be counted as incense before you,  
**and the lifting up of our hands as an evening sacrifice.**

Psalm 141:2

We assemble in the foyer, after preparing the worship space. We enter the space, and stand as the embodier honours the holy things and the holy people (the *living* Icons!) with incense and bowing. We remain standing for the Call to Worship.

## *Call to Worship*

The Call to Worship is said or chanted:

Blessed is the Holy Trinity of Love,  
Father, Son, Holy Spirit,  
One God and Mother of us all;  
and blessed is the reign of God,  
now and ever and to the ages of ages.  
**Amen.**

Adapted from the Liturgy of  
St John Chrysostom (4th  
century), and incorporating  
the wording of the baptismal  
formula of the Riverside  
Church, New York City

Christ alone is our wisdom,  
our justice, our holiness,  
our liberation.

1 Corinthians:1:30

**All the promises of God  
have their 'Yes' in Christ.**

2 Corinthians:1:20

The Paschal Candle is lit.

Jesus Christ is the light of the world,  
**a light no darkness can defeat.**

St John 8:12; 1:4

Songs of praise or invocation may be sung.

A welcome is given to guests.

## *Litany of Peace*

The Litany is chanted or said:

Inspired by the  
*Litany of Peace* of  
the Liturgy of  
St John Chrysostom

In peace, as people of the light,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

Joining our voices  
with the deep sighs of creation  
yearning for redemption;  
with sun, moon and stars,  
tree and plain, desert and bush;  
the sea and its inhabitants,  
with all creatures wild and tame,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.** [Romans 8.18-25](#)

For the Turabal people,  
who came first to this place;  
and for all faithful custodians of the earth,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

For all who know their need of others:  
for children and old people everywhere,  
the infirm and disabled,  
the lonely and bereaved,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

For all who share life with others:  
for parents and carers,  
teachers, artists, healers,

peacemakers and reconcilers,  
and those who seek to renew the face of the earth;  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

For those who complete the afflictions of Christ,  
whose suffering seems without end: [Colossians 1:24](#)  
who lack food, shelter, work and dignity,  
and suffer the violence of the proud;  
for all who cry for justice day and night,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

For all in authority,  
that they may receive wisdom and restraint,  
that they may serve those in need  
and keep them from harm;  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

With the whole Church,  
from Moreton Bay to the ends of the earth;  
with each one gathered here,  
with absent brothers and sisters,  
that we may be renewed in the faith of Christ,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

With God's faithful servants of every time and place,  
with apostles, prophets, saints, martyrs,  
with all who have gone before  
who inspire, guide and encourage us,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

With Holy Mary the God-bearer,  
John the Baptist,  
and Mary of Magdala,  
let us pray to the Lord:

St Mary was declared  
the *Theotokos* (or 'God-  
bearer') at the Council  
of Chalcedon in 451

(sung)

**Into your communion, Lord, gather all creation.**

With Brigid, Columba and Hilda,  
Francis and Clare,  
John Calvin, John and Charles Wesley;  
with Thomas Merton, Martin Luther King,  
Dorothy Day, Mary MacKillop and Lazarus Lamilami,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

And with the faithful ones  
whose names we call on now:

The names of the saints whose  
festivals fall in this week may be  
added at appropriate points

An opportunity for us to name out loud  
someone whose life and faith have inspired our own.

With these and the whole cloud of witnesses —  
all who have died in the hope of resurrection,  
let us pray to the Lord:

(sung)

**Into your communion, Lord, gather all creation.**

## *Song of Ascents*

We may stand as the water is brought to the Table.

Blessed are you, God of all creation,  
**and blessed is the communion  
into which you gather us.**

*Song of Ascents: Cf.  
Psalms 120-134, the  
'Songs of Ascents',  
which may have been  
chanted by pilgrims  
going up to Jerusalem.*

We thank you for the promise of Jesus,  
that where two or three gather together  
in his name,  
he is there in the midst.

St Matthew 18:20

*(sung twice)*

**Send your Holy Spirit  
to call us by name and lead us home.**

We come defeated, we come dancing,  
We come traumatised, we come trusting,  
We come aggrieved, we come adoring:

*(sung twice)*

**Send your Holy Spirit  
to call us by name and lead us home.**

We come because our hearts are made restless  
by echoes of a song we have never heard  
and memories of a place we have never seen.

*(sung twice)*

**Send your Holy Spirit  
to call us by name and lead us home.**

Who shall ascend to the hill of the Lord  
and who shall stand in God's holy place?

**Those who have clean hands  
and pure hearts,  
who do not act falsely  
and do not swear deceitfully.  
They will receive blessing from the Lord.**

Surely then, since all have sinned,  
we will remain far from God's saving presence? [Romans 3:23](#)

**By the free gift of God's grace** [Ephesians 2:8](#)

**we are washed clean,**  
**we are sanctified,** [1 Corinthians 6:11](#)

**we are put right with God**  
**through Christ Jesus who sets us free.**

**Christ is able to keep us from falling**  
**and present us innocent and joyful** [Jude 24](#)

**before the glorious presence of God.**

Who then are those favoured to enter?  
From what rank or class will they be chosen?

**All who are baptised into Christ** [Galatians 3:27-28](#)  
**have put on Christ.**

**Now there is neither black nor white,**  
**there is neither slave nor free,**

**there is neither male nor female.**

**For we are all one in Christ.**

Water is sprinkled over us as a reminder of our identity as those  
baptised into union with Christ.

## *Confession*

We may kneel for the Prayer of Confession.

O God, you search us out and know us,  
and all that we are is open to you. [Psalm 139:1](#)

We confess that we have sinned.

(sung)

### **Kyrie eleison**

*The Kyrie eleison*  
appears in early Greek  
liturgies, and in the  
West from the 5th  
century

We use our power to dominate  
and our weaknesses to manipulate:

(sung)

## **Kyrie eleison**

We evade responsibility  
and fail to confront evil:

(sung)

## **Kyrie eleison**

We are seduced by fashionable dreams  
and pursue our desires at the expense of others:

(sung)

## **Kyrie eleison**

We despair of changing the world  
and neglect to change even ourselves:

(sung)

## **Kyrie eleison**

We fail to integrate spirit and flesh  
and forfeit our wholeness and dignity:

(sung)

## **Kyrie eleison**

We confess your grace, O Christ,  
we proclaim your mercy;  
**we do not hide your gracious deeds.**  
**Your risen life has set us free.**



## *Declaration of Forgiveness*

We stand as a declaration of God's mercy is proclaimed. This is based on the Lectionary for the previous Sunday. As we sing a doxology, in turn around the circle we break from the singing, and declare God's forgiveness to one another by tracing the sign of the cross on the forehead of the next person and saying:

*'Sister/Brother,  
your sins are forgiven;  
be at peace.'*

## *Canticle*

### A Song of Christ's Goodness

Jesus,  
as a mother you gather your people to you;  
**you are gentle with us as a mother with her children.**

Often you weep over our sins and our pride,  
tenderly you draw us from hatred and judgement.

**You comfort us in sorrow  
and bind up our wounds,  
in sickness you nurse us  
and with pure milk you feed us.**

Jesus, by your dying, we are born to new life;  
**by your anguish and labour  
we come forth in joy.**

Despair turns to hope  
through your sweet goodness;  
through your gentleness, we find comfort in fear.

**Your warmth gives life to the dead,  
your touch makes sinners righteous.**

Lord Jesus, in your mercy, heal us;  
in your love and tenderness, remake us.

**In your compassion,  
bring grace and forgiveness;  
for the beauty of heaven,  
may your love prepare us.**

St Anselm of Canterbury,  
1033-1109

## We Wait for God's Word

Please stand.

As the wings of doves over nestlings,  
as the mouths of chicks towards hens,  
so may the wings of the Spirit be over our hearts  
**and our lives open to God's Wisdom.**

Based on *Odes of  
Solomon* 28:1-2.  
The *Odes of  
Solomon* are  
ancient Syriac  
hymns.

The embodier brings the Bible to the Table, and says,

The Wisdom of God.

We respond,

**Age after age,  
Wisdom enters the hearts of people  
to make of them friends of God,  
and prophets.**

Wisdom 7:27

The embodier continues,

O God,  
your mysteries, discerned in wisdom  
by men and women through the centuries,  
have been etched in sacred places

and recorded in holy books.

**Send your Holy Spirit upon us,  
that your Word may take root  
in the secret places of our hearts  
and bear much fruit to your glory.**

The Readings normally follow the Lectionary for the previous Sunday.

### *First Reading*

#### *Psalm*

The Psalm is a response  
to the First Reading.

### *Second Reading*

One of the responses below may follow the Second Reading:

Teach us wisdom, O God;  
***let your word bring us light.***

Open our eyes, O God, to the beauty of your word.  
***May our lips and our lives unite to serve you.***

Your word, O God, is a lamp to our feet;  
***a light to our path.***

May your word live in us, O God,  
***and bear much fruit to your glory.***

### *Gospel Reading*

Alleluia! Alleluia!

Let us stand to acclaim God's saving justice,  
attested by the Law and the prophets,  
and now revealed through faith in Jesus Christ  
to all who believe.

Romans 3:21

(sung twice)

**Gloria, gloria, in excelsis Deo!**  
**Gloria, gloria, alleluia, alleluia!**

The Holy Gospel of our Lord Jesus Christ  
according to Saint ...

**Glory to you, Lord Jesus Christ.**

The Gospel is read.

This is the Gospel of the Lord.

(sung twice)

**Gloria, gloria, in excelsis Deo!**  
**Gloria, gloria, alleluia, alleluia!**

The reader may kiss the Bible.

### *The Sermon of Stillness*

Lest the Word of life be lost,  
let us allow God to confront us  
in the sound of sheer silence.

1 Kings 19:12

**Spirit of comfort and conviction,  
unclothe me of my pride,  
unweave my thoughts,  
uncomplicate my heart,  
and give me surrender,  
that I may welcome the deep stillness  
which stands in the centre of my being  
like the Rock at the heart of our land.**

We observe ten minutes of silence for contemplation and reflection,  
for meditation upon an Icon or prayer (e.g., the Jesus Prayer). During  
this time, we sit or kneel as we are comfortable.

### *The Preaching of the Word*

## *A Statement of Faith*

The confessor says,

Let us stand and confess our faith:

**We believe in God,  
holy Source of all that is.**

**We believe in God,  
who has spoken the eternal Word  
in Jesus Christ.**

**We believe in God,  
ceaselessly breathing the Spirit into creation.**

**We trust in God's love and wisdom:  
fully revealed in the humanity of Jesus Christ,  
present to us through the Spirit's working  
in the Church and beyond.**

**We believe that God is calling  
the whole creation  
into a future of justice and peace.**

**We share in Christ's risen life,  
and commit ourselves today to receive  
the coming reign of God.**

**To the only God, Three yet One,  
be all honour and glory and praise  
now and for ever. Amen.**

## *The Prayers of the People*

The tray and tapers are placed on the Table, and a taper lit from the Paschal Candle.

In our weakness, the Spirit comes to our aid.

**If we do not have the right words,  
the Spirit pleads through our wordless groans.**

Romans 8:26-27

In this confidence, let us pray . . .

During this time, we may light tapers and place them in the tray as we pray.

We pray for one another; for the mission of the Church; for the world.

After the prayers, the Sentence is repeated:

In our weakness, the Spirit comes to our aid.

**If we do not have the right words,  
the Spirit pleads through our wordless groans.**

## **We Celebrate the Lord's Supper**

Please stand.

### *The Peace*

Peace to all with doubts and fears,  
peace to all who long  
for greater holiness of life.

**Through Christ, all have access to God  
in the one Spirit.**

The peace of the Living One be always with you.

**And also with you.**

We pass The Peace clasping both hands.

## *Invitation*

The Paten, Chalice and Offering bowl are placed upon the Table.

This corresponds to the Great Entrance of the Orthodox liturgy.

This is the joyful feast of the people of God. The risen Christ shared an evening meal with two friends in a home in Emmaus, took bread, blessed and broke it, and gave it to them.

**Then their eyes were opened.**

St Luke 24:13-35

## *Setting the Table*

An Offering is received.

Blessed are you, God of all creation.  
Through your goodness  
we have this bread to offer,  
which earth has given  
and human hands have made.  
It will become for us the bread of life.

**Blessed be God for ever.**

Blessed are you, God of all creation.  
Through your goodness  
we have this wine to offer,  
fruit of the vine and work of human hands.  
It will become for us the cup of salvation.

**Blessed be God for ever.**

Blessed are you, God of all creation.  
Through your goodness  
we have ourselves to offer,  
fruit of the womb, and formed by your love.  
We will become your people for the world.

**Blessed be God for ever.**

## *The Great Prayer of Thanksgiving*

The grace of our Lord Jesus Christ,  
the love of God  
and the communion of the Holy Spirit  
be with you.

**And also with you.**

Let us lift up our hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord.

**It is right to give our thanks and praise.**

*We may raise our hands with the presiding minister.*

*The Preface is based on Lectionary Scriptures.*

Therefore,  
with the whole realm of nature around us,  
with earth, sea and sky,

**We sing to you.**

With the angels and archangels who surround us,  
with all the saints before us and beside us,  
with brothers and sisters,  
east and west, north and south,

**We sing to you.**

And with our loved ones,  
separate from us now,  
who yet, in this mystery are close to us,

**We sing the hymn of neverending praise:**

The Opening Dialogue  
was used as early as 215  
in the West, and 350 in  
the East.

This orans posture  
was typical of early  
Christian practice.



**Holy, Holy, Holy Lord, God of truth and light,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed, the One who comes  
in the name of the Lord.  
Hosanna in the highest.**

'The One':  
Jesus Christ

Blessed are you, O God;  
your Son our Mother  
nourishes and sustains us  
with the pure milk of his very self.  
Embodying the reign  
of justice, mercy and peace,  
he suffered in his own body  
the brokenness of creation,  
embracing our brokenness  
and making us whole.

Jesus as Mother: after e.g.,  
Julian of Norwich (c. 1342-  
1416), *Revelations of  
Divine Love*, chs. 58-63.

Risen and ascended,  
Christ opened heaven's floodgates,  
raining down the Spirit's gifts  
in thunder, wind and flame;  
filling women and men  
with vision, clarity and power;  
and intoxicating young and old alike  
with longing to proclaim your uncontainable word.

On the night he was betrayed,  
Jesus took bread, gave thanks, broke it, and said:  
**'This is my body, which is for you.  
Do this for the remembrance of me.'**

In the same way also the cup, after supper, saying:  
**'This cup is the new covenant in my blood.  
Do this, whenever you drink it,  
for the remembrance of me.'**

So, as we eat this bread and drink this cup,  
we proclaim the mystery of our faith:

**Christ has died;  
Christ is risen;  
Christ will come again.**

Therefore,  
with the Church throughout the ages,  
we celebrate the life that Jesus creates among his people,  
the life that overcomes death.

Made one with him,  
and thus one with each other,  
we lay before you these gifts of bread and wine,  
our sacrifice of praise and thanksgiving, [Hebrews 13:15](#)  
for here we offer and present to you ourselves,  
our bodies, minds and spirits, [Romans 12:1](#)  
to be a holy and continual sacrifice to you.

Come, Holy Spirit,  
brood over this bread and this wine;  
may they be for us  
the Body and Blood of Christ,  
vibrant with life,  
healing, renewing  
and making us whole.

**Come, Holy Spirit, come.**

Spirit of Jesus,  
draw us into your blazing heart,  
that as these gifts are consumed in us,  
we might be consumed in transfiguring love  
and thus become one with you,  
**bone of your bone,  
flesh of your flesh,  
living our prayer**

**and praying our life  
until love and loyalty embrace,  
peace and justice kiss,  
and all are free as Christ is free.**

Glory be to you, O God,  
through Jesus Christ our Lord,  
to whom with you and the Holy Spirit  
be all honour and praise,  
now and for ever.

**Amen.**

### *The Lord's Prayer*

Because you are one with us, O Christ,  
make us one with you as we pray  
the prayer you taught us:

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.**

## *The Breaking of the Bread*

Christ is the Bread of Joy,  
    who shares food with sinners.  
Christ is the Cup of Life,  
    who revives the faint-hearted.

Let us receive what we are.  
Let us become what we receive:  
**The Body of Christ.**

From St Augustine,  
*Sermon 272*

## *Wisdom/Word of God*

Jesus, Wisdom of God,  
**have mercy on us.**

Jesus, Word made flesh,  
**have mercy on us.**

Jesus, sharer of the Spirit,  
**grant us peace.**

## *Pre-Communion Prayer*

Loving Christ, we stand in need  
of forgiveness, freedom, homecoming;  
you invite us by name.  
**Happy are those who are called to this supper.**

Beloved, our minds seek to know you,  
our hearts long to find you,  
our souls desire to serve you.  
Make us worthy to receive you.

**Only say the word,  
and we shall be made whole.**

We pass the Bread and Wine to one another, saying appropriate words, such as:

*'The Body/Blood of Christ, broken/shed for you.'*

*'The Body/Blood of Christ keep you in eternal life.'*

*'Christ, the Bread of heaven.'*

*'Christ, the true Vine.'*

*'The Body/Blood of Christ is given to (name),  
for the forgiveness of sins and eternal life.'*

### *Prayer after Communion*

God of heaven and earth,  
you make us one in Christ.  
Inspire us with new vision  
and the wisdom of ancient dreams.  
Give us strength to walk together  
until we come to our eternal home.  
In Christ's name.  
**Amen.**

# We go to the Liturgy beyond the Liturgy

## *Dispersal and Blessing*

The gift we received  
from Christ Jesus  
in Holy Baptism is not destroyed,  
but only buried as a treasure in the ground.

*Cf. St Gregory of Sinai,  
14th century; On the Signs  
of Grace and Delusion,  
Written for the Confessor  
Longinos; Ten Texts*

**Both wisdom and gratitude demand  
that we should take good care  
to unearth this Treasure and bring it to light.**

Therefore, my friends, I urge you,  
Become what you already are.  
Realise the greatness of the honour  
that is yours through Holy Baptism:  
own Christ who already owns you.

**In the name of Christ. Amen.**

And now,  
the blessing of the Holy Trinity of Love  
be upon you,  
now and ever  
and to the ages of ages:

**Amen.**

**Glory to you, our God, glory to you.**

*(sung)*

**Amen, amen, alleluia, amen.**

## Acknowledgements

*Members of the Mustard Bush Community gratefully acknowledge our dependence upon the liturgy of the South Yarra Community Baptist Church, which was sourced, edited and arranged by Nathan Nettleton and Garry Deverell in consultation with the members of that congregation*

(© 2001)

Call to Worship: Adapted from the Divine Liturgy of St John Chrysostom, and incorporating the wording of the baptismal formula of the Riverside Church, New York City

Litany of Peace: Adapted from a litany written by Nathan Nettleton, itself in the style of the Litany of Peace of the Divine Liturgy of St John Chrysostom

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Song of Ascents: Adapted from Nathan Nettleton

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Confession / Declaration of Forgiveness: Adapted by Nathan Nettleton from a prayer by Janet Morley, *All Desires Known*, London: SPCK, 1992, p. 40 (alt.)

*Kyrie eleison*, traditional; music © Ateliers et Presses de Taizé

*Jubilate Deo*, Michael Praetorius, (1571-1621); music © Ateliers et Presses de Taizé

*Canticle*: 'A Song of Christ's Goodness', *Celebrating Common Prayer*, London: Mowbray, 1992, p. 232

*The Service of the Word*

'O Lord, your mysteries': Nathan Nettleton, incorporating lines from 'The Seven Stages of Resurrection' by Philip Newell, *An Earthful of Glory*, London: SPCK, 1996, p. 174

*Gloria*, traditional; music © Ateliers et Presses de Taizé

'Introduction to the Silence' by Nathan Nettleton, drawing heavily upon Janet Morley, *All Desires Known*, London: SPCK, 1992, p. 85

*A Statement of Faith*: Paul Walton

*The Sacrament of the Lord's Supper*

Invitation from *Uniting in Worship*, © 1988 The Working Group on Worship, p. 650

The Peace: traditional (alt.)

The Offertory: *Common Order*, © 1994 The Panel on Worship of the Church of Scotland, p. 191

*Sursum Corda*: © 1988 ELLC (English Language Liturgical Consultation)

Sanctus and Benedictus: © 1988 ELLC (alt.); music Colin D. Smith (*Shalom Setting*), #761 in *Together in Song*, Melbourne: HarperCollinsReligious, 1999

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*Iona Community Worship Book*, Glasgow: Wild Goose Publications, 1991, p. 67

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The Desert Missal, The Anamchara Celtic Church,

<http://web2.airmail.net/anmchar1/disert.htm>

The Breaking of the Bread: Paul Walton

Lord's Prayer: © 1988 ELLC

*Wisdom/Word of God*: © 2004 Anita Monro

Pre Communion Prayer: adapted from Roman Catholic Mass and

<http://www.holygrailchurch.org/liturgy.html> (alt.)

Prayer After Communion: Draft text from the RC Sacramentary

Dispersal and Blessing: Cf. St Gregory of Sinai, *On the Signs of Grace and Delusion, Written for the Confessor Longinos; Ten Texts; The Philokalia*, Vol. 4, pp. 257-261

Amen: © 1995 Wild Goose Resource Group, Iona Community

*Further internet resources/links:*

- Mustard Bush Faith Community: <http://www.musbush.ucaqld.com.au>
- Uniting Church in Australia: <http://nat.uca.org.au/TD/worship/>
- South Yarra Community Baptist Church: <http://www.laughingbird.net>
- Icon of Christ the Saviour: <http://iconantica.spb.ru/str1ixrmal1.html>