

The Sunday Eucharist

©2026

Parts Allocation 22 November

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Bible Readings

Ezekiel 34:11-16, 20-24
Psalm 100
Ephesians 1:15-23
Matthew 25:31-46

The Gathering of the People of God

1

Blessed is our God, Trinity of Love,
and blessed is the communion of our God,
now and ever and to the ages of ages.
Amen.

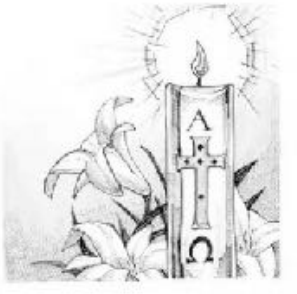
A welcome is given to guests and any greetings to the congregation are delivered.

2

The grace of our Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all. 2 Corinthians 13:13
And also with you.

We claim this time for the worship of God.
May God gather us from the four corners of the earth,
uniting us as one body in Christ
as we lift our voices in praise.
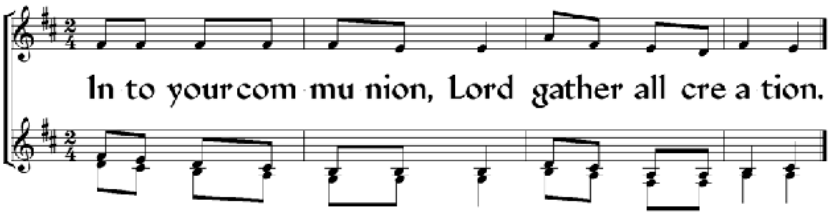
♫ **A Hymn may be Sung**



3 Jesus Christ is the light of the world,
a light no darkness can extinguish.

The Paschal (Easter) Candle is lit.

4 Since we live as people of the light,
called to reflect the bright beams of God's love
into every dark corner of the world;
let us pray to the Lord:



5 Joining our voices
with the traditional custodians of these lands
– where I am, the ... peoples –
from whom we have so much yet to receive
if we would only learn to listen;
let us pray to the Lord:

♫ **Into your communion...**

With the deep groans of creation,
and with the cries of lament that rise
from a world in travail,
aching for redemption; Romans 8:22-23
let us pray to the Lord:

♫ **Into your communion. . .**

With each one gathered here in prayer,
with our absent friends,
with our partners in the Anglican churches,
and with the whole of Christ's church,
from the banks of the Birrarung (Yarra River)
to the ends of the earth;
let us pray to the Lord:

♫ **Into your communion. . .**

With all who suffer with Christ
under the weight of the sin of the world:
– those subjected to injustice and deprivation,
those seeking refuge, freedom and peace –
and especially at this time with . . . ; (a group of people facing great suffering)
let us pray to the Lord:

♫ **Into your communion. . .**

With all who craft and serve and create
– poets, builders, healers, teachers, story-tellers –
who daily participate in the ongoing creation
of well-being, beauty and meaning:
and especially this week with . . . ; (one of the people in our congregation)
let us pray to the Lord:

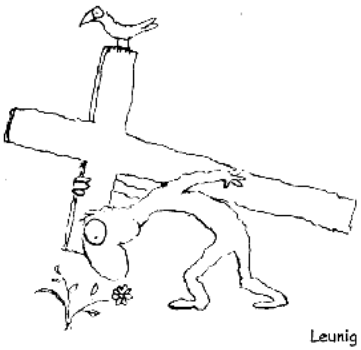
♫ **Into your communion. . .**

With God's faithful servants of every time and place
– all our mothers and fathers among the saints
who inspire us, guide us and encourage us –
and especially this week
with those who left us spiritual writings
which continue to inspire faith and hope;
with Julian of Norwich,
Thomas Cranmer,
Thomas Helwys,
John Bunyan,
Anne Steele,
CS Lewis,
and Henri Nouwen;
and with others whose names we call on now ...

(An opportunity to name out loud someone
whose life and faith have inspired your own)

With these and the whole cloud of witnesses - Hebrews 12:1
all who have died in the hope of resurrection,
let us pray to the Lord:

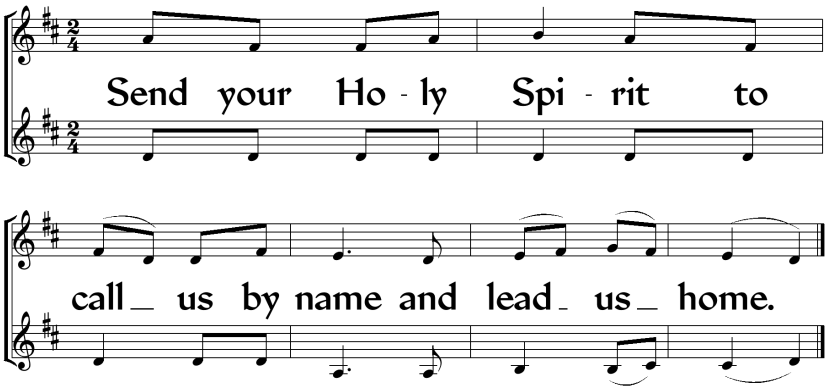
♫ **Into your communion...**



The Liturgy of Approach

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

You promised through your beloved Son
that when two or three gather together in his name,
you will be there in the midst of them. Matthew 18:20



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

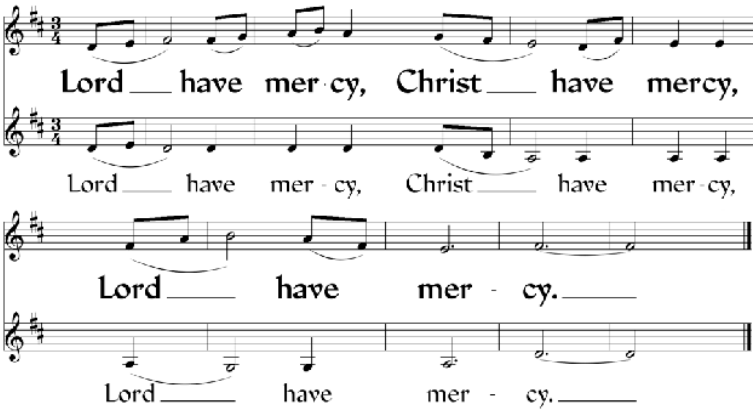
♫ **Send your Holy Spirit**
to call us by name and lead us home.

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.

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

15 The Lord says:
"If you would enter the gates of my Holy City
and eat from the tree of life: Revelation 22:14
turn away from evil and do good;
seek peace and pursue it. 1 Peter 3:11
For those who sow injustice reap disaster, Proverbs 22:8
but the fruits of the Spirit are love, joy and peace." Galatians 5:22

16 O God, you have searched us and you know us: Psalm 139:1
all that we are is open to you.
We confess that we are entangled in sin.
In your mercy, heal us and set us free.



17 When we use our power to dominate
and our weaknesses to manipulate;
Have mercy on us.

18 When we evade responsibility and fail to confront evil;
Have mercy on us.

19 When we are seduced by fashionable dreams
and pursue our desires at the expense of others;
Have mercy on us.

When we despair of changing the world
and neglect to change even ourselves;
Have mercy on us.

When we fail to integrate spirit and flesh
and forfeit the wholeness you intend for us:
Have mercy on us.
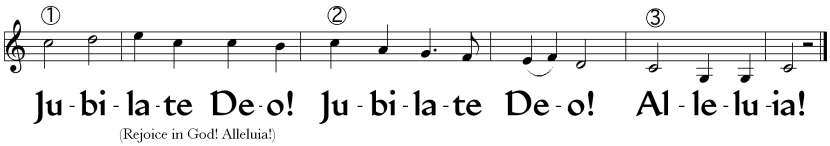


We turn to you,
O God of infinite mercy;
we renounce evil;
we claim your love;
we choose to be made whole.

♫ **Lord, have mercy. Christ have mercy. . . .**

Words of Absolution

An assurance of God's desire to show mercy will be announced. This will usually be based on the scripture readings for the day, and will conclude as follows:

I declare, your sins are forgiven!
Thanks be to God!



We now go around the whole congregation, identifying each person in turn, to assure them of forgiveness.
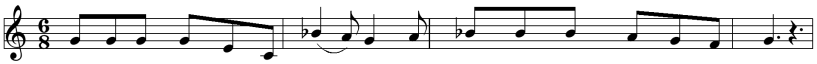
<Name>, your sins are forgiven; be at peace.
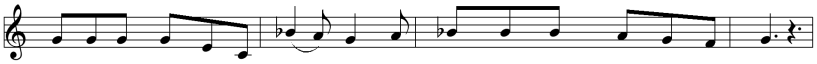
♫ **Jubilate Deo . . .**
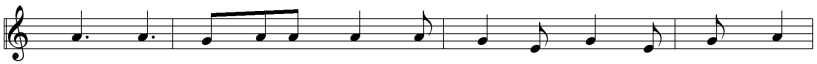
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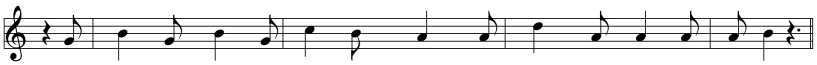
Let us give thanks to the Father,
who made us fit
for the holy community of light
and rescued us from darkness,
bringing us into the realm
of his beloved Son
who redeemed us,
forgiving our sins. Colossians 1:12-14
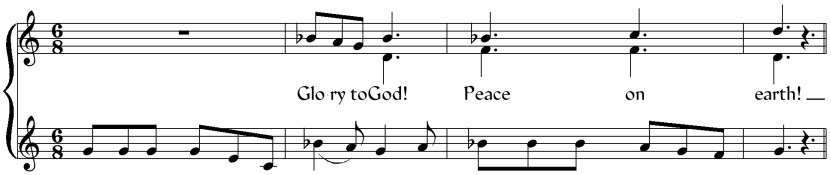


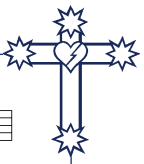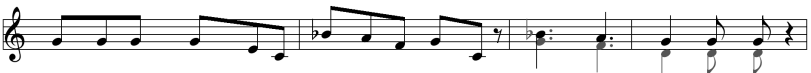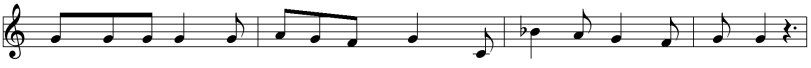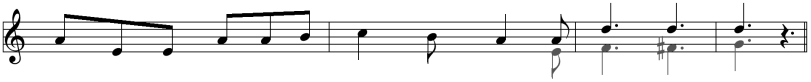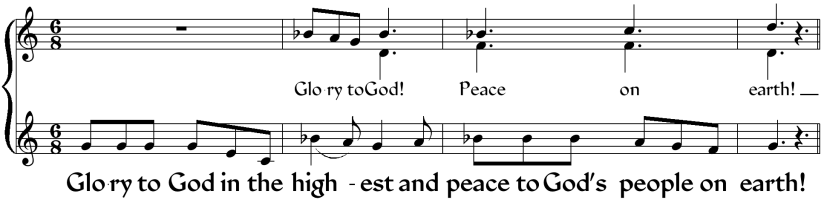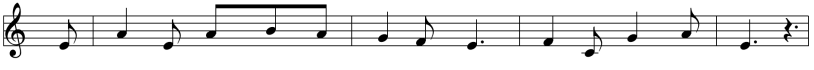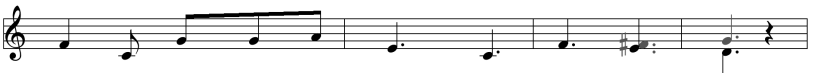













Lord Je sus Christ on ly Son of the Fa ther Lord God, Lamb of God!
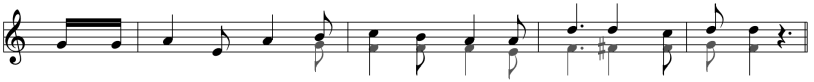

You take a way the sin of the world, have mer cy on your peo ple.
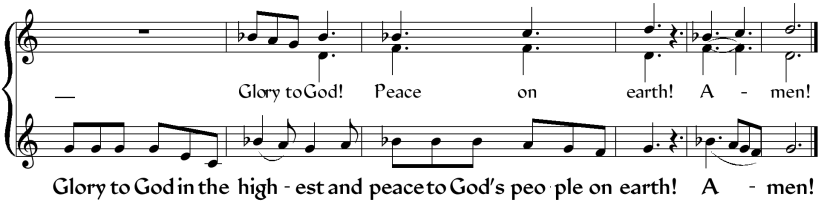

You, who are seat ed at God's right hand, re ceive our prayer.


Glo ry toGod! Peace on earth!
Glo ry to God in the high est and peace to God's people on earth!


For you a lone are the Ho ly One, you a lone are Lord.


You a lone are the Most High, Je sus Christ,


with the Fath er and the Spi rit in the glo ry for ev er!
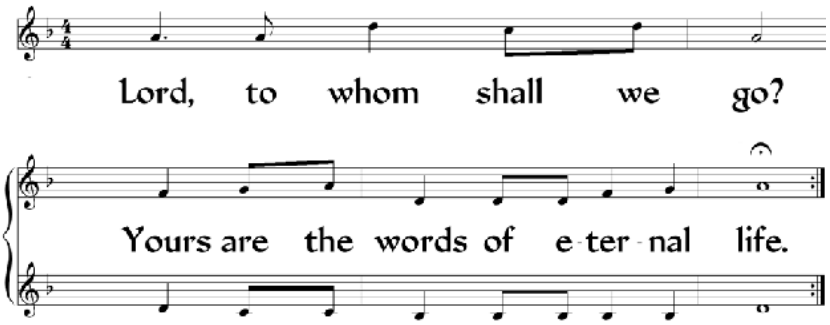

Glory toGod! Peace on earth! A men!
Glory to God in the high est and peace to God's peo ple on earth! A men!

The Liturgy of the Word

Beloved in Christ,
we do not live by bread alone,
but by every word
that comes from the mouth of God. Deuteronomy 8:3 & Matthew 4:4
Therefore, let us have wisdom, let us take heed,
let us not flee the Word that comes to save us.

25





26

O Lord,
Your mysteries, discerned in wisdom
by prayerful people 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 Scripture Readings

- **The First Scripture Reading**
  is read from the Hebrew Scriptures.

  Hear the word of God:
  We have heard and are silent.

  (We reflect in silence for a short time)

  For the word of the Lord:
  Thanks be to God.

- **The Psalm or Canticle**
  is offered as a prayerful response to the first reading. It may be:
  - Read responsively - please join in reading the words in bold italics on the screen;
  - Read or sung by a leader with a refrain sung by everybody;
  - Sung in its entirety; or
  - Simply read as another reading.

- **The Second Scripture Reading**
  is read from the New Testament letters.
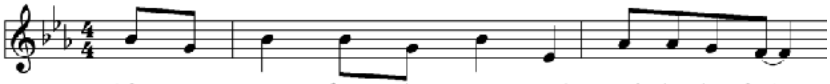
  Hear the word of God:
  We have heard and are silent.
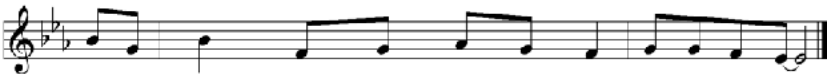
  (We reflect in silence for a short time)

  For the word of the Lord:
  Thanks be to God.

The Gospel Reading

30 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. Roman 3:21



31 
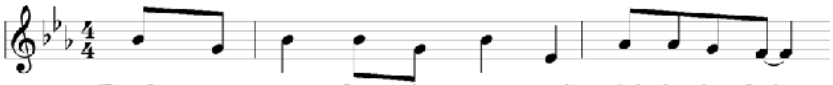
The risen Christ is seated now at God's right hand,
no power on earth can stop his reign of peace expand.
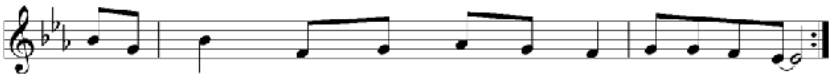
♫ **Listen now for the gospel, ...**

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

32 The gospel reading for the day is read.

This is the Gospel of the Lord,
Praise to you, Lord Jesus Christ:





Repeat

The Sermon of Silence

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

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 silence
which stands at the centre of my being
like the rock at the heart of our land.

33

We observe up to ten minutes of complete silence for contemplation and reflection during which you may sit or kneel as you are comfortable.

A Homily or a Testimony

("Homily" is a New Testament word meaning "the preaching")

The preaching will normally be based on one of the scripture readings. The text of the homily is usually already available at **openicon.church/sermons**
If for any reason (language limitations etc) you find it easier to follow while reading along, feel free to access it there now.
On some occasions, someone from the congregation may share a reflection on their life and their experience of God in place of a homily.

34

The Prayers of the People

P 1
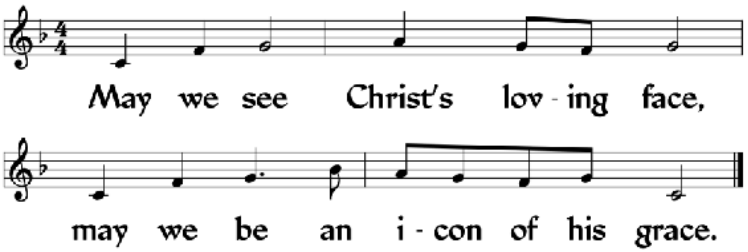
Let us hold firmly to the faith we profess,
for we have a great High Priest
who has gone into the very presence of God –
Jesus Christ, the Son of God. Hebrews 4:14

By God's grace
we share in Christ's priesthood,
praying for the world day and night
until earth and heaven are reconciled
and all things are made one in Christ.

P 2

Let us pray for all God's people everywhere
and for ourselves in this congregation:

that we might become what we are called to be:
a living song of love, welcome and truthfulness;
an open window revealing the face of God
and the pathway to life in all its fullness:



P 3

Let us pray for the world and all peoples everywhere:

that even amidst grinding hardship and misery,
we might not lose sight of the beauty that persists:
– the kindness of strangers,

– the resilience of communities,
– the tenacious hope of many
who have every reason to despair;
and that even where we see nothing but horror,
God might be silently sowing seeds of grace:

♫ **May we see Christ's loving face . . .**

that our political leaders
might have wisdom, courage and compassion
to see beyond mere economic management
and build the infrastructure
that will properly house, feed and care for all.

♫ **May we see Christ's loving face . . .**

that conditions which breed corruption and cruelty:
– the concentration of power,
the normalising of greed,
the commodifying of human beings –
might be named, resisted and dismantled,
and that the enslaved perpetrators
might taste the joy of repentance and freedom:

♫ **May we see Christ's loving face . . .**

that First Nations and coloniser-inheritor peoples
might find their way toward a shared future
built on foundations of truth-telling and treaty,
and that the long work of reconciliation
might bear fruit in our generation
and in the generations that follow:

♫ **May we see Christ's loving face . . .**

P 7

that our grief over the growing signs
of climate catastrophe and social collapse
might not turn to paralysing bitterness
or desperate selfishness,
but to gracious lament,
simplicity and attentiveness,
and compassionate solidarity with every living thing:

♫ **May we see Christ's loving face . . .**

P 8

that all who are searching for meaning,
for God, for a life that makes sense
– including those who have given up on church
and those who have never found it –
might encounter the love that will not let them go,
and be able to receive the gifts it offers:

♫ **May we see Christ's loving face . . .**
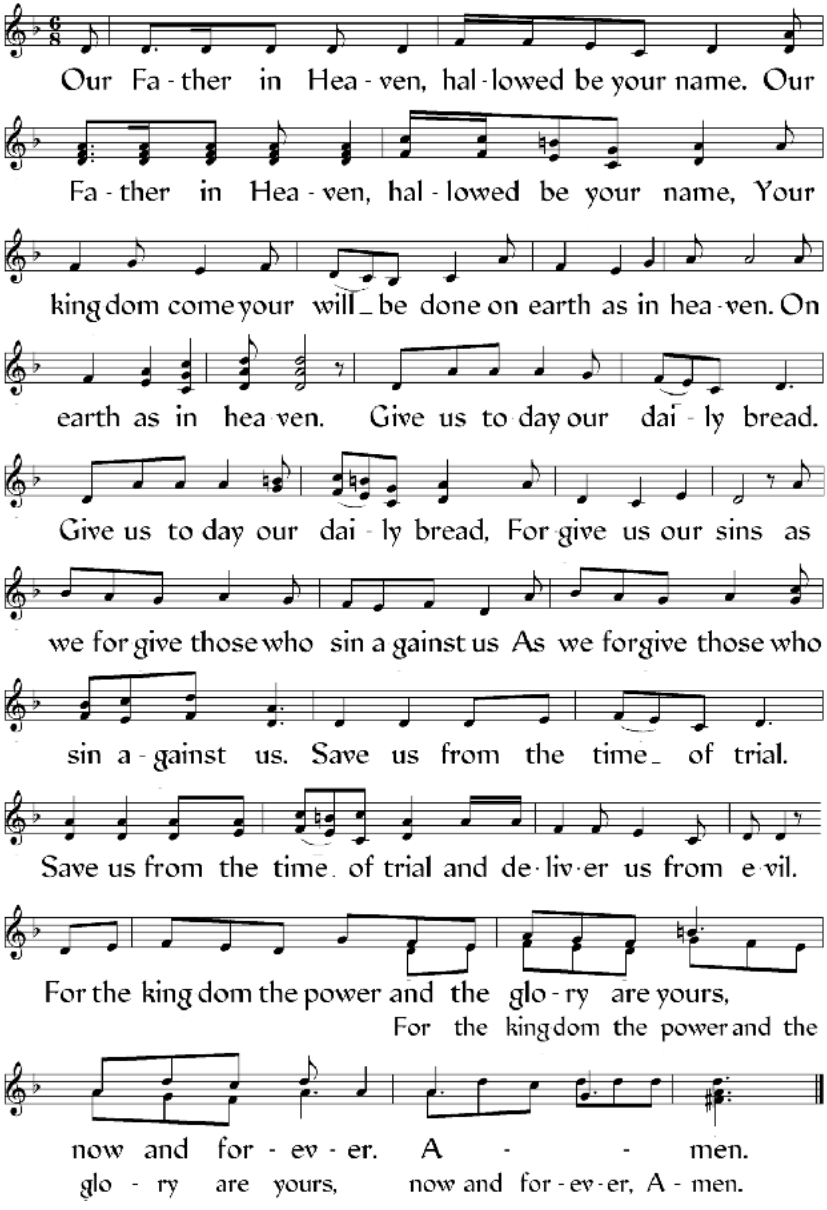
P 9

That all whom we carry in our hearts
from around our world,
around our nation,
and among our loved ones,
might be gathered into our prayers,
let us lift up to God the names of those
for whom we would especially seek God's care:

An opportunity to name out loud, in a spirit of prayer, those for whom we especially seek God's presence and blessing.

That we may pray as our Saviour prays,
let us pray the prayer he taught us:

We stand and sing



The Liturgy of the Lord's Table

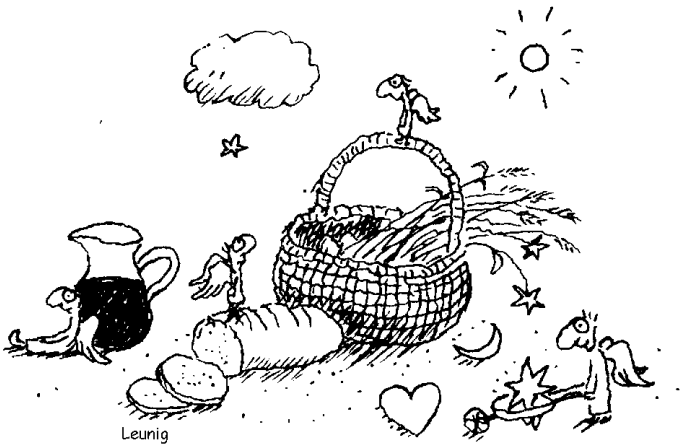
The Invitation

36 We stand at the threshold of the ultimate feast
when all who hunger will be fed
and the new wine of justice will be poured.

37 But even now, Christ invites us to his table,
to taste the first fruits
and be nourished for the journey.

38 Whosoever will, may come:
not because you are worthy,
nor because any church gives permission,
but simply because Jesus offers himself to you,
and you want to offer yourself in return.

39 Come, let us prepare the Lord's table,
offering the gifts that we are
and the gifts that we bring.



♫ **A Hymn may be Sung**

The Peace

Blessed are you, Lord, God of all creation.
Through your goodness
we have communion with one another,
and with all who hope in Christ.
Though we are a company of strangers,
in approaching this table,
we bind ourselves to one another
to live in love and peace from this day forth.

Have peace with one another.
The peace of the Lord.

The peace of the Lord
be with you all.
And also with you.

If we were physically together in the church, we would affirm our unity and peace with one another by exchanging handshakes with a few people near us and blessing them with words such as, "The peace of Christ be with you."



If we were physically together in the church, we would sing a hymn, and while we were singing, the cloths and vessels would be laid on the table. The gifts of bread and wine would be brought to the table.

43 Blessed are you, Lord, 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.

44 Blessed are you, Lord, God of all creation.
From you flows the river of the water of life,
and through your goodness
we have this wine to offer,
fruit of the vine and work of human hands.
It will become for us our spiritual drink.

The Great Prayer of Thanksgiving

45 We are the body of Christ.
His Spirit is with us.

Let us lift up our hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right to give you our thanks and praise, O God,
for your love is forever, faithful from age to age.

You are our maker, to who we belong,
for you created the earth
and you shepherd all who live in it.
When your people were scattered and oppressed,
you promised through your prophets
to gather them home
and feed them on the rich pasture
of their own land.
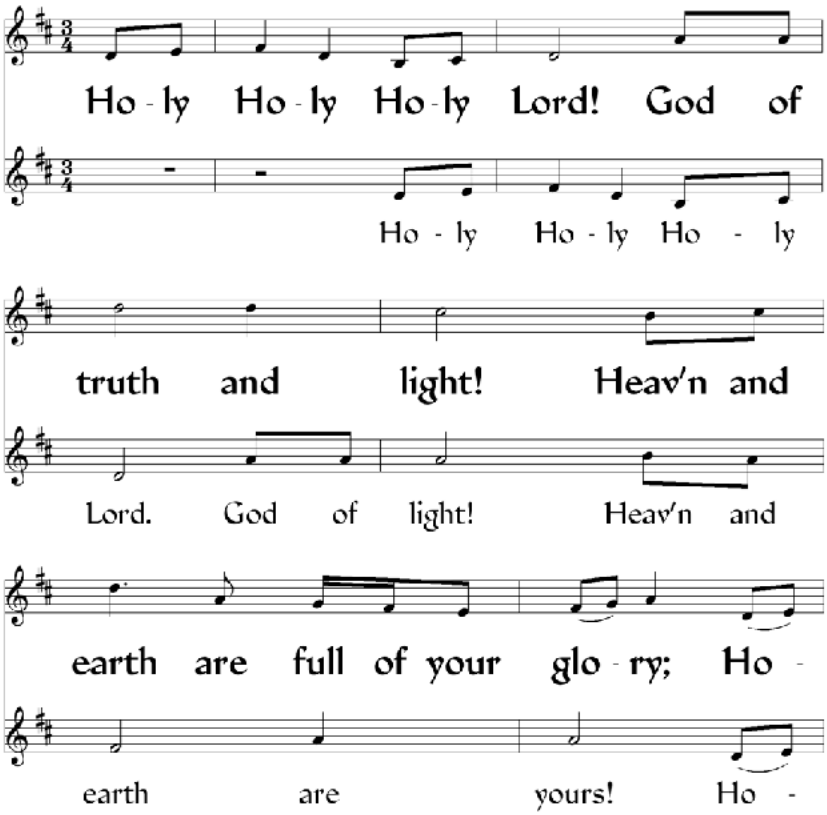
In your child, Jesus, the promises have been fulfilled:
a shepherd king who seeks the lost
and binds up the wounded.
When he was killed, you raised him from the dead
and seated him at your side in the heavenly places.
Now your immeasurable power
is at work in us who believe
to clothe us in compassion and righteousness
so that we might be fit for the kingdom
which you prepared for us
from the foundation of the world.

Therefore with the whole realm
of nature around us,
With earth, sea and sky,
We sing to you.
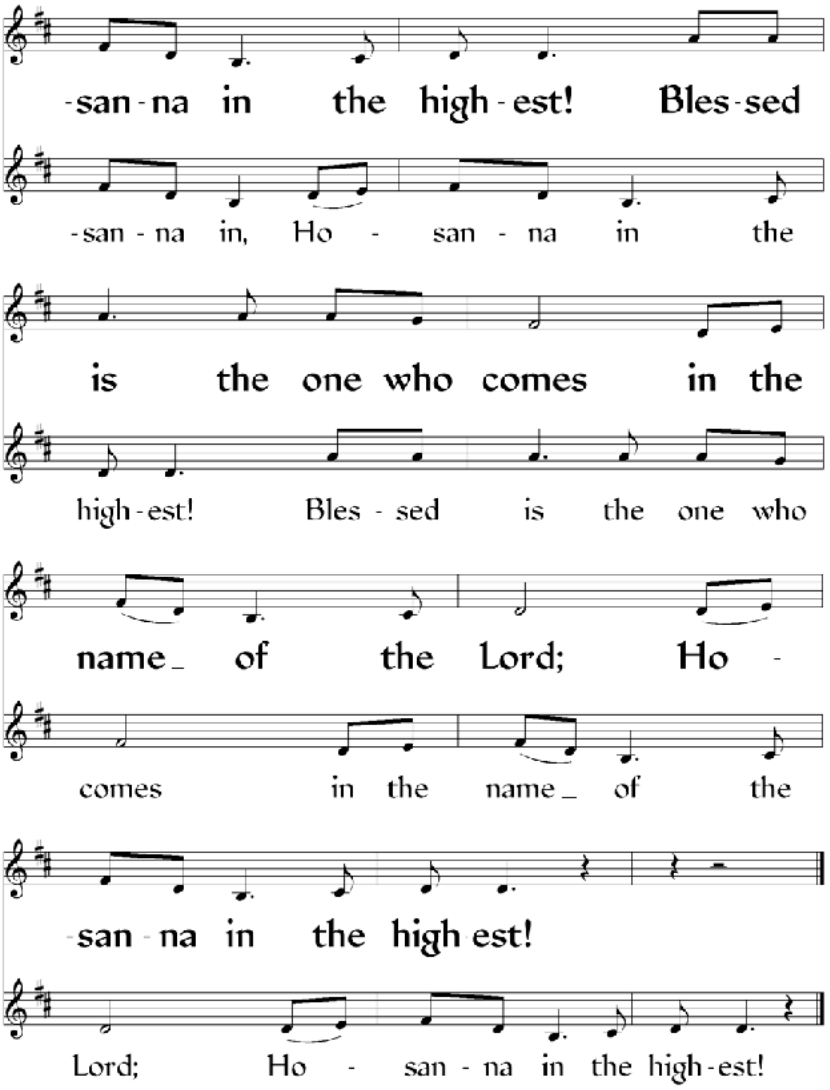
With the angels and archangels who envelop us,
With all the saints before us and beside us,
With the faithful in every place,
east and west, north and south,
We sing to you.

51

And with our loved ones,
separate from us now,
who yet, in this mystery are close to us,
we sing the hymn of unending praise:



Isaiah 6:3



Psalm 118:26; Matthew 21:9

52 Blessed are you, O God,
who sets the table of creation
and invites us to feast with you
in a cosmic celebration
of love and desire.

53 We thank you for Jesus,
whose life, prayer and ministry
opened our eyes
to the glory of life
and fuelled our hunger
for your long anticipated reign
of justice, mercy and peace.

54 We thank you for Christ's passionate solidarity
with the suffering of all the earth;
for as he bore in his own body
the wounds of creation,
he embraced us in our brokenness
and gathered us into his wholeness
so that we might know ourselves beloved
and serve with him as priests forever
in an all-embracing eucharist.
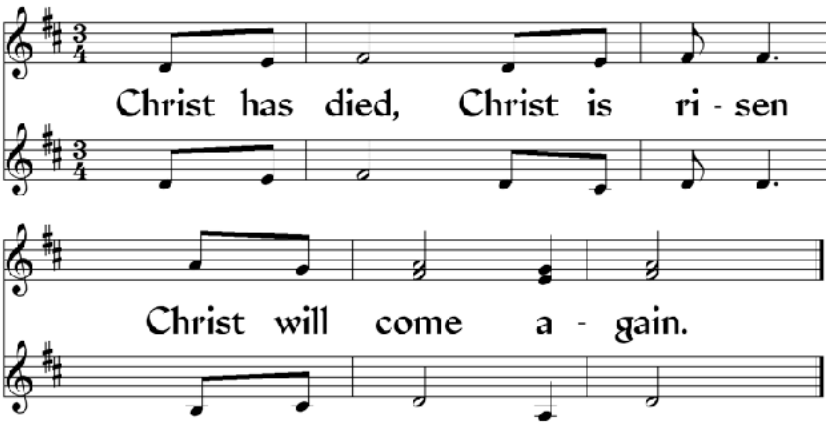


Blessed is our brother Jesus,
bone of our bone and flesh of our flesh;
who, on the night when he was betrayed,
took bread, gave thanks, broke it, and said: 1 Corinthians 11:23-25

"This is my body, which is for you.
Do this to remember 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, to remember me."

So, as we eat this bread and drink this cup,
we proclaim the mystery of our faith: 1 Corinthians 11:26
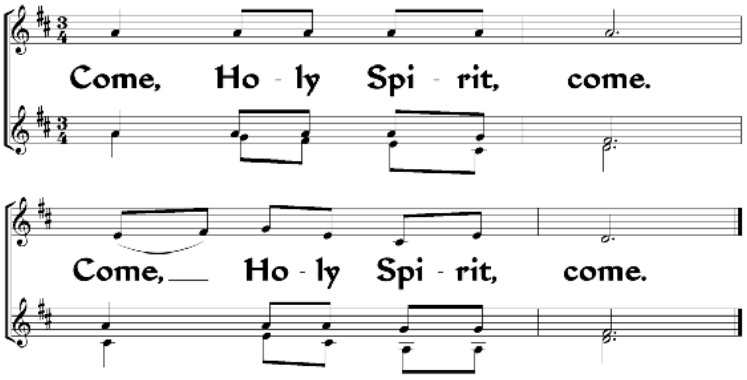


Therefore, here in this place,
we celebrate the life that death could not hold,
the life that Jesus has shared
among his community through the centuries,
And shares with us now.

58

Made one with him,
and thus one with each other,
we lay before you these gifts of bread and wine,
in token of our sacrifice of praise and thanksgiving,
for here we offer and present to you ourselves,
our bodies, minds and spirits,
to be a holy and continuous sacrifice to you. Romans 12:1

Everyone is invited to raise their hands towards their bread and cup as a sign of their participation in the priestly act of calling upon the Holy Spirit to unite bread, wine and congregation into the bodily presence of Christ.





59

Come and brood over these bodily things,
this bread and this wine.
May they be for us the body and blood of Christ;
healing, renewing and making us whole.

60
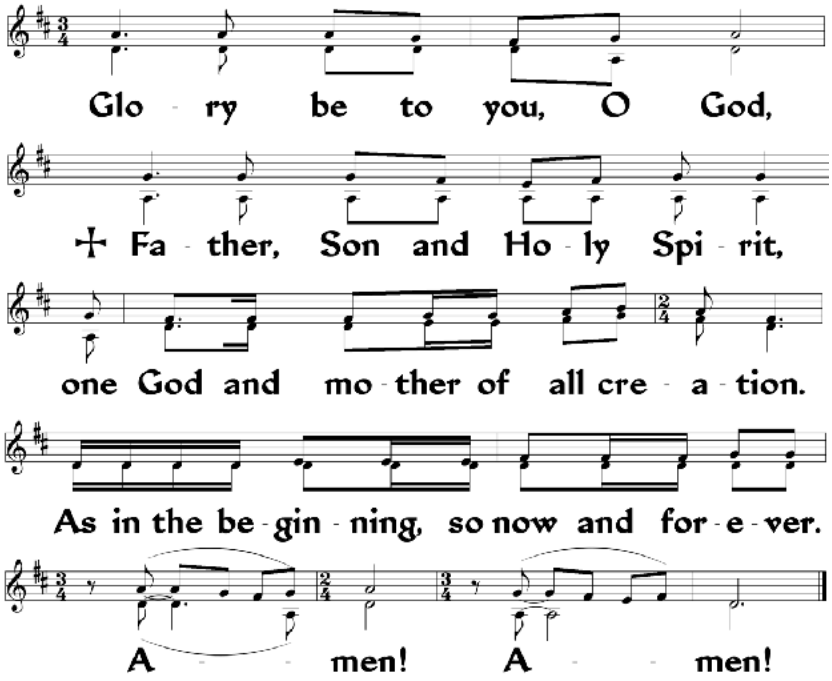
61

♫ Come, Holy Spirit, Come . . .

Come and embrace us with your life-giving power
that as bread and wine are made one with us,
we may become one with you;
bone of your bone, flesh of your flesh.

♫ Come, Holy Spirit, Come . . .
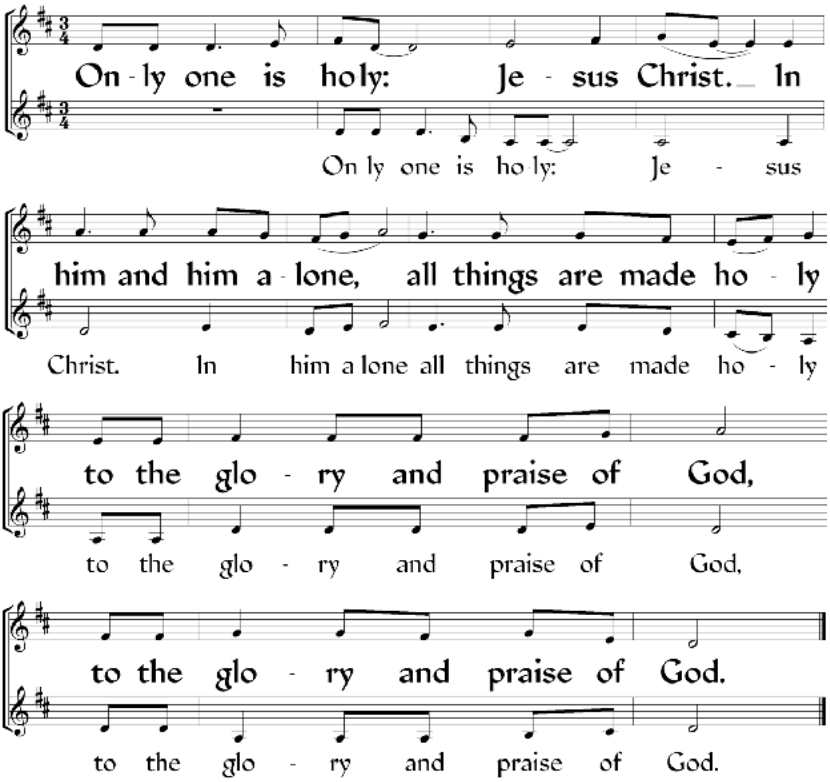
Come and make of your gathered people
the real presence of Christ for the world,
living our prayer and praying our life
till earth and heaven are reconciled,
and all are free as Christ is free.



The Communion

Look, the body of Christ, given for the life of the world.

Holy things for holy people!



Let us receive what we are.
Let us become what we receive.
The body of Christ.

You may now prayerfully eat your bread.

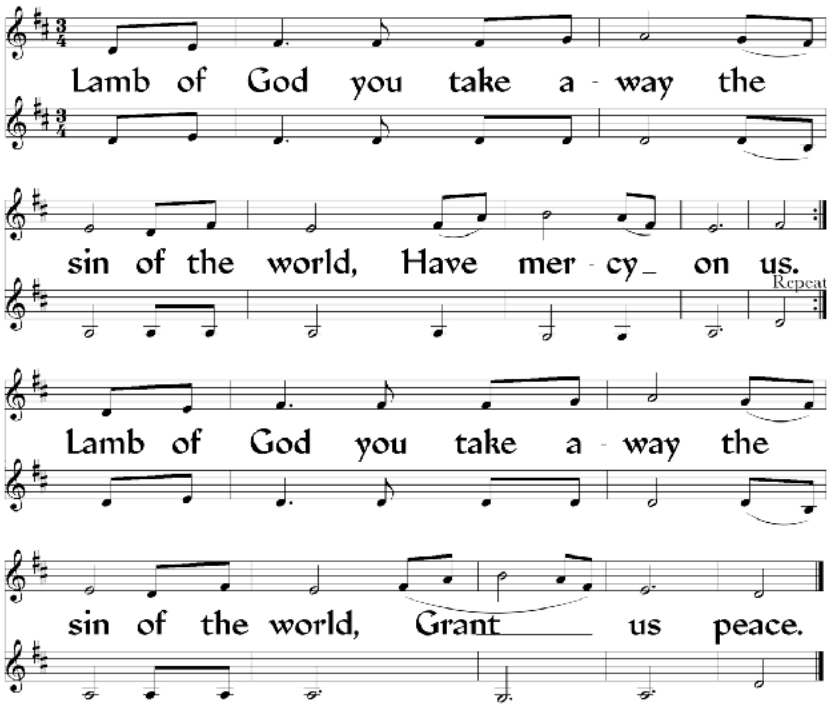


While wine is the normal choice at the Lord's Table, a few early Christian communities served only water at communion, evoking images of Jesus' invitation to come to him and drink from springs of living water (John 7:37-38, Revelation 21:6; 22:17) and his sign of turning water into wine (John 2:1-11).

Jesus – the wellspring of life –
invites all who are thirsty to come to him. John 7:37
Come, receive freely.
Let us raise our glasses as one
and taste the first fruits of the coming joy.

The blood of Christ keep you in eternal life,
Until he comes.

We drink together.



The Sending Forth of the People of God

63 Lord God, in baptism you united us with Christ
and welcomed us into your church.
In bread and wine you offer yourself
as food for the journey and grace for the road.

64 So then, we go from this place as your people,
following Christ in a shared life
of faithful commitment to your call.

(a short silence is observed)

65 Knowing our own weakness,
but trusting in the power of the Holy Spirit,
let us offer up the prayer we now go to live:
God of the journey,
you have called us together
to walk in all your ways
as a community of love and grace.

66 We are called into COMMUNION with God and one another.
Though now we part, gather us again
into your communion to worship, work and play.

67 We are called to OFFER OURSELVES to God and one another.
Employ me in healing divisions, welcoming all,
and shouldering my share of the load.

68 We are called to attend to the VOICE of God.
Open me to your Word
in scripture, in silence,
in stranger and friend.



We are called to extend God's hospitality from our table.
Fill our EATING AND DRINKING with generosity
that we may bring joy to the lonely and hungry.

We are called to NON-CONFORMITY with the world's ways.
Strengthen me to face the darkness within myself
and to resist all greed, violence and desecration.

We are called to be AMBASSADORS for Christ.
Send me into the world you love,
proclaiming and sharing your mercy and peace.

We are called to NURTURE faith and growth.
In me and through me, nourish the seeds of grace
and bring forth fruits of justice.
Attune me to the voice of despair
but set me dancing to the song of hope.

We are called to live THANKFULLY.
Cultivate in me a heart of gratitude,
looking for your blessings in all things,
and seeking to be a blessing to all.

This is our covenant,
the prayer we would live,
and the life we would pray.
Yet only by your grace can we do anything, God,
and you alone can hold us
when we cannot hold ourselves.

To you, glorious and blessed God,
✠ Creator, Redeemer and Sustainer,
be the glory and praise for ever.
Amen.

75

The Lord says:
"Walk in my sight and be whole. Genesis 17:1
Make it your first work to love.
My presence shall go with you
and I will give you rest. Exodus 33:14
Behold, I am with you every moment,
even to the end of the world." Matthew 28:20

♫ **A Hymn may be Sung**

76

The Final Commissioning and Benediction

The commissioning and benediction will usually be based on the scripture readings for the day.

We go in peace to love and serve the Lord.
In the name of Christ. Amen.

77

Community Announcements

A few important announcements about upcoming community events or issues.

Acknowledgements

Liturgy sourced, edited and arranged by Nathan Nettleton in consultation with the members of the Open Icon Baptist Church ©2000-2026

Page 3
Doxology - Adapted from a traditional doxology by Nathan Nettleton & Alison Sampson

Page 4 - 6
Litany written by Nathan Nettleton,
based on the style of the Great Litany of the Liturgy of St John Chrysostom

Sung Responses "Into your Communion, Lord"
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Page 7
Prayer of Invocation written by Nathan Nettleton

Sung Response "Send your Holy Spirit"
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Page 8 - 9
Call to repentance arranged by Nathan Nettleton.

Prayers of Confession adapted by Nathan Nettleton from a prayer by Janet Morley, *All Desires Known*, London:SPCK, 1992, p.40.

"Lord have Mercy" Words traditional.
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"Jubilate Deo" by Michael Praetorius (1571-1621) as sung at Taizé
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Page 10 - 11
Call to praise adapted from Colossians 1:12-14 in the ICEL's *The Canticles*,
Chicago:Liturgy Training Publications, 1996, p.100.

"Gloria in excelsis" Words traditional, ICET translation (altered). Textual alterations and Music © 1985, 1997 Ken Macek. 1260 East Rock Springs Road, Atlanta, GA, USA. All rights reserved. Used by permission.

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Invocation to the Liturgy of the Word written by Nathan Nettleton
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An Earthful of Glory, London: SPCK, 1996, p.174.

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Responses to the readings by Paul Sheppy Used with permission

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"Listen now for the gospel" Zimbabwean liturgical acclamation, Public Domain

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Introduction to the Silence by Nathan Nettleton, drawing heavily on a prayer
by Janet Morley, published in *All Desires Known*, London:SPCK, 1992, p.85.

Page 16 - 17
The Apostles Creed - traditional - translation by ELLC
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Translation of the Lord's Prayer by ELLC.
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The Invitation written by Nathan Nettleton

Page 23
The Peace written by Nathan Nettleton

Page 24
Offertory - Adapted from the traditional form by Nathan Nettleton

Page 25 - 26
Anaphora Dialogue - Traditional

Gathering of voices adapted from "The Prayer of Thanksgiving" on page 67 of *The Iona Community Worship Book*, Wild Goose Publications, Glasgow, 1991.

Page 26 - 27
"Sanctus and Benedictus" - traditional - translation by ELLC (altered)
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Page 28
"Thanksgiving for Christ" written by Nathan Nettleton

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"Institution Narrative" by Janet Morley *All Desires Known*, London:SPCK, 1992, p.48 (altered).

"The Mystery" Words traditional.
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"The Memorial" from *The Iona Community Worship Book*,
Glasgow: Wild Goose Publications, 1991, p.67

Page 30
"The Presentation" adapted by Nathan Nettleton from "The Desert Missal" of the Anamchara Celtic Church.
http://web2.airmail.net/anmchar1/disert.htm

Page 30 - 31
"Come, Holy Spirit, Come" by Jennifer Gillan © 2013
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Epiclesis over Bread and Wine adapted by Nathan Nettleton from prayers by Janet Morley, *All Desires Known*, London:SPCK, 1992, p.47 & 49; and "Prayer of Blessing for the Sunday Morning Communion" *The Iona Community Worship Book*, Glasgow: Wild Goose Publications, 1991, p.67.

"Glory be to you" adapted from traditional texts by Nathan Nettleton,
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"Only One is Holy."
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Page 33
Agnus Dei "Lamb of God."
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Page 34 - 35
The Covenant Prayer written by Nathan Nettleton, 2008.