

**St. Chad's Episcopal Church ? Albuquerque, NM**  
**Guided Eucharist Rite II, Eucharistic Prayer A**

**Prelude:**

**Guidepost # 1**

*Good morning. This morning we are going to participate in a guided Eucharist. Instead of a sermon we are going to have 12 guideposts read at key points in the liturgy. These guideposts will be prayerful reflections on, and explanations of, the way we worship together in the Episcopal Church.*

*We are a liturgical church. Our common worship is built around a structure and format that reaches back almost 400 years to the Church of England. Our liturgies, found in the Book of Common Prayer, express our theology. It is in our worship that we express our faith: our understanding of God, ourselves, and who we are in relationship to God.*

*The word "liturgy" comes from words that mean "work" and "people." Liturgy is literally, the work of the people. It is important that we understand what we are doing so that we can do that work intentionally and do it well.*

*The Book of Common Prayer has two complete forms, Rite I and Rite II, with Rite I being in the traditional language with the "thee's" and "Thou's," and Rite II in the more contemporary language. St. Chad's generally uses Rite II during most of the year, but during Lent and other more Penitential times, we use Rite I.*

*Please take a moment to prepare yourself for this important work. Then we will begin with our processional hymn, the first movement of the Entrance Rite.*

**Processional**

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**Guidepost # 2 – The Entrance Rite**

*Our service begins with the Entrance Rite. The symbol of our faith is processed into the church. The Crucifer, following Christ's injunction to pick up your cross and follow me, has carried the cross through the center of the congregation and placed it to the side of the altar as those set apart to lead the congregation in worship take their places.*

*We have been gathered as one voice by song, drawn into participation as a corporate body, and we now continue the Entrance Rite with an Opening Acclamation. The celebrant and the people participate in a dialog which proclaims our reverence and love of God, and which invokes God's presence in a special and intentional way. The Collect for Purity, which has been used at the opening of the Anglican Eucharist since the first prayer book written by Thomas Cramner in 1549, asks God to prepare us for worship by cleansing our hearts. The Entrance Rite concludes with the Gloria in which we lift our voices to the God who has drawn us together in the name of the Trinity: Father, Son and Holy Spirit.*

**Collect for Purity**  
**Gloria (Song of Praise)**  
**The Collect of the Day**

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***Guidepost # 3 The Liturgy of the Word, God reaches out to us.***

*The second major division of our service is called the Liturgy of the Word. It begins with the Collect of the Day which we just prayed. In our prayer book we find prayers assigned for each week of the liturgical year, prayers for Holy Days, and prayers for other “various occasions.” This prayer specifies the occasion being celebrated or introduces the theme of the readings that will follow. It gathers the people’s prayers and offers them to God as we prepare to hear the Word of God. We print the collect of the day in our bulletin, but they can also be found on pages 211-261 in the Book of Common Prayer.*

*In this portion of the liturgy God reaches out to us through the scriptures. God reveals God’s self to us in the stories, poetry and prayers of the Old and New Testament.*

*As Anglicans and as Episcopalians we believe that we are formed in our faith by our common worship together. We learn about God, about ourselves and about our relationship with God. That formation is happening here, as God reaches out to us from the pages of our Bible. When we read the scriptures here in this place, gathered together as the Body of Christ we are not just telling stories about things that happened a long time ago. We are not just remembering things that happened to other people in another time. We are recollecting those stories in a way that makes them our own story, that makes them real for us now, that makes them as true in the present as they were in the past. When we read the scriptures here it is not a history lesson. We are telling the story of our lives in Christ. This is our story.*

**OT Reading**  
**Psalm Reading**  
**NT Reading**

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***Guidepost # 4 The Gospel***

*The Gospel of our Lord Jesus Christ... These are the words that we use to introduce, to proclaim the story of God incarnate among us. We celebrate this important moment in the Liturgy of the word by the singing of the Sequence or Gospel hymn. We stand as a sign of reverence and respect and the Gospel book, the word of God is carried out and read from among the people as a symbolic representation of the word of God going forth into the world.*

**Gospel Hymn & Procession**  
**Gospel Reading**

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## **Guidepost # 5 The Sermon**

*The sermon continues the movement of the word of God to the people. In the Book of the Acts of the Apostles Philip asks, “Do you understand what you are reading?” The reply is, “How can I unless someone guides me?” In the sermon, we are guided to an understanding of the scriptures so that we can understand what they are saying to us. Sermons are delivered by the clergy or authorized lay people who have been raised up and trained to interpret the scriptures to the people or by other people whom the Bishop has licensed to preach. In a few minutes we will break the bread and distribute it. The sermon does the same thing with the Word of God. The sermon breaks open the Word of God and offers it so that it may sustain and nourish us in our journey to God. The sermon is followed by a brief period of silence so that we may digest what we have heard.*

*Today we are using this guided meditation in place of the sermon, but normally it immediately follows the Gospel.*

## **Guidepost # 6 – Our response to the Word of God: our Faith, our Mission**

*The movement of the Liturgy of the Word has, to this point, been, from God to us. God has reached out to us in the scriptures. The words of the Old and New Testament, the praying of the Psalm, the proclamation and breaking open of the Gospel are all part of God’s missionary outreach to us. Here the movement changes direction. It is now our turn to respond to what we have heard, to what we have been given.*

*We begin with the Nicene Creed, a statement of our faith and what we believe. Note that the creed is divided into three clauses. We stand together and proclaim our understanding of the Triune God, God as three in one. The three clauses of the creed explain our understanding of God the Father, God the Son and God the Holy Spirit.*

*The prayers of the people are also part of our response to the self-revelatory Word of God. We have said what we believe; we now put that belief to work as we lift one another up to God, praying for those whom we know and for those whom we do not know. The prayers are the church engaged in mission, a description of our work as the people of God. God has promised to hear our prayers. We understand that we are joined together by the Love of God and we live into our relationship with our brothers and sisters in the world by holding them up in prayer. At St. Chad’s we rotate through many of the six forms of the Prayers of the People, with each one bringing a variety of words to our prayers.*

**Creed**  
**Prayers of the People-Form \_\_\_\_**

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## ***Guidepost # 7 We are reconciled to God***

*The confession of Sin and absolution are both a response to the promises of the Scriptures and a final preparation for receiving the Eucharist. In the Scriptures God promises to be with us always, to forgive our sins if we but turn to God and ask for that forgiveness. It is a promise that is beyond our understanding but it is a promise that gives us life and hope. Here we claim that promise for our own and humbly ask God to make us clean, to reconcile us to God, so that we may delight in God's will and walk in God's ways to the Glory of God's name. It is thus forgiven that we receive the peace of God which passes all understanding and come to this table washed once again by the waters of baptism. It is only when we have asked for, received and accepted forgiveness that we can pass God's Peace with each other and it is at this time when, if we are not right with someone, we ask for their forgiveness in order to be prepared to receive the Eucharist.*

### **Confession and Absolution The Peace**

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## ***Guidepost # 8 The Announcements: a celebration of our common life together as the Body of Christ***

*We are drawn together as the Body of Christ to proclaim our faith, to worship and give thanks to God and to celebrate our common life together. The announcements that come at this point in our liturgy are not an interruption of the service. They are a celebration of our life and work as the Body of Christ. Our outreach, our milestones, our concerns and our plans and hopes for the future... All of these are appropriate announcements when the body comes together to celebrate the life that we have been given in Christ.*

### **Announcements**

## ***Guidepost # 9 Eucharist, the Great Thanksgiving***

*We now come to the third and final portion of our liturgy, the Holy Communion. Here we come to the table together to receive the sacrament, the sign of Christ's continued presence among us in the power of the Holy Spirit. It is perhaps this act above all others that binds us to one another as a family. We come together to share a common meal.*

*In the Episcopal Church all baptized Christians are welcome to receive Communion, and everyone is invited to the altar at Communion. For those who are not baptized, or chose not to receive communion, you are invited to the altar for a blessing, please cross your arms over your chest as you come up to the altar during Communion.*

*The word "Eucharist" means thanksgiving and the first section of the Holy Communion is called "The Great Thanksgiving." [As the table is prepared we hear an offertory anthem that is offered to God in thanksgiving for all that God has done for us and we respond to the grace and mercy of God by giving back a portion of what God has given to us.] The fruits of our labor, the work of our hand, is carried forward to the altar and raised up in thanksgiving to the God who*

*creates, redeems and sustains us. The elements, bread and wine are brought forth from the people. As the table is set, the water is blessed and added to the wine in remembrance of our Baptismal covenant. St. Chad's, also offers the beans that are collected each week. They are blessed for God's use, and then delivered to the Store House to be shared with those in need.*

*At the 9:45 service we sing the doxology (praise hymn) or other presentation hymn, and call all of creation to praise God. We enter into a dialog and respond to the call to praise and give thanks. We offer a prayer that gives thanks to God for our creation, redemption and the sustaining power of the Holy Spirit. And we sing the Sanctus declaring the wonder and glory of the God who has given us all that we have, all that we are, and all that we might become.*

**Offertory Anthem**

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**The Doxology**

**The Great Thanksgiving**

**Sanctus**

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***Guidepost # 10 Recalling Salvation History***

*Listen now as we tell the story again in a few short sentences. All of salvation history is rehearsed, retold and made real as we recall our creation, our fall from grace, Gods faithful efforts to call us back into covenant, and the story of the saving work of Jesus Christ who was made mortal flesh, died on the cross and was raised from the dead to give us the promise of new life.*

*Listen to the words of institution. Listen as Jesus sits at table with his friends and establishes the sacraments of bread and wine. Listen as Jesus prepares the table for us so that we might come to him to be fed and sustained.*

**The Eucharistic Prayer continues through the proclamation of the mystery of faith.**

Christ has died

Christ is risen

Christ will come again

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***Guidepost # 11 By Your Holy Spirit***

*We believe the mystery of faith. The story is our story. The promises that were made are made to us. And so we now offer the gifts of creation to God. We invoke the power of the Holy Spirit, the continued presence of Christ and Christ's love among us and we pray as our Savior Christ has taught is, in the confidence that our petitions have been, will be, and are granted through Christ, with Christ and in Christ, in the unity of the Holy Spirit.*

**The Epiclesis**

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**The Lord's Prayer**

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**The Breaking of the Bread**

**Invitation to Communion**

**The Communion of the People**  
**Final Communion Hymn**

**BCP p. 365**

***Guidepost # 12 Sent Forth in Love***

*We have claimed our history, our story, our identity, in the words of the scripture broken open. We have responded to the Word of God by proclaiming our faith and binding ourselves to one another and to the world in prayer.*

*We have given thanks and gathered at a common table to be fed and nourished by the body and blood of Christ and we have celebrated the promise of new life in His resurrection and ascension.*

*We now give thanks once again and ask that we be sent into the world transformed, bound to one another and empowered to do the work that Christ has given us, to live our lives as a sign to the world, to be agents of God's transforming power, to be God's people and to proclaim the Good News in Christ Jesus our savior in all that we say and do.*

*We hear God's blessing pronounced upon us by the priest, or Bishop when present. The final words, the dismissal, are given by the Deacon or priest sending us out into the world, into the mission field to love and serve the Lord.*

**Post Communion Prayer**

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**The Blessing**

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**Retiring Procession and Hymn**

**The Dismissal**

**BCP p. 366**

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*Originally produced by The Rev. Andy Jones*  
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*Resources:*

Mitchell Leonel L. *Praying Shapes Believing* (Harrisburg, Morehouse Publishing, 1985)

Lee, Jeffrey *Opening the Prayer Book*, The New Church's Teaching Series. (Boston, Cowley Publications, 1999)

Moriarty, Michael *The Liturgical Revolution, Prayer Book Revision and Associated Parishes: A General Change in the Episcopal Church* (New York, The Church Hymnal Corporation 1996)

Stuhlam, Byron D. *Prayer Book Rubrics Expanded* (New York, Church Publishing Inc. 1987)

*As well as other Instructed Eucharist*

<http://www.kingofpeace.org/resources/>

<http://www.kingofpeace.org/resources/annotatedeucharist.pdf>