

Feast of Saint Basil, an Agapé Feast of Love, and Trinity Sunday

By William Gaines Swanson

Introduction to the Use of the 1979 *Book of Common Prayer*
LT 2325M, Offered January, 2011, Episcopal Divinity School
Taught by The Very Rev. Dr. Katherine Hancock Ragsdale

Feast of Saint Basil, an Agape or Love Feast, and Trinity Sunday

Three services will be reviewed. One is a Eucharist for The Feast of St. Basil, in essence a *Book of Common Prayer*, Rite II Eucharist. The second is a Liturgy for the Love Feast, Agapé, where the community gathers for a meal within a service. The third is a Church of England, “New Patterns” Eucharist, using the Episcopal lectionary. The first and third are Eucharists and the second is an early Christian common meal in a prayerful context.

The services would start with The Feast of St. Basil, continue on Saturday with Olof’s Brothers’ Love Feast, and end with Trinity Sunday. The week would be one of Christians celebrating the life of the church and sharing it with those new to the church. The event would work with some parishes and people in the Boston area. Movies may be used for discussion, leading us in thinking of transiting from abusive violent ways and finding more active dynamic dialog and interaction.



A Eucharist for The Feast of St. Basil, in essence a *Book of Common Prayer*, Rite II Eucharist

Both the “EDS Community Eucharist”¹ on its cover and in the *BCP* on page 355 “The Holy Eucharist: Rite II” use the largest font size to be seen. The following information sets the time, place, contact names and such. “Liturgy of the Word” is used here as in Rite II, where it is called “The Word of God.”

The Entrance Hymn may have been chosen for its devotion to God, which could be seen as similar to St. Basil’s.

The Celebrant follows here with more inclusive language than in the *BCP* Rite II. The People respond inclusively as well.

The service continues (page 3) using *BCP* Rite II word for word. As discussed in class, we continue with traditions like *Lord* at the end to keep with those more comfortable with the past and in appreciation of our journey forward in the Word.

The Song of Praise follows the direction of the rubrics on page 356. Hymn 382 is one of praise and love. Hymns, unless otherwise specified, are from the Episcopal *Hymnal 1982*.

¹ Accessed May 8, 2011:

<http://www.facebook.com/photo.php?fbid=215158141845385&set=a.214168868610979.68434.214127531948446&type=1&theater>

At the Collect the only variance with the *BCP* is one of greater inclusiveness in choosing the word *God* over *Lord*.

The reading was found by an internet search for the lectionary of the Episcopal Church.²

After the reading, *Here* might have been a typo, for *hear*. I would also guess that it could have been meant for print as “Here ends ...” However said, it is inclusive where the *BCP* Rite II is not, and it is directed to all in attendance for wakefulness in reception of God’s Word.

Psalm 139:1-9 and the Gospel can be found at the same URL cited above. The words for the reader of the Gospel and the people, both prior to the reading and afterwards, are taken word for word from Rite II.

The Homily takes on an interactive form, as in the customary Jewish Purim tradition where, when I attended as a child, we boo-ed the bad parts and cheered the good parts. It was fun and everyone seemed to enjoy themselves.

As allowed in the rubrics, the Nicene Creed is omitted, as it is optional on weekdays, except for major feasts.

The Prayers of the People, Form V, are found on page 389, with inclusivity adjustments. They are followed here by a concluding collect, as allowed in the rubrics on page 391. Directly from the *BCP* page 360, the Celebrant or Deacon leads the confession.

The Peace is an inclusive adaption from Rite II, on page 360.

Now that the service has gone through The Word, it continues with “[The] Holy Communion” of the *BCP* on page 361.

The Offertory Hymn, 517, How lovely is thy dwelling place, or possibly the congregation was redirected to 369, How wondrous great, how glorious bright.³

The Great Thanksgiving in the *BCP* Rite II in the service on page 9 is titled “Holy Communion.”

The worship continues directly from the *BCP*’s Alternative Forms of the Great Thanksgiving with Eucharistic Prayer C. The Sanctus is sung from *My Heart Sings Out*, one of the alternate hymnals, hymn 37.⁴ The Holy Communion continues directly from *BCP* page 371 set in one paragraph for space in the service leaflet page 11. Page 12 continues directly from the top of page 372 in the *BCP* and continues from page 364 of

² Accessed May 8, 2011: <http://www.io.com/~kellywp/LesserFF/Jun/Basil.html>

³ Accessed may 8, 2011: <https://www.riteseries.org/song/Hymnal1982/561/>

⁴ Accessed May 8, 2011: <https://www.churchpublishing.org/products/index.cfm?fuseaction=productDetail&productID=381>

the *BCP* with the Lord's Prayer. The *BCP*'s "[The] Breaking of Bread" in the service continues directly from page 364.

The Communion hymn 304 in the service here is one of the Holy Eucharist hymns in the Episcopal tradition. Our rubric on *BCP* page 364 gives the option in services for the people singing or saying the "Therefore let us keep the feast. [Alleluia]" with or without a further Communion hymn, and also the option of only a 'suitable' hymn.

The Eucharist continues here at the bottom of page 12 with Rite II's "The Gifts of God for the people of God." Omitting the longer form, "Take them in remembrance ..."

Directly from Rite II page 365-6, after Communion, the Celebrant says "Let us Pray," and the Celebrant and people say, "Almighty and everlasting God, ..."

The blessing authorization can be found in the rubric Rite II on page 366 "The Bishop when present, or the Priest, may bless the people."

The Post-Communion hymn 518, "Christ is made the sure foundation," comes next, selected in appreciation of St Basil's work in building the church. He founded a monastery at Ibora, foundational in at least two ways. Reading about the life of St. Basil in various sources, E. F. Morrison,⁵ *Lesser Feasts and Fasts*,⁶ and St Basil in his "The Longer And Shorter Rules" describing his establishment of the monastic life,⁷ agree in essence that St. Basil gave his life work to building a sure foundation in Christ.

Rite II page 366 closes, as does the service, with: "Alleluia, alleluia! Let us go forth in the name of Christ." [Response:] "Thanks be to God. Alleluia, alleluia!"

~~~~~

## Service II: **Liturgy of the Love Feast**

The service follows The Feast of Saint Basil and precedes Trinity Sunday. The Service with a meal within can be observed with or without the Eucharist. In 1 Corinthians 11:17-34 Paul described a situation in Corinth he had heard about, and of which he disapproved. The congregation gathered for the Holy Eucharist, in conjunction with a common meal, quite possibly an Agape. This was in the middle third of the first century. Rich members of the congregation were not sharing food with poor members, and Paul chastised them. The *Book of Common Prayer* on page

---

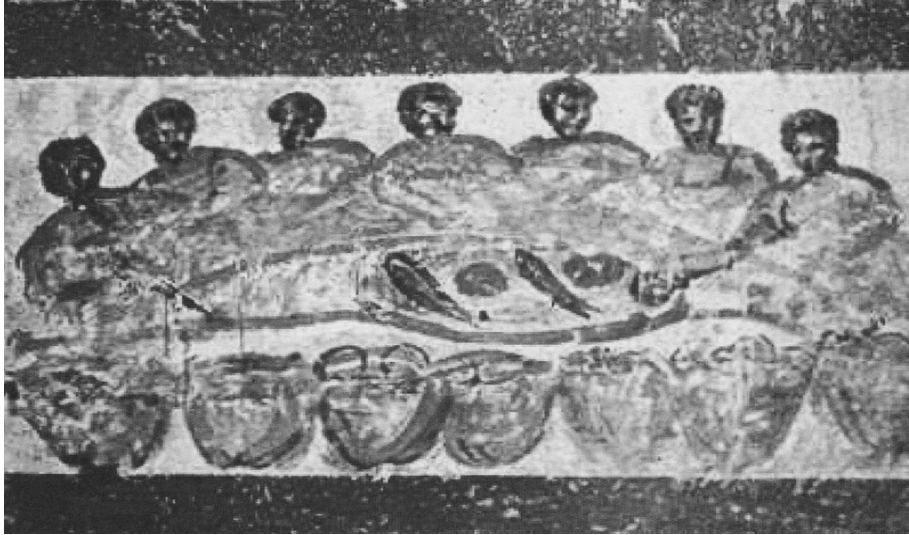
<sup>5</sup> E. F. Morrison, *Saint Basil and His Rule: A Study in Early Monasticism*. Oxford: Oxford Univ. Press, 1912, accessed May 5, 2011, at <http://www.archive.org/stream/basilsrule00moriuoft#page/n31/mode/2up>

<sup>6</sup> *Lesser Feasts and Fasts*, NY: Episcopal Church, 4<sup>th</sup> edition, p. 258.

<sup>7</sup> Accessed May 8, 2011: <http://stgregs.info/Magazine.pdf> vol. 1, issue 1, spring 2008, St. Gregory of Nyssa Orthodox Church, Columbus, OH.

401 Agape is mentioned. Supplementary to the *BCP*, *The Book of Occasional Services* on page 93 - 94 has an Agapé for Maundy Thursday. The service is essentially taken from an online source.<sup>8</sup> Also the Psalm in the blessing was chosen from another online source.<sup>9</sup>

The service is open to all. Those requiring only the food aspect are welcome to come and go. Those receptive to the service do so before the meal and after the meal.



*“Agape” is the New Testament Greek work for “self-giving love”. In the Christian tradition an “Agape” is also the name for informal meals and times of togetherness and mutual sharing which remind us of all those Early Christians’ “Love Feasts” and the unity that the Spirit continues to give us.*

## **BELL SOUNDS**

### **THE BLESSING OF THE MEAL**

LEADER: How wonderful it is, how pleasant, for G-d’s people to live together in harmony!  
(Ps 133)

Welcome to this meal, in the name of Christ. We come to share in G-d’s love.

---

<sup>8</sup> Accessed May 8, 2011: <http://www.corrymeela.org/sitepage/liturgies.aspx>

<sup>9</sup> Accessed May 8, 2011 : <http://www.seedspublishers.org/wp-content/uploads/2009/03/he08-table-talk-placemat.pdf>

PEOPLE: We come to share our food and our lives.

LEADER: We come to break bread together, and open ourselves to each other.

PEOPLE: We come to express our faith and our thanks.

LEADER: May G-d bless this food and this fellowship.

PEOPLE: As we share our food, we give thanks for this abundance, and we remember those who do not have enough.

LEADER: May G-d give food to those who are hungry.

PEOPLE: May G-d give us a hunger for justice, and a determination to serve those who hunger for food.

### SETTING THE TABLE

LEADER: On the table in the midst of this community with whom Christ is present we set symbols to remind us of his promises to us:

READER 1: A candle, to remind us of the way, "I am the light of the world; whoever follows me will not walk in darkness but will have the light of life".

READER 2: Bread, symbol to remind us of G\_d's love, "I am the bread of life. The bread that I shall give is myself for the life of the world".

All: G-d, we welcome your presence with us. May the food and companionship we share nourish our bodies, hearts and minds. And may our spirits be refreshed. As we live in the light of your presence. With us now, and at all times and places. Amen.

*FOOD IS SERVED. FOLKS SHARE STORIES.*

*(WHEN THE MEAL IS FINISHED:)*

## THE PEACE

LEADER: Behold, the fragments of our feast. Our meal is ended, but G-d's banquet continues as we go from this place.

PEOPLE: Let us take the banquet into the world and never give up until all people are fed.

LEADER: May the peace of Christ be upon you, and may you be channels of peace and justice.

ALL: Amen.

## SONG:

THEY WILL KNOW WE ARE CHRISTIANS BY OUR LOVE

### *They Will Know We Are Christians by Our Love*

*By Peter Sholtes*

We are one in the Spirit, we are one in the Lord,  
We are one in the Spirit, we are one in the Lord,  
And we pray that all unity may one day be restored:

Chorus:

And they'll know we are Christians  
By our love, by our love,  
Yes, they'll know we are Christians

We will walk with each other, we will walk hand in hand  
we will walk with each other, we will walk hand in hand  
and together we'll spread the news that God is in our land:

Chorus:

We will work with each other, we will work side by side

We will work with each other, we will work side by side  
And we'll guard each man's dignity and save each man's pride:

Chorus:

All Praise to the Father from whom all things come,  
And all praise to Christ Jesus His only Son,  
and all praise to the Spirit who makes us all one:

Chorus:



**OLOF'S BROTHERS' LOVE FEAST - A Part of Katrina's Dream**

Dedicated to E. Olof Swanson  
(<http://www.digihitch.com/article322.html>),  
world traveler and bon vivant

[www.katrinadream.org](http://www.katrinadream.org)  
[olofsbrothers@katrinadream.org](mailto:olofsbrothers@katrinadream.org)

Note: The coursework combined with Katrina's Dream's (Educational Activism, Outreach and then there is the SF Bay ministry in Sausalito dedicated to a love for my Brother Olof, all of which to brought together this Service. The Anchor Outs' of Richardson Bay arrived in a downpour of rain to gather in Christ's Love on Saturday the 4<sup>th</sup> of June 2011 – an Agape of Twelve in all. We have been quite moved by the Love & Light of Christ in his service form on the first Olof's Brothers' Love Feast. As the Church meets the People, Christ's Love is known.



Service II: a Church of England "New Patterns" Eucharist using the Episcopal Lectionary. The Bishop's permission would be required, as it is not from the *BCP*. The service would be in line with the shared world mission of The Church of England and The Episcopal Church. The Lectionary would stay with the Episcopal for continuity and preventing confusion as the English Lectionary differs altogether. The Collect happens to be the same as the *BCP* Trinity Sunday Collect. The Service can be found at

<http://www.churchofengland.org/prayer-worship/worship/texts/newpatterns/sampleservicescontents/npw4.aspx>

Lectionary is from

[http://www.io.com/~kellywp/YearA\\_RCL/Pentecost/ATrinity\\_RCL.html](http://www.io.com/~kellywp/YearA_RCL/Pentecost/ATrinity_RCL.html)

In this section "*BCP*" always refers to the Episcopal *BCP* 1979, and never to any *BCP* of the Church of England.

## Christ is our Peace





**A Service of Holy Communion** –The *BCP* omits the word “Service” and uses “Eucharist” instead of the word “Communion”.

***We say together the words printed in bold.*** –The *BCP* no longer prints the rubrics in red.



**We gather**

***The Greeting***

***The minister welcomes the people with a greeting, which may include***–The *BCP* goes directly with a hymn and people standing as the service begins in the celebrant addressing God’s Holiness or Christ having risen, followed by an Amen or other such acknowledgement of the People.

The Lord be with you –The *BCP* does not use here.

***All***

**and also with you.** –The *BCP* does not use here.

***Prayer of Preparation***–The *BCP* page 355

***All***–The *BCP* Celebrant

**Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.** –The *BCP* the People say the Amen.

***Confession and Forgiveness***–The *BCP* page 361 different wording

***All***

**Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our**

own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

***The president declares God's forgiveness***—The *BCP* page 360 asks God's forgiveness.

### ***Praise***

***This, or another song, may be said or sung***—The *BCP* page 356 is said before the confession, earlier in the order of the service.

### ***All***

**Glory to God in the highest, and peace to his people on earth.**

**Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

### ***The Collect***

***The president says the Collect, the prayer of the day.*** —The *BCP* on page 394 concurs in spirit, with Rubrics **a** to **d** with the following Collect. —The *BCP* on page 228 this Collect is used for Trinity Sunday.

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith

and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever.  
Amen.



## **We listen to God's word**

**Readings** –The *BCP* on page 357 Called “Lessons”

### **Genesis 1:1-2:4a**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees bearing fruit of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights-- the greater light to rule the day and the lesser light to rule the night-- and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made

the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

### ***At the end the reader may say***

This is the word of the Lord.

### ***All***

### **Thanks be to God.**

### **Psalm 8 Page 592, BCP**

### ***Domine, Dominus noster***

1  
O LORD our Governor, \*  
how exalted is your Name in all the world!

2  
Out of the mouths of infants and children \*  
your majesty is praised above the heavens.

3

You have set up a stronghold against your adversaries, \*  
to quell the enemy and the avenger.

4

When I consider your heavens, the work of your fingers, \*  
the moon and the stars you have set in their courses,

5

What is man that you should be mindful of him? \*  
the son of man that you should seek him out?

6

You have made him but little lower than the angels; \*  
you adorn him with glory and honor;

7

You give him mastery over the works of your hands; \*  
you put all things under his feet:

8

All sheep and oxen, \*  
even the wild beasts of the field,

9

The birds of the air, the fish of the sea, \*  
and whatsoever walks in the paths of the sea.

10

O LORD our Governor, \*  
how exalted is your Name in all the world!

*or*

**Canticle 2 Page 49, BCP**

*or*

**Canticle 13 Page 90, BCP**

**A Song of Praise** *Benedictus es, Domine*  
*Song of the Three Young Men, 29-34*

Glory to you, Lord God of our fathers; \*  
you are worthy of praise; glory to you.  
Glory to you for the radiance of your holy Name; \*  
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple; \*  
on the throne of your majesty, glory to you.  
Glory to you, seated between the Cherubim; \*

we will praise you and highly exalt you for ever.

Glory to you, beholding the depths; \*  
in the high vault of heaven, glory to you.  
Glory to you, Father, Son, and Holy Spirit; \*  
we will praise you and highly exalt you for ever.

## **2 Corinthians 13:11-13**

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

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

## ***Gospel Reading***

***Before the Gospel reading this response may be used***

Hear the Gospel of our Lord Jesus Christ according to *N*.

## **Matthew 28:16-20**

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

***All***

**Glory to you, O Lord.**

***After the Gospel***

This is the Gospel of the Lord.

***All***

**Praise to you, O Christ.**

***Sermon*** –The *BCP* on page 358 same. For Trinity Sunday, the oneness of God the father, God the Son & God the Holy Ghost is

highlighted.

### ***Creed***

Apostles' Creed –The *BCP* on page 358 uses the Nicene creed.

### ***All***

**I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**



**We pray** –The *BCP* on page 359

### ***The prayers of intercession may include the response***

Lord, in your mercy

### ***All***

**hear our prayer.**

### ***and may end with***

Merciful Father,

### ***All***

**accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.**



## **We share in Holy Communion**

***The Peace*** –The *BCP* on page 360

The peace of Father, Son and Holy Spirit be with us all.

***After the introductory words***

The peace of the Lord be always with you

***All***

**and also with you.**

***The Eucharistic Prayer*** –The *BCP* on page 361

***The president says***

The Lord be with you

***All***

**and also with you.**

***(or)***

The Lord is here.

***All***

**His Spirit is with us.**

Lift up your hearts.

***All***

**We lift them to the Lord.**



Let us give thanks to the Lord our God.

**All**

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

***The president praises God for his mighty acts and all respond***

**All**

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is he who comes in the name of the Lord. Hosanna in the highest.] –The BCP on page 362**

***The president recalls the Last Supper, and one of these four acclamations may be used*** –The BCP on page 362

[Great is the mystery of faith:]

**All**

**Christ has died: Christ is risen: Christ will come again.** –The BCP on page 363

[Praise to you, Lord Jesus:]

**All**

**Dying you destroyed our death, rising you restored our life: Lord Jesus, come in glory.**

[Christ is the bread of life:]

**All**

**When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.**

[Jesus Christ is Lord:]

**All**

**Lord, by your cross and resurrection you have set us free.  
You are the Saviour of the world.**

***The Prayer continues and leads into the doxology, to which  
all respond boldly***

**All**

**Amen.**

**Prayer A**

<http://www.churchofengland.org/media/41144/pecommunion380-493.pdf>

–The *BCP* on page 361

¶*Eucharistic Prayers for use in Order One  
Proper Prefaces are to be found on pages 554 and 564–623 and  
music on 696–755.*

**Prayer A**

*For music, see page 636.*

*If an extended Preface (pages 554 and 564–624) is used, it replaces  
all words between the opening dialogue and the Sanctus.*

*The Lord be with you(or)The Lord is here.*

**Alland also with you.His Spirit is with us.**

*Lift up your hearts.*

**AllWe lift them to the Lord.**

*Let us give thanks to the Lord our God.*

**AllIt is right to give thanks and praise.**

*It is indeed right,*

*it is our duty and our joy,  
at all times and in all places  
to give you thanks and praise,  
holy Father, heavenly King,*

*almighty and eternal God,*

*through Jesus Christ your Son our Lord.*

*The following may be omitted if a short Proper Preface is used*

*For he is your living Word;*

*through him you have created all things from the beginning,  
and formed us in your own image.*

**[All To you be glory and praise for ever.]**

*Through him you have freed us from the slavery of sin,  
giving him to be born of a woman and to die upon the cross;  
you raised him from the dead  
and exalted him to your right hand on high.*

**[All To you be glory and praise for ever.]**

*Through him you have sent upon us  
your holy and life-giving Spirit,  
and made us a people for your own possession.*

**[All To you be glory and praise for ever.]**

*Short Proper Preface, when appropriate*

*Therefore with angels and archangels,*

and with all the company of heaven,  
we proclaim your great and glorious name,  
forever praising you and *saying*:

**All Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**[Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.]**

Accept our praises, heavenly Father,  
through your Son our Saviour Jesus Christ,  
and as we follow his example and obey his command,  
grant that by the power of your Holy Spirit  
these gifts of bread and wine  
may be to us his body and his blood;  
who, in the same night that he was betrayed,  
took bread and gave you thanks;  
he broke it and gave it to his disciples, saying:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

**[All To you be glory and praise for ever.]**

In the same way, after supper  
he took the cup and gave you thanks;  
he gave it to them, saying:  
Drink this, all of you;  
this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it,  
in remembrance of me.

**[All To you be glory and praise for ever.]**

410 *Holy Communion 184-185, Order One: Eucharistic Prayer A411*

Therefore, heavenly Father,  
we remember his offering of himself  
made once for all upon the cross;  
we proclaim his mighty resurrection and glorious ascension;  
we look for the coming of your kingdom,  
and with this bread and this cup  
we make the memorial of Christ your Son our Lord.

*One of these four acclamations is used*

[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

*(or)*

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,  
rising you restored our life:  
Lord Jesus, come in glory.**

*(or)*

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.**

*(or)*

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection  
you have set us free.**

**You are the Saviour of the world.**

Accept through him, our great high priest,  
this our sacrifice of thanks and praise,  
and as we eat and drink these holy gifts  
in the presence of your divine majesty,

renew us by your Spirit,  
inspire us with your love  
and unite us in the body of your Son,  
Jesus Christ our Lord.

**[All To you be glory and praise for ever.]**

Through him, and with him, and in him,  
in the unity of the Holy Spirit,  
with all who stand before you in earth and heaven,  
we worship you, Father almighty,  
in songs of everlasting praise:

**All Blessing and honour and glory and power  
be yours for ever and ever.**

**Amen.**

*The service continues with the Lord's Prayer on page 404.*

–The *BCP* on page 364

412Holy Communion 186-187Order One: Eucharistic Prayer A 413

***This response may be used***

***All***

**To you be glory and praise for ever.**

***and the Prayer ends***

***All***

**Blessing and honour and glory and power be yours for ever  
and ever. Amen.**

***Breaking of the Bread*** –The *BCP* on page 364

We break this bread to share in the body of Christ.

***All***

**Though we are many, we are one body, because we all share  
in one bread.**

***Giving of Communion***

***The president invites the people to receive communion.*** –The  
*BCP* on page 364 - 365

***Each communicant replies Amen to the words of  
distribution.***

***After Communion***

**The president may use a post communion prayer and then this prayer may be said together**

**All**

**Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.** –The *BCP* on page 365 is similar



**We go out to serve God** –The *BCP* on page 366

**A minister says**

Go in peace to love and serve the Lord.

**All**

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



### **Bibliography**

Episcopal Church, *Book of Common Prayer 1979*. NY: 1979.

Episcopal Church, *Lesser Feasts and Fasts*, NY: 4<sup>th</sup> edition.

Morrison, E. F., *Saint Basil and His Rule: A Study in Early Monasticism*. Oxford: Oxford Univ. Press, 1912, accessed May 5, 2011, at <http://www.archive.org/stream/basilsrule00moriuoft#page/n31/mode/2up>

### **Webography**

Alphabetized by URL

Accessed May 5, 2011, at <http://www.archive.org/stream/basilrule00moriuoft#page/n31/mode/2up> , containing Morrison, E. F., *Saint Basil and His Rule: A Study in Early Monasticism*. Oxford: Oxford Univ. Press, 1912.

Accessed May 8, 2011:

<http://www.churchofengland.org/media/41144/pecommunion380-493.pdf>

Accessed May 8, 2011:

<https://www.churchpublishing.org/products/index.cfm?fuseaction=productDetail&productID=381>

Accessed May 8, 2011: <http://www.corrymeela.org/sitepage/liturgies.aspx>

Accessed May 8, 2011:

<http://www.facebook.com/photo.php?fbid=215158141845385&set=a.214168868610979.68434.214127531948446&type=1&theater>

Accessed May 8, 2011: <http://www.io.com/~kellywp/LesserFF/Jun/Basil.html>

Accessed May 8, 2011: <https://www.riteseries.org/song/Hymnal1982/561/>

Accessed May 8, 2011: <http://www.seedspublishers.org/wp-content/uploads/2009/03/he08-table-talk-placemat.pdf>

Accessed May 8, 2011: <http://stgregs.info/Magazine.pdf> vol. 1, issue 1, spring 2008, St. Gregory of Nyssa Orthodox Church, Columbus, OH.