

# The Episcopal Prayer Book

DS534 1

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# Syllabus

10/30: Introduction

9/4: The History of Religion in Britain, Part I

9/6: The History of Religion in Britain, Part II

9/11: The History of Christian Liturgy and  
the Development of the Book of Common Prayer

9/13: Opening Items and the Calendar of the Church Year

9/18: The Daily Office: Morning Prayer, Part I

9/20: The Daily Office: Morning Prayer, Part II

9/25: The Daily Office: Morning Prayer, Part III

9/27: The Daily Office: Noonday Prayer, An Order for  
Evening, Evening Prayer

10/2: Compline, Daily Devotions and The Great Litany

10/4: The Collects for the Church Year

10/9: Fall Break

10/11: Proper Liturgies for Ash Wednesday and  
Palm Sunday

10/16: Proper Liturgies for Holy Week

10/18: Holy Baptism

10/23: Mid-Term Exam

10/25: The Holy Eucharist: the History of the Eucharist  
and the Rite I Liturgies

10/30: The Holy Eucharist: Rite I and II: The Liturgy of  
the Word

**11/1: The Holy Eucharist, Rite I and II: The Eucharistic  
Prayers**

11/6: The Holy Eucharist, Rite II:  
The Prayers of the People, Proper Prefaces and Additional  
Practices

11/8: Pastoral Offices: Confirmation, Marriage, Thanksgiving  
Over the Birth or Adoption of a Child

11/13 Pastoral Offices: Reconciliation of a Penitent, Ministration  
to the Sick and Ministration at the Time of Death

11/15: Pastoral Offices: Burial of the Dead

11/20: Episcopal Services: Ordination, New Ministry,  
and the Consecration of a Church

11/22: Thanksgiving break, no class

11/27: The Psalter, Prayers and Thanksgivings

11/29: The Catechism and Lectionary

12/4: The Historical Documents of the  
Church

12/6: The extra liturgical books: The Book of  
Occasional Services 2003; Contemporary Office Book,  
A Great Cloud of Witnesses.

12/11: Final Exam

# What should we call this thing, anyway?

In the ancient liturgies, the eucharistic prayer, from the Sursum corda through the people's 'Amen', was considered to be a single unit

In the East the word 'eucharist' (thanksgiving) was replaced by 'anaphora'

In the West 'the prayer' had several names: 'oratio', 'prex', 'praedicatio', 'praefatio', 'canon' (action);

'Canon' came to refer to the portion of the prayer following the Sanctus, and 'praefatio' signified the portion before the Sanctus

The first Prayer Books give no titles, but for a single rubric referring to the 'Canon' in prayers for sick

The Scottish 1637 BCP included a title 'Prayer of Consecration', referring to the portion after the Sanctus

The 1662 BCP picked it up, and the American Prayer Books have perpetuated it

The 1979 BCP restores the most ancient title: **The Great Thanksgiving**

The term 'Eucharistic Prayer' is used for the portion following the Sanctus



# The Elements of the Great Thanksgiving, the Anaphora or Eucharistic Prayer

Offertory Sentence

Institution Narrative

Salutation

Anamnesis

Sursum Corda

Oblation

Preamble of Thanks

Epiclesis

Proper Preface

Supplications/Petitions

Preamble of Praise

Doxology

Sanctus

People's AMEN

Benedictus qui venit

Lord's Prayer

Preface

Fraction

## Offertory Sentence

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. Ephesians 5:2

## Salutation

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says*

**The Lord be with you.**

*People* **And also with you.**

## Sursum Corda

*Celebrant* **Lift up your hearts.**

*People* **We lift them to the Lord.**

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

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

## Preamble of Thanks

*Then, facing the Holy Table, the Celebrant proceeds*

**It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.**

## Proper Preface

*All Saints*

**For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.**

## Preamble of Praise

**Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:**

## Sanctus

*Celebrant and People*

**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.**

## Benedictus qui venit

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

## Preface

*The people stand or kneel.*

*Then the Celebrant continues*

**Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.**

**He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.**

# Institution Narrative

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

**On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”**

**After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “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. Whenever you drink it, do this for the remembrance of me.**

## Anamnesis

**This is my Body, which is given for you. Do this for the remembrance of me.**

**Whenever you drink it, do this for the remembrance of me.”**

**Therefore we proclaim the mystery of faith:**

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

## Oblation

*The Celebrant continues*

**We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.**

## Epiclesis

**Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.**

## Supplications/Petitions

**Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ.**

## Doxology

**By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.**

## People's Amen

**AMEN.**

## Lord's Prayer

## Fraction

**[Alleluia.] Christ our Passover is sacrificed for us; Therefore let us keep the feast. [Alleluia.]**

# The Holy Communion

*The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.*

*During the Offertory, a hymn, psalm, or anthem may be sung.*

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

## Offertory Sentences

*One of the following, or some other appropriate sentence of Scripture, may be used*

**Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High. Psalm 50:14**

**Ascribe to the Lord the honor due his Name; bring offering and come into his courts. Psalm 96:8**

**Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. Ephesians 5:2**

**I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Romans 12:1**

**If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Matthew 5:23, 24**

**Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. Hebrews 13:15, 16**

**O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. Revelation 4:11**

**Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. 1 Chronicles 29:11**

*or this bidding*

**Let us with gladness present the offerings and oblations of our life and labor to the Lord.**

The officiant may choose to use one of the offertory sentences, and music may be used while the altar is set. Representatives of the people bring forward the offering of money for the poor and the Eucharistic elements.



# Common Elements in the Eucharistic Prayers

## The Great Thanksgiving

*Alternative forms will be found on page 367 and following.*

### *Eucharistic Prayer A*

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says*

**The Lord be with you.**

*People*

**And also with you.**

*Celebrant*

**Lift up your hearts.**

*People*

**We lift them to the Lord.**

*Celebrant*

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

*People*

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

## The Opening Dialogue

The Salutation was in use as early as the 3rd century (The Apostolic Tradition of Hippolytus)

It was retained in the 1549 BCP, but dropped in the 1552 Prayer Book

The 1979 BCP is the first Prayer Book to restore the Salutation before the Sursum corda

The dialogue echoes Jewish forms of thanksgiving with standing the proper posture

‘Let us give thanks...’ is the celebrant’s request for permission to offer thanks for the congregation



## Praise and Thanksgiving

A major portion of the prayer was devoted to a recital of salvation history, always including the acts of creation, incarnation, and redemption as the theological foundation for the sacrament

In the West, the prefaces contained variable portions that reflected on the season or commemoration of the day

In place of the eight prefaces of limited use in the 1928 BCP, the 1979 Prayer Book has prefaces for the seasons of the church year, saints days and other special occasions for Prayers A and B

Though the 1928 prayer is contained in Rite I, it also offers a second prayer that declares thanksgiving for the creation and incarnation

All four prayers in Rite II embody those elements

Prayers C and D follow the Eastern model of the fixed recital of salvation history without Proper Prefaces

*Then, facing the Holy Table, the Celebrant proceeds*

**It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.**

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

### **Pentecost**

**Through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.**

### **Easter**

**But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.**

### **Baptism**

**Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.**

**Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:**

## **The Sanctus**

*Celebrant and People*

**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.**

**Blessed is he that cometh in the name of the Lord.**

**Hosanna in the highest.**

*The people stand or kneel.*

In the praise of God the congregation shares with the song of angels and the whole company of heaven

The Sanctus is the song of the seraphim in Isaiah's and John's vision of the throne of God (Isaiah 6:1-3, Rev. 4:8)

In early liturgies it was a song of the people, lost in later medieval liturgies

The 1549 BCP had it sung by clerks and the priest 1552, and later Prayer Books set it apart from the liturgy, but still thought to be a song of the people

Later musical settings were intentionally simple to enable congregational singing

Accompanying with bells dates from the 16th century

Translation in Rite II is by ICET

## **Benedictus qui venit**

A reminder of Jesus' entry into Jerusalem

The rubric is to stand or kneel for the following prayer, but historically standing was the proper posture for the people as a reminder of the resurrection



# The Institution Narrative



## Rite I, Prayer I

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated*

**For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you... Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins.**

## Rite II, Prayer A

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

**On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you... After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "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.**

The earliest prayers do not contain the Institution Narrative, but it was central after the 4th century

This was the climactic moment in medieval rites, when the elevated host could 'be seen'

The narratives in most Prayer Books from 1549 to 1979 are conflation of the scriptural passages

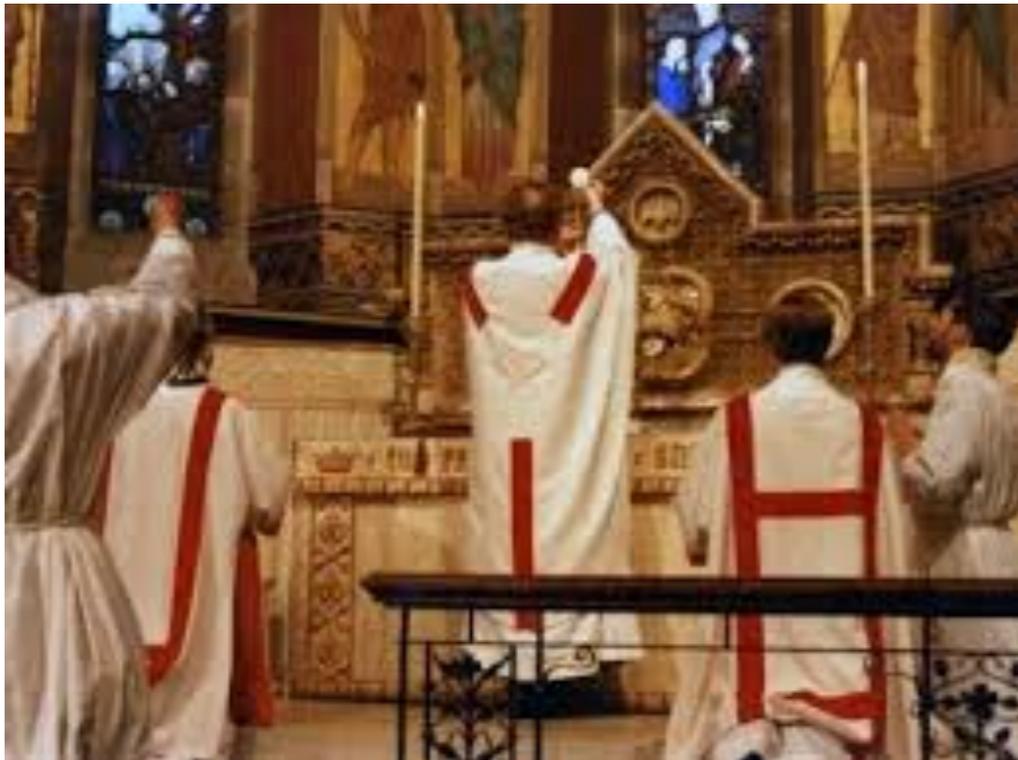
# The Anamnesis

## Rite I, Prayer I

Do this in remembrance of me... Do this as oft as ye shall drink it in remembrance of me.

## Rite II, Prayer A

Do this for the remembrance of me... Whenever you drink it, do this for the remembrance of me.”



**Therefore we proclaim  
the mystery of faith:**

*Celebrant and People*

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

**Therefore, according to his  
command, O Father,**

*Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

Anamnesis is the antithesis of amnesia, which is to lose identity and purpose

To know who you are, to whom you belong, and where you are headed, you must remember

Christian anamnesis is to remember the death and resurrection of Jesus so it is a present reality, that one has already entered the Kingdom of Heaven though it is not yet fully realised

Although Jesus death and resurrection were central, the ascension and second coming were also part of the whole of redemption

Any escatological reference and that of second coming were not part of the 1549 eucharistic prayer

The 1552 BCP had only, ‘in remembrance of his death and passion’

Other later Prayer Books restored the anamnesis

The 1979 BCP, a congregational response is related to the anamnesis, and the recalling of the second coming is restored

The earliest eucharistic commentaries, e.g. Irenaeus, referred to it as an offering or oblation

Usually a formal oblation immediately followed the anamnesis

Medieval theologies of the eucharist saw it as a repetition of the sacrifice of Calvary

The Reformers totally rejected that notion, and Cranmer omitted the oblation and qualified the word 'sacrifice'

The 1552 BCP put the act of receiving communion immediately after the institution narrative to make that the climax of the rite, transforming the piety of 'seeing' to that of 'receiving'

Following the Scottish 1637 BCP, the American Prayer Book of 1789 had both an anamnesis and an oblation

All of the eucharistic prayers of the 1979 BCP have both an anamnesis and oblation

## The Oblation

### Rite I, Prayer I

**Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.**

### Rite II, Prayer A

**We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.**



# The Epiclesis or Invocation

## Rite I, Prayer I

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.

## Rite II, Prayer A

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.



The epiclesis is an invocation of the Holy Spirit to so bless the bread and wine they become the body and blood of Jesus Christ

Although in the West the 'moment of consecration' was seen to be the institution narrative, in many Eastern rites it was understood to be the epiclesis

Cranmer kept an epiclesis in the 1549 BCP, but combined 'word' with 'Holy Spirit', 'word' likely a reference to the institution narrative

The 1552 BCP replaced the epiclesis with a prayer for worthy reception

As Anglican divines in the 18th century and after became enamoured with the Apostolic Constitutions and ancient Eastern rites, a demand to include an epiclesis emerged

The 1789 American BCP, following the Scottish lead, included an epiclesis with 'Word' capitalised (see 1979 Rite I, Prayer I)

There are variations of the epiclesis in all four Rite II prayers in the 1979 BCP

Supplications stemming from the epiclesis are in the earliest eucharistic prayers

Major themes in the supplications have been for forgiveness of sins and for the unity of the church

The Reformers excised all supplications from the prayer, set on avoiding the abuses linked to indulgences and Masses for the dead

The detailed supplications in the 1549 BCP (see the 1979 Rite I, Prayer I) were removed in the 1552 BCP

All four prayers in the 1979 BCP include supplications:

A, worthy reception and serve Christ with ‘unity, constancy and peace’;

B, united with Christ in his sacrifice, put all things in subjection ‘under his feet’, ‘enter the everlasting heritage of your sons and daughters’;

C, ‘our eyes opened...’, made one body..., worthily serve the world...;

D, find our inheritance ‘with all the saints’

# The Supplications

## Rite I, Prayer I

**And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.**

**And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.**

**And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;**

## Rite II, Prayer A

**Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.**

# The Doxology and the People's Amen

## Rite I, Prayer I

through Jesus Christ our Lord;  
By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee,  
O Father Almighty, world without end.  
**AMEN.**

## Rite II, Prayer A

All this we ask through your Son Jesus Christ.  
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.  
**AMEN.**

Trinitarian doxologies became customary in early medieval rites

Cranmer's doxology in the 1549 BCP was taken from Sarum, and it has been retained in every Prayer Book

With variations it is the end of both prayers in Rite I and in Rite II in prayers A, B and D

Prayer C has a different doxology: **through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. AMEN.**



The 'AMEN' is printed in all capital letters as a reminder it is the people's response, as it has been even in liturgies from the high Middle Ages

# The Eucharistic Prayers

## Rite I, Prayer I

Adapted from the Scottish 1637 BCP, it is much richer than that in the 1662 BCP

## Rite I, Prayer II

New in the 1979 BCP, it is based on a draft by Robert Greenfield who used but shortened portions of Cranmer's 1549 prayer

## Rite II, Eucharistic Prayer A

Drafted by Boone Porter and Howard Galley it is a shorter, modern adaptation of earlier American prayers

The Sanctus is followed by a thanksgiving for creation and incarnation, with a statement on the human condition

Draws on phrases from many different ancient and medieval rites, e.g. 'He stretched out his arms on the cross'

Ends with powerful eschatology: 'Christ will come again and at the last day bring us with all your saints into the joy of your eternal kingdom'

## Rite II, Prayer B

Following the Sanctus is a thanksgiving for the goodness and love shown in creation, the calling of Israel, and the Incarnation.

It conflates the eucharistic prayer of Hippolytus with one drafted by Frank Griswold

The institution narrative is that of Prayers A and D

The memorial acclamation is a literal translation of the Eastern one, in some Ethiopian prayers it constitutes the anamnesis

The epiclesis on the gifts is explicit, that on the people more subtle, praying to 'be united to Christ in his sacrifice'

The ending is eschatological, beseeching God to 'put all things in subjection under your Christ'

The end of the penultimate paragraph was drafted by Boone Porter

Emphasis on incarnation, and eschatology of the ending make it suitable for Advent, Christmas, Epiphany and saint's days

## Rite II, Prayer C

Distinctive in many ways

Echoes Eastern prayers in number of responses

No provision for a proper preface, but has a fixed preface reciting the glories of creation and salvation history

Has more emphasis on creation than any other prayer (Star Wars)

References the Fall with a penitential petition

People's responses drawn from scripture

Uniquely places the oblation and very direct epiclesis before the institution narrative

The supplications begin with references to scripture from Genesis, Exodus, 1 Chronicles, Acts and 1 Thessalonians

The response to the petitions evokes the Supper at Emmaus

## Rite II, Prayer D

Adapted from the Liturgy of St. Basil c. 379

It is often used on Sundays and feast of particular solemnity in Greek and Slavic churches, and is one of the four eucharistic prayers in the Roman sacramentary of Paul VI

It is thus the most widely authorised of all Christian eucharistic prayers

In 1974 a group of American Catholic, Anglican and Protestant scholars gathered to create this prayer under the auspices of COCU

There is no provision for a proper preface, as those themes are in the body of the prayer

The text of the prayer up to the institution narrative (thanksgiving, Sanctus, salvation history) is a translation from the Roman sacramentary

The institution narrative is that of Prayers A and B

The anamnesis, oblation and epiclesis as well as the petitions for the church and people are from the earliest known liturgies, while the bracketed intercessions are from the Roman sacramentary

Prayer D is a text of historic and ecumenical significance



# The Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.*

Written by Cranmer in 1549 drawing on multiple sources: the Liturgy of St. Basil, Mark 7:28 ('dog...crumbs'), a Gregorian collect, John 6:56 ('those who... eat... and drink abide in me...'), and phrases of Thomas Aquinas

It has been in every Prayer Book, but 1979 has it in Rite I only, as an optional communion devotion after the fraction, and a revised rubric allows the people to say it along with the priest