



Archdiocese of New York + 2011

THE EUCHARISTIC PRAYER

Part Five - Memorial Acclamation, Anamnesis and Offering

Memorial Acclamation: The Memorial Acclamation follows the Consecration. It is an opportunity for the faithful community to express its praise and thanks for the wonderful gift of our salvation. Because this acclamation recalls the Paschal Mystery, its placement just before the Anamnesis is most appropriate. The priest-celebrant announces: *The Mystery of Faith*, and the Assembly responds with one of three options. Unlike the rest of the Eucharistic Prayer which is addressed to the Father, these acclamations are addressed to Christ in gratitude for what he has done for us. While essentially the same in content as those in the former translation, each is somewhat differently worded to better accord with the original Latin text. They are:

*We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.*

or

*When we eat this Bread and drink this Cup
we proclaim your Death, O Lord,
until you come again.*

or

*Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.*

You may note that the acclamation *Christ has died; Christ is risen ...* is not among those in the revised Missal. This is, in part, because it was never in the Latin edition, although over time it gained popularity. More important, the text itself is different in form from the other three. While they are acclamations which we address to Christ, the acclamation *Christ has died ...* is a statement of belief, but not a prayerful expression made to Christ himself.

Anamnesis - a Form of Remembrance: The term *anamnesis* is a Greek word which is very difficult to translate. It is a form of remembrance but it is much more. It expresses a Semitic concept that involves the calling to mind of a religious event, but in a way so intense that the event actually becomes present to those making anamnesis. For the Jews, this was their understanding of the Passover meal - their celebration of this meal did not simply recall the event of the Passover, it brought that past event into the present.

In the Eucharist of the Church, we engage in this form of remembrance. We believe that when we recall the words and actions of Christ at the Last Supper, and the saving actions of the following days,

these saving events become present to us, in the words of Pope John Paul II, *allowing us to participate as if we had been present there.* [*On the Eucharist*, n.11]

In the prayer of Anamnesis which follows the Consecration and the Memorial Acclamation, the priest-celebrant names what it is the Church recalls and offers to the Father:

*... we celebrate the memorial of the blessed
Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord*
[*Eucharistic Prayer One*]

*... as we now celebrate the memorial of our
redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand . . .*
[*Eucharistic Prayer Four*]

Anamnesis and Offering. So, by God's gracious action, these events become present here and now as we celebrate this Eucharist. And with Christ, through the action of the priest, we offer them to the Father. In every Eucharistic Prayer, the *Anamnesis* is immediately followed by the offering:

*... we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation...*
[*Eucharistic Prayer One*]

*... we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.*
[*Eucharistic Prayer Four*]

It is vitally important for each of the Baptized to understand that, as Christ, through the priest, offers himself to the Father, they are called by their baptismal priesthood to offer Christ. AND, what is more, they are called to join their own offering of themselves with his, knowing that, although their offering is imperfect, Christ joins that imperfect offering with his own presents it to the Father as a gift most pleasing to him.

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