



The Eucharistic Prayer: The Mystery of Faith & Anamnesis

Since the seventh century, the expression *mysterium fidei* (now rendered, “Let us proclaim the mystery of faith”) has appeared united to the consecratory formula. At first, it was within the formula itself; now, it is at the end. But it is unmistakably an invitation for us to respond. We have four responses commonly used in English:

1. *Christ has died, Christ is risen, Christ will come again.*
2. *Lord, by your cross and resurrection you have set us free. You are the Savior of the world.*
3. *Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.*
4. *When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.*

THE MASS

I. INTRODUCTORY RITES

Entrance
Veneration of the Altar
Greeting
Penitential Rite
“Lord, Have Mercy”
“Glory to God in the Highest”
Opening Prayer

II. THE LITURGY OF THE WORD

Scripture Readings
Homily
Profession of Faith
Prayers of the Faithful

III. THE LITURGY OF THE EUCHARIST

Preparation of the Gifts
Eucharistic Prayer

1. Preface
2. Sanctus
3. Epiclesis
4. Consecration

5. THE MYSTERY OF FAITH<

6. ANAMNESIS<

7. Offering
 8. Intercessions
 9. Final Doxology & Amen
- Communion Rite
1. Lord’s Prayer
 2. Rite of Peace
 3. Breaking of Bread
 4. Communion
 5. Prayer After Communion

IV. CONCLUDING RITES

Announcements
Blessing
Dismissal
Veneration of the Altar
Personal Thanksgiving

When we recite any of these acclamations, we in effect declare and give witness to the encounter of the risen Christ and Mary Magdalene on Easter Sunday. Like her, we should join our life with the Life which is offered on Calvary. For Christ is the way; in him we find everything. Outside him our life is empty.

The Anamnesis: Memorial of Christ’s Passion & Death

The Anamnesis is a prayer of remembrance in which the Church calls to mind the Lord’s passion, resurrection, and ascension into heaven.

This part of the Canon, called *Anamnesis* (memorial), comes after the acclamation of the Consecration. We have just been asked to “proclaim the mystery of faith.” And what is this mystery? Precisely the redeeming sacrifice of Christ celebrated in these rites. We are now reminded that the Church is acting in memory of our Lord and obeying his explicit command: “Do this in memory of me.” We are mindful of Christ’s mandate, and nothing is more moving than this assertion of fidelity to Christ’s express indication. It is against this background that the Church declares that the Eucharist is a *sacramental reenactment* of Christ’s death on Calvary and not an attempt to “add to” the sacrifice on the cross.

The Roman Canon mentions our share in Christ’s sacrifice explicitly:

*We, your [holy] people and your ministers, . . .
offer to you, God of glory and majesty,
this holy and perfect sacrifice.*

In other words, we are not mere spectators; rather, we play an active part: we offer. But we should make a distinction here. The common priesthood of all baptized persons empowers us to offer the Mass. On the other hand, the priest, having received the sacrament of Holy Orders, possesses the *ministerial priesthood* that empowers him to *celebrate* the Mass.