

MEMORIAL--ANAMNESIS IN THE EUCHARISTIC PRAYER

SUMMARY

1. Today it is becoming more and more clear that unless one conceives the Mass as 'a sacramental sacrifice' (and not as 'a sacrifice in itself') - in other words, not as a sacrifice that is self-contained but as the making present sacramentally of the Sacrifice - it is impossible to avoid making the Mass a sacrifice "other" than the Cross.
2. He quotes Schmaus, Betz, Congar - who explicitly assert that the Eucharist is the sacrament of the Sacrifice of the Cross. He is also able to quote Protestant support for this view in Von Allmen and Thurian. He also puts forward the opinion that Casel's position has greatly influenced present day thinking along this line.
3. The focus of the Mass is to be found not directly in the person of Christ but in his priestly action whereby what was once done is re-presented in sacrament. Hence the keyword of modern eucharistic theology is to be found in the idea of anamnesis-memorial with its roots in the Passover ritual. The words (he quotes them) of Chrysostom (Ad Hebr. hom. 17.3) show how completely traditional this all is.
4. The Anamnesis, by being the 'objective representation' of the sacrifice of Christ, enables the Church to be united to the sacramental-sacrifice in such wise that it is itself "signified" in its celebration and "objectively realised" as the true Body of Christ.
5. This recapturing of traditional understanding has in fact re-tied the lines of theology to its biblical root in the Old Testament and introduced to Protestant thought the possibilities of a 'sacrificial' interpretation of the "Supper".
6. Conclusion
Any Eucharistic Prayer that is not radically based on the theme that within that Prayer there is enacted "the anamnesis of the sacrifice of Christ" (cfr. JUSTIN, Dial. cum Tryph. 117,2-3) would be unfaithful to Christian doctrine of the Eucharist.

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