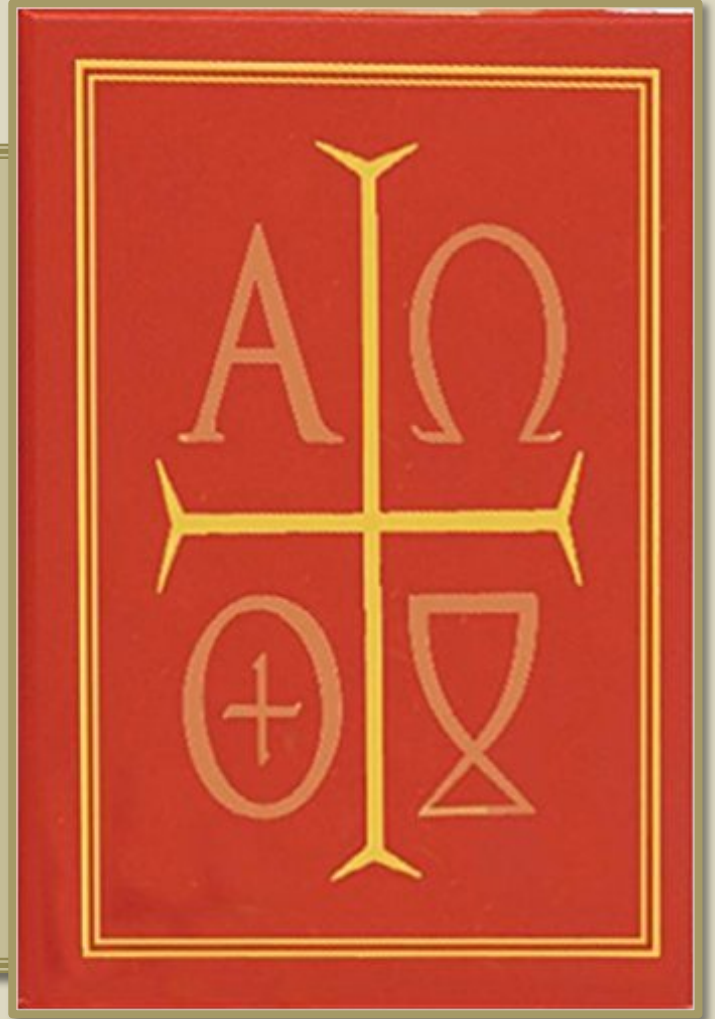


τοῦτο ποιεῖτε εἰς τὴν  
ἐμὴν ἀνάμνησιν

*Do This in  
Remembrance of Me*

Paper on Sacramental Theology



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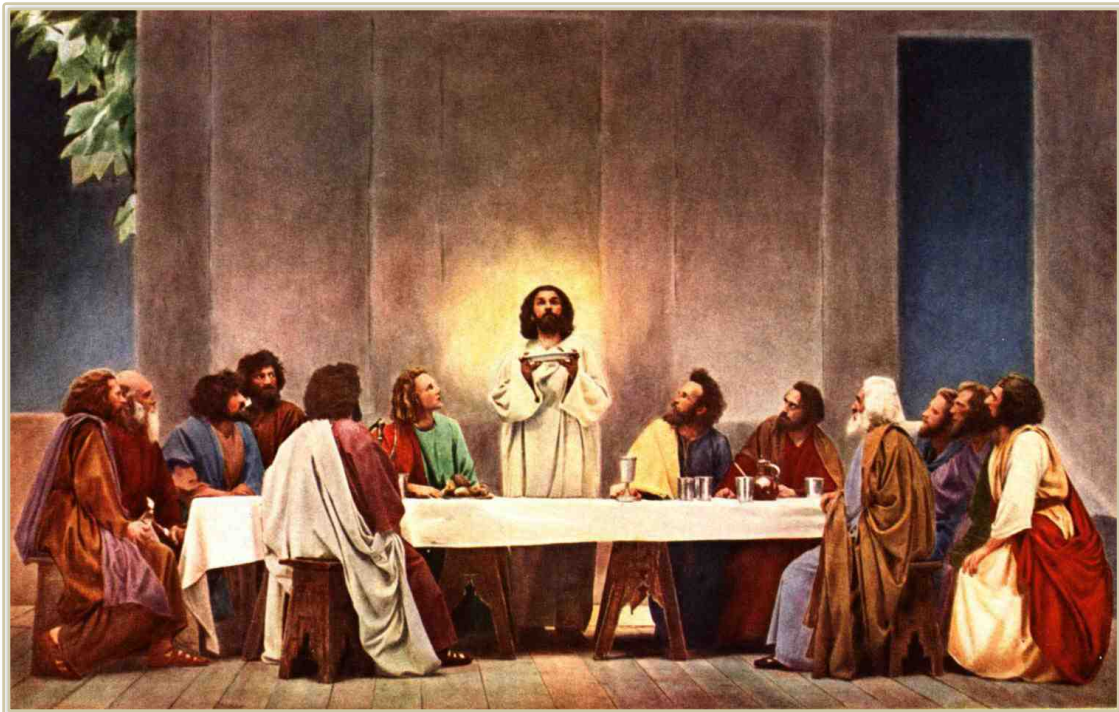
*Ad Maiorem Dei Gloriam*

*This paper is in response to the question: what would a pastor of a CACINA parish do if approached by the Parish Council with a request to use a customized version of the Eucharist Prayer that they themselves had authored? Although ostensibly this is about the wording of the primary prayer of the Holy Mass, it is, in actuality, asking what is "sacrament" and in particular, what is the Eucharist, and what is the role and duty of the priest regarding sacraments?*

### The Institution of the Priesthood

The Catholic Church has believed since its foundation that the Lord established the priesthood on Holy Thursday when he said at the first mass, "τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν" or "Do this in remembrance of me" (Luke 22:19). Paul also echoed these very words in his first letter to the Church in Corinth...

"...and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." (1 Cor 11:24-25)



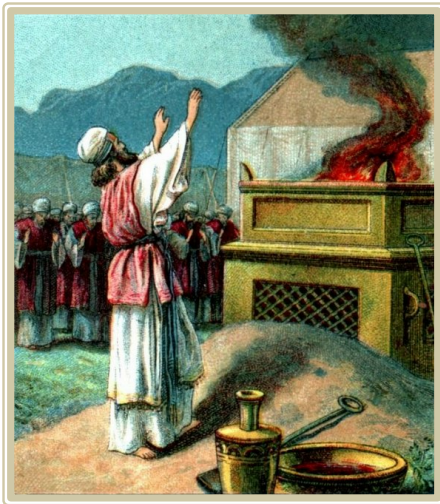
The Council of Trent defined this commonly held belief as dogma when it declared:

*"If anyone shall say that by the words 'Do this in commemoration of me' Christ did not institute the apostles priests, or did not ordain that they and other priests should offer his body and blood: let him be anathema."* (Council of Trent, session 22, ch. 1).

Just as in all the religions across history, in Judaism too offering sacrifice to the deity is a privilege and a duty that belongs to priests (see Leviticus 9:7, 14:12) Now in Christianity, Jesus' command to the apostles to offer His Last Supper as a sacrifice when he says "Do this in remembrance of me" it shows his intent that a new priesthood is to be established in his name. St. Paul understood this...

*“For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer.” Hebrews 8:3*

Jesus’ command to “Do this” uses the Greek verb for “do,” ποιέω (*poieo*), which can be literally translated as “offer” in the sense of offering a sacrifice. For example, in Exodus 29:36-41 of the Septuagint (the Greek translation of the Old Testament used by Jesus and the apostles) *poieo* is used five times in reference to Moses *offering* sacrifice as part of the ritual for ordaining Aaron and his sons as priests:



- *“Every day you shall offer [poieseis] a bull as a sin offering for atonement” (v. 36).*
- *“Now this is what you shall offer [poieseis] upon the altar: two lambs a year old day by day continually” (v. 38).*
- *“One lamb you shall offer [poieseis] in the morning, and the other lamb you shall offer in the evening” (v. 39).*
- *“And the other lamb you shall offer [poieseis] in the evening, and shall offer [poieseis] with it a cereal offering and its libation, as in the morning, for a pleasing odor, an offering by fire to the Lord” (v. 41).*

The use of *poieo* in Leviticus 9:7 also makes clear that Moses intended to transfer his priestly duty to Aaron and his sons. The passage reads:

*“Then Moses said to Aaron, ‘Draw near to the altar, and offer [poieson] your sin offering and your burnt offering, and make atonement for yourself and for the people; and bring the offering of the people, and make atonement for them; as the Lord has commanded.’”*

The use of *poieo* in Luke leads us to conclude that Jesus was in fact commanding his apostles to offer the Last Supper as a sacrifice. And since offering sacrifice is a priestly function, it follows that Jesus instituted his apostles as his New Testament ministerial priests.

### **Anamnesis**

This conclusion is further supported by the use of the word “remembrance” which translates the Greek word ἀνάμνησις (*anamnesis*). *Anamnesis* has sacrificial meaning in both the Old and New Testaments. In Christianity, it is a liturgical statement in which the Church refers to the memorial character of the Eucharist as a reenactment of the Passion, Resurrection and Ascension of Christ. *Anamnesis* is a key concept in the liturgical theology: in worship the faithful recall God's saving deeds. This memorial

aspect is not simply a passive process but one by which the Christian can actually enter into the Paschal mystery.

For example, in Numbers 10:10 of the Septuagint, the sacrifices of peace offerings are said to “*serve you for remembrance [anamnesis] before your God.*” *Anamnesis* is also used in Hebrews 10:3 in reference to the Old Testament sacrifices that serve as a “reminder” year after year. Given that *anamnesis* is a word loaded with sacrificial meaning, and it is used to describe what the apostles are to do, our interpretation that Jesus commanded the apostles to *offer* the Last Supper as a sacrifice has contextual support.

There are other details that serve as a justification for the claim that Jesus made the apostles priests at the Last Supper. The washing of the apostles’ feet (John 13:4-5) harkens back to the ritual washing of Aaron and his sons that played a prominent role in their ordination ceremonies. For example, God gives Moses the following instructions:

*"Then you shall bring Aaron and his sons to the door of the tent of meeting, and shall wash them with water, and put upon Aaron the holy garments, and you shall anoint him and consecrate him, that he may serve me as priest" (Exod. 40:12-13).*

There is also the detail in John’s Gospel when Peter refuses to have his feet washed. Jesus answers, “*If I do not wash you, you have no part in me*” (John 13:8). The Greek word for “part,” *meros*, echoes the “portion” that Old Testament priests were to have in God and God alone:

*And the Lord said to Aaron, “You shall have no inheritance in their land, neither shall you have any portion [meris] among them; I am your portion [meris] and your inheritance among the people of Israel” (Num. 18:20).*

Jesus’ saying “*You have no part in me*” signals the apostles’ priestly status, having a unique share in Jesus as Aaron and the Levites had a unique share in God.

It is clear from John and Luke’s narratives of the Last Supper, that the Lord Jesus, in the person of the apostles, had established a priesthood for his New Covenant and that the role of these priest was to offer to the Father the sacrifice of his Body and Blood for all time to come.

### **The duty of a priest in CACINA**

In keeping with the apostolic ordination that comes from Christ himself, within CACINA, it is the Bishops, and by extensions the priests incardinated under them, that have the sole responsibility to regulate the form and rites of all sacramental liturgies, including the Eucharistic celebration.

### **CANON 7.3 Role of College of Bishops**

The College of Bishops defines, approves, and promulgates liturgies and rites, including liturgical books, for the celebration of the sacraments and other acts of worship throughout the Church.

### **CANON 7.4 Regulation of Liturgy**

Within the norms established by the College of Bishops, diocesan bishops regulate the liturgy within and for their own diocese. Diocesan bishops ensure that that the norms approved by the College of Bishops are followed within the diocese and that the liturgy is celebrated reverently and prayerfully.

### **CANON 11.45 Duties, rights, and privileges of Priests**

- A. Priests have the duty to lead, guide, and shepherd the People of God within their care.
- B. Priests have the duty to minister the sacraments for which they are the ordinary minister, i.e., in addition to those of the diaconal order: Reconciliation, and Anointing the Sick.
- C. Priests have the duty to celebrate the Holy Eucharist at least once each week on usually on a Sunday or the principle day of worship of a particular faith community.
- D. Priests have the duty to teach the Gospel.

### **Sacraments**

If we priest, are the custodians of the sacraments in the Church, let us speak briefly about their nature and type, as well as what specifically is the priest's responsibility regarding them.

According to the religious historian Edwin O. James, of the University of London, the Latin word *sacramentum* was used in Roman law to describe a legal sanction in which a man placed his life or property in the hands of the supernatural powers that upheld justice and honored solemn contracts. The solemn oath taken by soldiers of the Legions of Rome, especially during the Republic, to serve faithfully, obey totally, never desert or lack courage in battle under pain of death, was called the *Sacramentum*.

When *sacramentum* was adopted by the early Christian Church in the 3rd century, the Latin word *sacer* ("holy") was brought into conjunction with the Greek word *mystērion* ("secret rite"). *Sacramentum* was thus given a sacred mysterious significance that indicated a spiritual potency. The power was transmitted through material instruments and vehicles viewed as channels of divine grace and as benefits in ritual observances instituted by Christ. St. Augustine defined sacrament as "the visible form of an invisible grace" or "a sign of a sacred thing." Similarly, St. Thomas Aquinas wrote that anything that is called sacred may be called sacramentum. It is made efficacious by virtue of its divine institution by Christ in order to establish a bond of union between God and man.

For Thomas, sacraments are instructive about the reality they signify, they are also a form of worship and they are signs of the unity of the Church. Finally, they are signs of Christ's presence and ultimately the Father's. The term *sacrament* therefore has become an expression for a sign or symbol of a sacred thing, occasion, or event imparting spiritual benefits to the participants. They are a means of grace and establish a covenant relationship with God.

As Richard McBrien says in his book *Catholicism*, if nothing else Catholicism is a sacramental faith tradition. Sacraments are acts of Christ...but they are also acts of the Church. As Catholics we recognize seven sacraments that bring about certain spiritual outcomes such initiation, purification, renewal, communion, healing, empowerment. The seven sacraments are:

- Baptism
- Confirmation
- Eucharist
- Anointing of the Sick
- Penance
- Matrimony
- Holy Orders

In every case, a sacrament has its *sacramentum tantum* or the sign alone which therefore requires its proper minister with the intent to do what the Church wants done, as well as the proper form and matter; the *res tantum* or the immediate effect alone, which requires the proper disposition and intention to receive grace by the recipient, and the *res et sacramentum* or the lasting effect which requires a commitment to live by the sacrament's grace to a greater life in Christ and his Church. It is the priest, acting as *alter Christus*, who is charged to validly facilitate the sacraments.

### **The Eucharist**

Little is known of the liturgical formulas of the Church of Rome before the second century. In the *First Apology* of Justin Martyr (c. 165) an early outline of the liturgy is found, including a celebration of the Eucharist with an Anaphora, with the final Amen, that was of what we would now classify as an Eastern liturgical type, celebrated in Greek.

The use of **Latin** as a liturgical language seems to have occurred first in the **Roman province of Africa**, corresponding approximately to present-day **Tunisia**, where knowledge of Greek was not as widespread as in Rome. **Pope Victor I** (c. 190 – c. 202), who was born in that Roman province, is said to have been the first to use Latin in the liturgy of Rome. But after the time of Pope Gelasius I (496) with the exception of some local modifications to the text (e.g. various local churches added their own saints or might pray for the king) the **Roman Missal** remained essentially unchanged for almost

1500 years until Pope John XXIII's Second Vatican Council convened in Rome in the early 1960's.

The Council's **Constitution on the Sacred Liturgy** "*Sacrosanctum Concilium*," Dec. 4, 1963, ordered an extensive revision of worship so that there ought to be lay participation in the liturgy which means they "take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." (SC 11). This decree had the most immediate and visible effect on the lives of individual Catholics around the world. Some of the major changes to the liturgy included:

- Using the vernacular instead of Latin
- The priest facing the people during the Eucharistic prayer
- The call to "active participation" of the entire congregation.
- Call to catechize more about the liturgy to help the congregation grow in understanding of the action of the liturgy and therefore faith in Christ.
- Greater use of Scripture at Mass.

It also triggered immediate calls for an expansion of the Anaphoras away from the fixed text of the existing Roman Canon. When Mass was said as before, in Latin, and with not even priest really understanding what was being said, there was no need to adapt the text. But now with the involvement of the laity, and with Mass in the vernacular, many in the Church felt a need to keep things interesting. Most national Conferences of Bishops consequently (Switzerland, Holland, Belgium, France, Indonesia, Brazil, etc.) wanted what were now called "Eucharistic prayers" adapted for their national heritage and environments. Hans Kung and other prominent theologians penned their own Canons to emphasize various theological points or to seek greater relevance and liturgical richness. In 1974, two Eucharistic Prayers for reconciliation were permitted for use on days of reconciliation or during Lent.

After much debate that lasted well after the Council itself had disbanded, the Holy See ordered that all arbitrary experiments with liturgy should cease and that instead liturgical uniformity should be stressed. It also reserved for itself final approval over all Eucharistic liturgies. While allowing some discretion to local Bishop Conferences, to implement a variant liturgy, they would need to seek final approval from Rome. What resulted were the four Eucharistic Prayers we have today, as well as a few special services, for example Liturgies for Children. The four include the original *ordo missae* Eucharistic Prayer I, one that was strongly recommended by Paul VI, that of Hippolytus which inspired what we now know as Eucharistic Prayer II and two others. These are the form of the sacrament that are in the care of priest and bishops as their proper ordinary ministers.

## Liturgy of the Eucharist Today

The Liturgy of the Eucharist begins with the preparation of the gifts and the altar. As the ministers prepare the altar, representatives of the people bring forward the bread and wine that will become the Body and Blood of Christ. The celebrant blesses and praises God for these gifts and places them on the altar, the place of the Eucharistic sacrifice. In addition to the bread and wine, monetary gifts for the support of the Church and the care of the poor may be brought forward. The Prayer over the Offerings concludes this preparation and disposes all for the Eucharistic Prayer.

### Eucharistic Prayer

The Eucharistic Prayer is the heart of the Liturgy of the Eucharist. In this prayer, the celebrant acts in the person of Christ as head of his body, the Church. He or she gathers not only the bread and the wine, but also the substance of our lives and joins them to Christ's perfect sacrifice, offering them to the Father.

The introductory dialogue (...“We lift them up to the Lord” ...) and Preface establishes that this prayer is the prayer of the baptized and ordained – that’s why we say “we” - is offered in the presence of God, and has thanksgiving as its central focus.

The Eucharistic Prayers make clear that these prayers are offered, not to Christ, but to the Father. It is worship offered to the Father by Christ as it was at the moment of his passion, death and resurrection, but now it is offered through the priest acting in the person of Christ, and it is offered as well by all of the baptized, who are part of Christ's Body, the Church. *This* is the action of Christ's Body, the Church at Mass.

The main and essential elements of each Eucharistic Prayer are:

- a) The **thanksgiving** (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.
- b) The **acclamation**, by which the whole congregation, joining with the heavenly powers, sings the *Sanctus (Holy, Holy, Holy)*. This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest.
- c) The **epiclesis**, from Ancient Greek: ἐπίκλησις or "invocation" or "calling down from on high," is the part by which the priest invokes the Holy Spirit (or the power of His blessing) upon the Eucharistic bread and wine. The Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.



d) The ***Institution narrative and Consecration***, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery: (From EP III)



***On the night he was betrayed, he took bread and gave you thanks and praise. He broke the bread, gave it to his disciples, and said:***

***Take this, all of you, and eat it:  
this is my body, which will be given up for you.***

***When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:***

***Take this, all of you, and drink from it:  
this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven.***

***Do this in memory of me.***

e) The ***anamnesis***, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.

f) The ***oblation***, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.

g) The ***intercessions***, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.

h) The ***concluding doxology and Great Amen***, by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation "Amen."

### **So What Do I Say to My Parish Council**

One of the wonderful and liberating features of our CACINA community is that the laity is so empowered and involved. However, when it comes to matters of proper form and matter of the sacraments, it is the priest who is accountable to the Church to maintain validity. We seek to maintain a uniquely Catholic character to our liturgy. But we also seek to infuse our own CACINA spirituality and identity into how we pray.

I would respectfully and gratefully accept what my Council had written as their edits to the Church's Eucharistic Prayer. I would promise to look at it and consider it prayerfully. I'd also ask as to what motivated them.

If they are asking to add something that seem well within the areas where historically the Church has allowed edits in the past – for example they want to add a particular saint or a special intention – I'd consider it. We do as much at St. Charles today.

If however they have rewritten the substance of the Eucharistic Prayer it gets far more complicated. For example it could be different wording but nonetheless theologically sound. In this case I'd inquirer further as to why they felt compelled to do this to see if they could do without this change. If they were determined, I'd tell them that under the Canons of CACINA, I'd have to consult our Diocesan Bishop before I could agree to proceed.

If what they were doing was not theologically sound – for example no longer addressing the Mass to the Father or substantially changing the form of the bread - I'd explain to them my reasoning and then decline.

In the end, the Mass is not ours to make our own. The Mass is here to make us His own. The Mass belongs to the Church. The Mass does not belong to us. Rather it is we, who are called to come to His banquet through the Church and it is the priest who, as the stand-in for Christ, who invites us on His behalf to "Take and Eat" and to "Take and drink." And it is the priest who celebrates the Mass in response to Jesus request, to His command "Do this In Remembrance of ME."

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