Anamnesis

We Believe. We Belong. We Remember. So why not learn a new word related to We Remember? Yes, ‘anamnesis’ is in the Catechism, in the General Instruction on the Roman Missal, a word liturgy folks are fond of, and it is something we do every week. Anamnesis is the part of the Mass that follows immediately after the consecration, the high point of the Mass. From the Catholic Catechism: “1354 In the anamnesis that follows, the Church calls to mind the Passion, resurrection, and glorious return of Christ Jesus; she presents to the Father the offering of his Son which reconciles us with him.” When the priest says: “The mystery of faith,” we respond with the anamnesis, either: We proclaim your Death, O Lord, 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. Anamnesis, could be translated ‘remembrance’, but it is more. It is liturgical, ritual remembrance. Jewish friends celebrating Passover is anamnesis, ritual remembrance of the Exodus. Our celebrating Christ’s, and our Passover, is our anamnesis: remembrance of God’s action on our behalf, in history, and now. It is a starting point for worship; it flows from worship. In the remembrance of what God did in Christ 2,000 years ago, we experience God doing it for us today.

What are the other parts of the Eucharistic Prayer? (1) the Thanksgiving, in the Preface, (2) the acclamation, [Sanctus, or Holy, Holy], (3) the epiclesis; invoking the Holy Spirit over the offering, (4) the Institution Narrative and Consecration, (4) the anamnesis, (5) the oblation, or offering of Christ, in the Spirit, to the Father, (6) the intercessions (more formal than the earlier prayer of the faithful), (7) the concluding doxology. See if you can follow each of these things as we do them at the next Mass!

Shifting gears, our Gospel today also fits nicely with We Remember. With a powerful parable, Jesus reminds us that everything we have comes from God, and is on loan to us. While ‘talent’ in the parable is really a unit of measurement, obviously, hearing the parable, we are to think of the various different but important strengths God has given each of us, whether it is the strength to move mountains, or the strength to let one other person know they are loved, and a child of God. In light of the Gospel, a good Sunday activity today, or in prayer this coming week, might be to do an inventory. What has God entrusted to me? How can I invest it, to gain interest, so I can return more than I was given?

And one last We Remember. As you can read inside, our Holiday Bazaar is a way to remember those who struggle to earn a living for their family. How? Check inside, page 5. God bless you! Fr. Bob