

244. CONSILIUM, Guidelines *Au cours des derniers mois*, to assist catechesis on the anaphoras of the Mass, 2 June 1968: Not 4 (1968) 148–155 (French).

1945

The conferences of bishops during the last several months have acted on the concession of the vernacular for the canon of the Mass.^a A still further step forward comes about now with the introduction of new anaphoras into the Roman liturgy. Its spiritual and pastoral purpose is clear: to open more lavishly to priests and faithful, in the way they celebrate Mass, the biblical treasures of the Christian life and those traditional in the universal Church and to assist in their being understood and vitally assimilated. In their celebrations priests and people will thus be able to achieve the ideal of full, active, inward, and outward participation that the Council has set as the aim of the reform of the liturgy.^b Through this new usage regarding anaphoras the Church intends to further one objective: that for every priest, baptized person, and community the celebration of the eucharistic sacrifice may become in reality “the source and the summit of all the Church’s worship and of the entire Christian life.”¹

Therefore for the introduction of this new usage an intense preliminary and accompanying catechesis is indispensable. It must be both instructional and spiritual and should be given first to the clergy, then to the better prepared groups, then to all the faithful.

The preparation of the clergy must be more technical, yet always pointed to assisting them in their pastoral mission. Catechesis of the people must as far as possible avoid historical explanations and difficult theological points, those above all that are still controverted among theologians themselves. The catechesis should rather go immediately to the meaning of the prayers as they actually are today and to their bearing on everyday life.

The main points of focus for the people’s catechesis in the anaphoras are those that follow.

1. GENERAL MEANING OF THE ANAPHORA

1946

First, to explain to the people because of its newness the terminology that the particular language will adopt to designate the anaphora (“anaphora,” “eucharistic prayer,” “canon,” etc.).

“Anaphora” means the great prayer recited as the central part of the Mass unfolds, going from the *The Lord be with you . . . , Lift up your hearts . . .* to the *Through him, with him, . . . all honor and glory is yours for ever and ever.*

A prayer of thanksgiving and praise to the Father, as well as of petitions addressed to him, the anaphora is recited over the bread and wine; during it, in imitation of the Lord Jesus and in obedience to his command, come the repetition and reactualization of what he did at the last supper and after it, the sharing in his body and blood in communion.

2. ESSENTIALS OF THE ANAPHORA

1947

They consist in a central core and its further elaborations.

^a See DOL 117.

^b See DOL 1 no. 14.

¹ Instr. EuchMyst no. 3 e [DOL 179 no. 1232]. See also LG no. 11 [DOL 4 no. 141]; SC art. 41 [DOL 1 no. 41]; PO nos. 2, 5, 6 [DOL 18 nos. 257, 260, 261]; UR no. 15 [DOL 6 no. 187].

a. The core is the narrative-reactualization of what Jesus did at the last supper, leaving out only the breaking of the bread and the communion, which come at the final part of the Mass.

Jesus, having taken the bread: 1. pronounced over it a prayer of thanks and praise to the Father; 2. broke the bread and gave it to his disciples; 3. said: "Do this in memory of me," that is, as a celebration that calls to mind and contains what I am and what I have done for you.

Jesus did the same regarding the chalice.

These elements in every case constitute the core of the anaphora, which consists therefore of:

1. a hymn consisting of thanksgiving and praise to the Father for his gifts, those of the redemption above all (in the Roman Canon this is the preface);
2. the narrative of Jesus' actions and the words he spoke in instituting the eucharist (in the Roman Canon, the *The day before he suffered. . .*).
3. The point, however, is not a mere narrative of things past, but a narrative intended to reactualize what Jesus did. For this reason the prayer of supplication is also addressed to the Father, asking that he make the narrative effective by sanctifying the bread and wine, that is, concretely by making them become the body and blood of Christ (in the Roman Canon, the *Bless and approve our offering. . .*), to the end that we who receive them may be made holy by these gifts (in the Roman Canon, the *Look with favor on these offerings. . .*).
4. Jesus had said that we were to do all this "in memory" of him, that is, as a celebration recalling and containing what he has done for us. This has bearing on our redemption and principally on his redeeming death on the cross, because his actions involved above all his body, given for us, and his blood, shed for our sins. Inasmuch as it is a "memorial" that makes the body given for us and the blood shed for our sins to be present, the celebration of the eucharist involves a sacrificial offering. This is why the anaphora includes a prayer offering the holy gifts "in memory" of the passion, death, and resurrection (in fact of the whole plan of Christ's redemption). In the Roman Canon this is the *Father, we celebrate the memory of Christ. . . .*
5. The anaphora has its termination in a doxology to which all the people reply: *Amen!*

b. Three elements further elaborate this central core:

1948

1. The *Sanctus* in which all the people take part as a conclusion to the triumphal hymn of thanks, the preface.
2. The intercessory prayers on behalf of those for whose intentions the sacrifice is offered; this is a logical extension of the concept of offering sacrifice for someone's benefit (in the Roman Canon: the *We offer them for . . . ; Father, accept this offering . . . ; Remember, Lord, those who have died . . . ; and the Though we are sinners. . . .*
3. The commemoration of the saints, which the intercessory prayers develop.

3. VARIETY OF ANAPHORA TEXTS

In the different liturgies, especially those of the East, the tradition includes a rich variety in the texts for the eucharistic prayers. They evince common elements as well as differences, some of which, on secondary points, are considerable.

1949

1950 1. Sometimes the common elements occupy a different place in the different eucharistic prayers. In the Roman Canon, for example, the petition addressed to the Father that the bread and wine become the body and blood of Christ (the *Bless and approve our offering*. . .) occurs before the institution narrative; in the anaphoras deriving from the liturgy of Antioch it occurs, instead, after the institution narrative; in the ancient liturgy of Alexandria it probably occurred before, as in the Roman Canon, but in later texts from this Church it occurs twice, once before and once after the institution narrative. In the Roman Canon the intercessory prayers for the living occur before and those for the dead after the institution narrative; in the Alexandrian tradition both occur before and in the Antiochene, after. Thus the make-up of the anaphora consequent on the placement of its different elements may vary on certain points and its structure may vary in degree of clarity.

1951 2. A second basis of differentiation rests on the fact that in certain liturgical traditions nearly all the anaphora elements are fixed, not varying with different feasts; this is the case in the East. In other traditions certain important elements do vary with the feasts. In the Roman Canon the preface is variable (and on a few occasions the *Father, accept this offering*. . .); in the Hispanic and Gallican traditions, the entire text, excepting the institution narrative, varies with the feasts.

1952 3. A third variable is the degree of emphasis given to certain ideas.

1953 4. A fourth is style, as to degrees of conciseness, solemnity, the use of metaphor or of Scripture, etc.

Each Eastern Church usually has more than one and sometimes several anaphoras, alternating their use according to circumstances.

Such a variety in the tradition of anaphoras throughout the entire Church is a genuine treasure: one anaphora complements another; one allows for a better expression of certain ideas than is possible in the same completeness and manner in all.

4. NEW ANAPHORAS IN THE ROMAN LITURGY

1954 The Holy See has introduced three new anaphoras into the Roman liturgy in response to the wishes of many bishops, reaffirmed at the recent Synod of Bishops, and in the interest of making possible in the central part of the eucharistic celebration a better proclamation of God's blessings and a better recollection of the history of salvation.

With these added to the Roman Canon — hereafter "Eucharistic Prayer I" — the Roman liturgy will from now on have four anaphoras.

Why this new departure? To consider the variety of anaphoras in the tradition of the universal Church is to realize that one anaphora alone cannot contain all the pastoral, spiritual, and theological richness to be hoped for. A multiplicity of texts must make up for the limitations of any one of them. This has always been the course taken by all the Christian Churches, the Roman alone excepted; they have all had and continue to have a variety of anaphoras, sometimes a great variety. In adding three new anaphoras to the Roman Canon, the Church's intent here too has been to enrich the Roman liturgy pastorally, spiritually, and liturgically.

5. CHARACTERISTICS OF THE ANAPHORAS OF THE ROMAN LITURGY

1. THE ROMAN CANON

1955 In the order of its elements and thus in its structure, the distinguishing features of the Roman Canon are: a. it places before the institution narrative the petition

that the bread and wine may become the body and blood of Christ (the *Bless and approve our offering*); b. it places the intercessory prayers for the living before and those for the dead after the institution narrative and separates the two lists commemorating the saints; c. as in the Hispanic and Gallican traditions, it varies according to feasts the first part of the canon, the preface (and on a few occasions the *Father, accept this offering*).

In the existing Roman Canon its unity and the logical sequence of its ideas are not immediately or readily perceptible. It leaves the impression of a series of discrete, merely juxtaposed prayers; it requires a degree of reflection for a grasp of their unity.

On the other hand, the varying of the prefaces on different feasts endows the first part of the Roman Canon with a rich variety. The new prefaces that the liturgical reform has introduced open the way to taking fuller advantage of this spiritual and pastoral potential.

As to themes, it is a characteristic of the Roman Canon throughout to stress the offering of gifts and the plea to God to accept them in our favor.

The Roman Canon also has its distinctive style, deeply imbued with the Roman taste for a certain gravity and for a simultaneous redundance and brevity.

The Roman Canon has an important value as a theological, liturgical, and spiritual document of the Latin Church. It existed certainly by the beginning of the fifth century; from the beginning of the seventh it has remained practically unaltered; later it became the single canon in the entire Latin Church.

2. CRITERIA FOLLOWED BY THE THREE NEW ANAPHORAS

a. *Continuity of thought and clarity of structure.* This is due to the natural and easily grasped connection between parts and ideas. The *structure*, accordingly, is basically the same in the three new anaphoras:

1. preface (variable in Anaphoras II and III, fixed in IV) with the *Sanctus* at the end;
2. transition from the *Sanctus* to the consecratory epiclesis, that is, the petition addressed to the Father that through the action of the Holy Spirit the bread and wine may become the body and blood of Christ. The transition is very short in Anaphora II, somewhat short in III, long in IV;
3. consecratory epiclesis;
4. institution narrative;
5. anamnesis, that is, the "memorial" of the passion and of the whole "mystery" of Christ and the offering up of the divine victim;
6. prayer that the offering will be received and that the communion will be fruitful;
- 7 and 8. commemoration of the saints and the intercessions (Anaphora III); intercessions and commemoration of the saints (Anaphoras II and IV).
9. concluding doxology.

The main difference between this structure and that of the Roman Canon itself is that in these three new anaphoras the commemoration of the saints and the intercessory prayers have all been grouped together into the second part of the anaphoras, rather than occurring, as in the Roman Canon, partly before and partly after the institution narrative. This rearrangement, modeled on the Antiochene tradition, confers a much greater clarity on the new formularies, since the distinct parts fall into a natural sequence. They continue to be Roman in style, however, especially in their placement of the consecratory epiclesis before the institution narrative.

1957

b. *Variety*. The general structure is common to the three new anaphoras, but each one has its own distinctive characteristics — spiritual, pastoral, and stylistic — in relation both to each other and to the Roman Canon. This means the avoidance, to the extent possible, of a repetition of concepts, words, and phrases from the Roman Canon itself in the three anaphoras or, in one of them, of those from another.

The result for the Roman liturgy is a notable enrichment, including, among other things, a fuller expression of the theology of: the eucharist, the history of salvation, both in general and about the people of God and the Church, the role of the Holy Spirit in the Church, particularly in the eucharist. The universalist and ecumenical viewpoints of Vatican II and of the so-called theology of the world have in these anaphoras a restrained, biblical, but real echo. All of this still takes nothing away from their clearly traditional character.

Anaphora II is intentionally short, made up of simple ideas. The anaphora of Hippolytus (from the beginning of the 3rd century) is the inspiration of its style and much of its phrasing.

Anaphora III is intended to be of medium length, with a clear structure and readily perceptible transition from one part to another. It is suited for use with any of the traditional or new Roman prefaces because of an identical import in structure and style.

The particular feature of Anaphora IV is that before the institution narrative it presents, in an orderly and somewhat developed way, a complete synthesis of the history of salvation, following the model of the Antiochene tradition. This requires the preface to be limited to the themes of creation in general and the creation of the angels, the two first stages in the history of salvation; this history is then carried further, beginning with the creation of man, in the prayer between the *Sanctus* and the epiclesis. Further, the preface with this anaphora must always be the same: it could change with feasts and treat other things only to the detriment of the exposition of the history of salvation — compact but complete, ordered, and free of repetitions — that this anaphora intends.

In our view it is very important pastorally that the faithful from time to time hear this kind of orderly and complete summary of the history of salvation; it can serve as a general framework within which they can later locate the many details of this history as they hear them on other occasions.

6. GUIDELINES FOR USING THE ANAPHORAS

1958

The choice of one of the four anaphoras of the Roman liturgy cannot be regulated by criteria fixing and restricting the use to a particular feast and liturgical season. The fact is that they are written in the style of the Roman tradition: this does not develop throughout the anaphora a theme related to the mystery celebrated but in the preface alone sets out one aspect of the theme.

The supreme criteria must therefore be pastoral. This involves two points in particular: the possibility of using along with these new prayers the existing texts proper to the great feasts; the correspondence of the prayer chosen to the intellectual and spiritual capacities of the faithful.

These two principles allow for the following guidelines.

1959

1. The Roman Canon, which may always be used, must take precedence on feast days that have proper texts as part of the anaphora (the preface, the *In union with the whole Church*, the *Father, accept this offering*). In the Roman tradition these are the texts that bring into the anaphora the distinctive feature of the day. The Roman Canon should, in addition, also be used on the feast days of the saints it mentions.

2. Because of its conciseness and comparative simplicity, Eucharistic Prayer II can be used to advantage on weekdays and in Masses with children, young people, and small groups. Its simplicity also makes it a good starting point for catechesis on the different elements of the eucharistic prayer. 1960

It includes its own preface, which should be used with the rest of the prayer. But use of a corresponding preface is permissible, that is, one concisely expressing the mystery of salvation: for example, the new prefaces given for Ordinary Time and the new common prefaces.

3. Eucharistic Prayer III may be joined with any preface already existing in the Roman Missal. On Sundays, therefore, this prayer and the Roman Canon could be alternated. 1961

4. Eucharistic Prayer IV must be used just as it is, without any change even of the preface. Further, because it comprises a rather detailed summary of the history of salvation and as such presupposes a somewhat superior knowledge of Scripture, it should be given preference for use with groups having a better foundation in Scripture, whenever a preface connected with other parts of the canon is not obligatory. 1962

After the model of the Roman Canon, with its elements proper to certain celebrations (the *Father, accept this offering*), the new eucharistic prayers make provision for a special embolism, to be inserted among the intercessory prayers at the celebration of Mass for a deceased person. This embolism may be added in Anaphoras II and III, but not in IV, since it would break up the unitary structure of this anaphora.

CONCLUSION

These are the guidelines followed in the preparation of the new eucharistic prayers. It has seemed useful also to offer them as an introduction to the new texts for a better understanding of their true nature and purpose. We hope and expect that they will thus contribute to fostering the devotion of the faithful, to enhancing their participation in the celebration of the eucharist, and, in a concrete way, to improving their formation and life as Christians. 1963

245. CONSILIUM, Declaration *In conficiendis*, on certain points regarding the eucharistic prayers, 6 November 1968: Not 4 (1968) 356.

In preparing translations of the new eucharistic prayers the following are to be observed: 1964

1. Pope Paul VI has decided to grant the wish of many that in the formularies of consecration the Lord's words are to have a uniform format. The purpose is to make their recitation easier for priests, especially in concelebration.

Accordingly, in the new eucharistic prayers the words of the Lord are to be printed in this way:

At the consecration of the bread:

Take this all of you and eat it:

this is my body

which will be given up for you.