

addressed: "The Bishops' Conferences of those countries where the formula "for all" ... is currently in use are therefore requested to undertake the necessary catechesis for the faithful on this matter... to prepare them for the introduction of a precise vernacular translation of the formula *pro multis* (e.g., "for many,"...) in the next translation of the Roman Missal that the Bishops and the Holy See will approve for use in their country." Nevertheless, there was little doubt that the translation should be changed. This was not only because the words of the Latin Mass were '*pro multis*' and not '*pro omnibus*'. The Gospels (Matthew 26;28; Mark 14:24) record Jesus saying 'for many' (*pollôn*) at the Last Supper. Further reasons will be looked at in next week's concluding article on this topic.

Stephen S

Entrance antiphon: Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

First Reading: Ecclesiasticus 3: 17-20, 28-29

Psalms 67: Response: In your goodness, O God, you prepared a home for the poor.

Second Reading: Hebrews 12: 18-19,22-24

Gospel Acclamation: Alleluia, alleluia! If anyone loves me he will keep my word, and my Father will love him, and we shall come to him. Alleluia!

Gospel: Luke 14: 1, 7-14

Memorial Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Communion Antiphon: How great is the goodness, Lord, that you keep for those who fear you.



Twenty Second Sunday in Ordinary Time

Cycle C, 2022 Weekly

Reflection: Just one little word. For Many or For All? (1) If you attend, or have attended, Masses online via the

<https://www.churchservices.tv/>, website you may have noticed that there remain some priests who, at the elevation of the chalice, use the word 'all', instead of 'many' in the phrase: "...the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins". At first, after Vatican II the English translation 'for all' was used. A 1992 Missal I have says: "...it will be shed for you and for all men...". How and why did the change come about? The Latin Mass words "*pro multis*" are properly translated into English as '*for many*'. They cannot literally be translated as '*for all*', That would be '*pro omnibus*'. In 1969 the Vatican issued a document on the translation of liturgical texts from the Latin. The guidance left substantial flexibility to national bishops. Thus in paragraphs 6, 14 & 15: "A faithful translation, therefore, cannot be judged on the basis of individual words: the total context of this specific act of communication must be kept in mind..... The accuracy and value of a translation can only be assessed in terms of the purpose of the communication..... the following points should be observed in translating. The language chosen should be that in "common" usage, that is, suited to the greater number of the faithful who speak it in everyday use, even "children and persons of small education".

In 2001 the Vatican published "Liturgiam Authenticam". This marked a real shift for translators, containing as it does (para 20): "...it is to be kept in mind.... that the translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language." On 17th October 2006, in a letter from Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments to the Presidents of all Conferences of Bishops, the translation of '*pro multis*' was specifically