

He says: "So here we see a threefold meaning of the relationship between "many" and "all". Firstly, for us who are invited to sit at his table, it means surprise, joy and thankfulness that he has called me..... Secondly,it is a responsibility to be directly called to his table.....The many, that is to say, we ourselves, must be conscious of our mission of responsibility towards the whole. Finally,in today's society we often feel that we are not "many", but rather few.... But no – we are "many": "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues," as we read in the Revelation of Saint John (7:9). We are many and we stand for all. So the words "many" and "all" go together and are intertwined with responsibility and promise." I suggest that for us, as lay people, it suffices know that the approved version of the translation is 'for many', not 'for all', whilst accepting that Masses celebrated with the latter words remain valid.

Stephen S

Entrance antiphon: You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

First Reading: Wisdom 9: 13-18

Psalm 89: Response: O Lord, you have been our refuge from one generation to the next.

Second Reading: Philemon 9-10, 12-17

Gospel Acclamation: Alleluia, alleluia! I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

Gospel: Luke 14: 25-33

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

Communion Antiphon: Like the deer that yearns for running streams, so my soul is thirsting for you, my God; my soul is thirsting for God, the living God.



An unfinished statue of the Virgin Mary, buried for eight centuries. Abbey of Saint-Germain-des-Prés (Photo:Noémie)



Twenty Third Sunday in Ordinary Time

Cycle C, 2022 Weekly Reflection: Just one little word. For Many or For All? (2)

Last week's article explored how the Latin Mass words '*pro multis*' at the elevation of

the chalice had been translated as '*for all*' instead of '*for many*' into English (and other languages) after Vatican II. This was addressed in a letter dated 17th October 2006 from Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship. As a result the UK and Irish approved translation is now: "...the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins". Nevertheless, one still occasionally hears priests using '*for all*'. Apart from the important fact that the Latin Mass is faithful to Jesus' words at the Last Supper, as recorded in the Gospels, why the reason for the change? The original translation appears to have been introduced in case people hearing the words '*for many*' might think that Jesus did not die for all. It is clear Catholic teaching that Jesus did die on the cross for all. See e.g. St Paul's letter to Titus (2:11). Salvation through Christ's death is open to all through God's saving grace.

Cardinal Arinze's letter clarified that "for many", while remaining open to the inclusion of each human being, also reflects the fact that salvation is not brought about without one's willing or participation. A believer is invited to accept in faith the gift of salvation offered, and to live out the faith in his/her life "so as to be numbered among the "many" to whom the text refers." Therefore, the Gospels, the Latin Mass, and the now authorised translation, "for many", seem to recognise that all men are not in fact saved, since they do not all accept God's grace. See also the Catechism of the Catholic Church (para 1864). German bishops in particular resisted the change in translation. Pope Benedict XVI wrote to them on 14th December 2012, exhorting them to change. The letter is long and theologically complex. His Holiness refers to the Gospels and the Latin Mass text as reasons for the change. However, in answering the question why did Jesus say "*for many*", his explanation is in different words from the 2006 letter, some 18 months after he became Pope.