



## Letter from Cardinal Arinze on the translation of *pro multis*

On 17th October, 2006, Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, wrote to the presidents of all conferences of bishops concerning the translation of *pro multis* in the words of the consecration of the Precious Blood in the Order of Mass.

A copy of the Cardinal-Prefect's letter, as well as a resource entitled Six Questions on the Translation of *Pro Multis* are provided on the following pages, for the information of our readers.

## 'Powerful Points' near completion

At the October 13-15 meeting of the NSW Liturgy Commissions in Baulkham Hills, attendees were given a preview of the new formation program for liturgical ministers, 'Powerful Points', being prepared by members of the National Liturgical Committee.

This ten-DVD set will include materials aimed at all liturgical ministries, as well as providing basic principles for liturgy in general. It will be

reasonably priced (about \$100) so that parishes and schools will be able to afford having their own sets.

The previewed program, from the formation for readers, was rich in material from the pertinent liturgical documents as well as pastoral application. It promises to be a much-welcomed aid to liturgical ministers throughout Australia. Liturgy offices in the United States have also expressed a strong interest in this new program.

'Powerful Points' is due to be released around March 2007.

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# CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM



Prot. no. 467/05/L

Rome, 17 October 2006

Your Eminence / Your Excellency,

In July 2005 this Congregation for Divine Worship and the Discipline of the Sacraments, by agreement with the Congregation for the Doctrine of the Faith, wrote to all Presidents of Conferences of Bishops to ask their considered opinion regarding the translation into the various vernaculars of the expression *pro multis* in the formula for the consecration of the Precious Blood during the celebration of Holy Mass (ref. Prot. n. 467/05/L of 9 July 2005).

The replies received from the Bishops' Conferences were studied by the two Congregations and a report was made to the Holy Father. At his direction, this Congregation now writes to Your Eminence / Your Excellency in the following terms:

1. A text corresponding to the words *pro multis*, handed down by the Church, constitutes the formula that has been in use in the Roman Rite in Latin from the earliest centuries. In the past 30 years or so, some approved vernacular texts have carried the interpretative translation "for all," "*per tutti*," or equivalents.
2. There is no doubt whatsoever regarding the validity of Masses celebrated with the use of a duly approved formula containing a formula equivalent to "for all" as the Congregation for the Doctrine of the Faith has already declared (cf. *Sacra Congregatio pro Doctrina Fidei, Declaratio de sensu tribuendo adprobationi versionum formularum sacramentalium*, 25 Ianuarii 1974, AAS 66 [1974], 661). Indeed, the formula "for all" would undoubtedly correspond to a correct interpretation of the Lord's intention expressed in the text. It is a dogma of faith that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1 John 2:2).
3. There are, however, many arguments in favor of a more precise rendering of the traditional formula *pro multis*:
  - a. The Synoptic Gospels (Mt 26,28; Mk 14,24) make specific reference to "many" for whom the Lord is offering the Sacrifice, and this wording has been emphasized by some biblical scholars in connection with the words of the prophet Isaiah (53, 11-12). It would have been entirely possible in the Gospel texts to have said "for all" (for example, cf. Luke 12,41); instead, the formula given in the institution narrative is "for many," and the words have been faithfully translated thus in most modern biblical versions.
  - b. The Roman Rite in Latin has always said *pro multis* and never *pro omnibus* in the consecration of the chalice.
  - c. The anaphoras of the various Oriental Rites, whether in Greek, Syriac, Armenian, the Slavic languages, etc., contain the verbal equivalent of the Latin *pro multis* in their respective languages.
  - d. "For many" is a faithful translation of *pro multis*, whereas "for all" is rather an explanation of the sort that belongs properly to catechesis.
  - e. The expression "for many," while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one's own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the "many" to whom the text refers.
  - f. In line with the Instruction *Liturgiam authenticam*, effort should be made to be more faithful to the Latin texts of the typical editions.
4. The Bishops' Conferences of those countries where the formula "for all" or its equivalent is currently in use are therefore requested to undertake the necessary catechesis of the faithful on this matter in the next one or two years to prepare them for the introduction of a precise vernacular translation of the formula *pro multis* (e.g., "for many," "*per molti*," etc.) in the next translation of the Roman Missal that the Bishops and the Holy See will approve for use in their country.

With the expression of my high esteem and respect, I remain, Your Eminence / Your Excellency,

Devotedly yours in Christ,

+ Francis Cardinal Arinze, Prefect

# Six Questions on the Translation of *pro multis*

## 1. What does the decision regarding the translation of *pro multis* mean?

After having consulted with Conferences of Bishops throughout the world, the Holy Father has decided that the translation of *qui pro vobis et pro multis effundetur in remissionem peccatorum*, presently translated “it will be shed for you and for all, so that sins may be given,” will eventually be changed to “which will be shed for you and for many, so that sins may be forgiven.”

## 2. Should priests make this change right away?

No. Absolutely no changes may be made until the new translation of the Roman Missal has been approved by the Bishops and confirmed by the Holy See. The completion of the Missal is at least several years away.

## 3. Why did the Holy Father choose to translate *pro multis* as ‘for many’ and not as ‘for all’?

“For many” is a closer translation of the Latin phrase *pro multis* than the present translation.

## 4. Are the Masses which have used “for all” invalid?

Absolutely not. “There is no doubt whatsoever regarding the validity of Masses celebrated with the use of a duly approved formula containing a formula equivalent to ‘for all’”<sup>1</sup> In his letter announcing the change, Cardinal Arinze makes clear that “the formula ‘for all’ would undoubtedly correspond to a correct interpretation of the Lord’s intention expressed in the text.”<sup>2</sup>

## 5. Does this mean that Christ did not die for everyone?

No. It is a dogmatic teaching of the Church that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1 John 2:2).

## 6. Then why do the Latin words of institution say *pro multis*?

The Latin words of institution say that Christ shed his blood *pro multis* in the same sense that the synoptic Gospels use this term, as in the Last Supper narratives in the Gospels of Matthew and Mark:

*‘Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.”’*<sup>3</sup>

*Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which will be shed for many.”’*<sup>4</sup>

“The expression “for many,” while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one’s own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the “many” to whom the text refers.”<sup>5</sup>

1. Circular letter from Cardinal Francis Arinze to Presidents of Conferences of Bishops, dated October 17, 2006 (Prot. no. 467/05/L), citing the Congregation for the Doctrine of the Faith, *Declaratio de sensu tribuendo adprobationi versionum formularum sacramentalium*, 25 Ianuarii 1974, AAS 66 [1974], 661.
2. Circular letter from Cardinal Francis Arinze to Presidents of Conferences of Bishops, dated October 17, 2006 (Prot. no. 467/05/L).
3. Matthew 26:28 (New American Bible translation).
4. Mark 14:24 (New American Bible translation).
5. Circular letter from Cardinal Francis Arinze to Presidents of Conferences of Bishops, dated October 17, 2006 (Prot. no. 467/05/L).



## The Pope Speaks



### Sacred Music Opens Hearts to God, Says Pontiff

VATICAN CITY, NOV. 19, 2006

Sacred art and music help people to open their hearts to God, says Benedict XVI.

This was the message the Pope gave to the organizers and musicians of the fifth international festival *Pro Musica e Arte Sacra*, which ended in St. Peter’s Basilica with Mozart’s *Coronation Mass*, K. 317.

Cardinal Christoph Schönborn was the celebrant of the Mass, and the Vienna Philharmonic Orchestra under the direction of Leopold Hager performed the legendary Austrian composer’s music.

Later, at the midday Angelus in St. Peter’s Square, the Pope greeted the musicians to applaud the event and said: “The beauty and grandeur of the faith resound in spiritual music and sacred art.”

He added: “Music and art touch our senses and help us to open our spirit and heart to God and his Word.”





# Liturgy Office News

Four liturgy workshops were recently held in Miranda parish, Lidcombe and Polding Centre. Fr Tim Deeter introduced Luke's

## Practical Points – GENERAL INTERCESSIONS

Several people have asked for assistance with composing intercessions. When writing our own petitions, we should first look to the models in the appendices of the Roman Missal:

- they are succinct, not wordy
- they are few in number
- they are not 'mini-homilies'
- they are not addressed directly to God ('O God . . .'), but are invitations to the community to 'pray to the Lord'. The people then pray to God: 'Lord, hear our prayer' or another response. That is why these intercessions are sometimes called the 'Prayer of the Faithful' – not the prayer of the reader.

These intercessions are a litany in form, following the models of the second part of the Litany of Saints and the Good Friday intercessions. As the GIRM directs (no. 70), they follow a sequence, namely:

- a. for the needs of the universal Church
- b. for public authorities and the salvation of the whole world
- c. for those burdened by any difficulty
- d. and, finally, for the local community

Check our website ([www.liturgy.sydney.catholic.org.au](http://www.liturgy.sydney.catholic.org.au)) for examples.

## International Consultation on Formation for the New Roman Missal

An international consultation was held from November 1-4, 2006 concerning the development of formation programs for the new *Roman Missal*. Participating in the consultation in Leeds, England was **Monsignor Peter Williams, Executive Secretary of the National Liturgical Commission of the Australian Catholic Bishops' Conference.**

Participants were unanimous in their conviction that it is both possible and desirable to collaborate in the production of formation resources across the conferences of England and Wales, the United States, and Australia, as well as other English-speaking Conferences.

The group discussed the development of three types of resources, all of which would ideally be provided to a wide audience via DVD and internet: **Major Presentations, Ministry Guides, and Bulletin Inserts.**

The Major Presentations were divided into six topics:

- History of the Mass
- General Theological Reflections on the *Roman Missal*
- Liturgical Roles and Liturgical Ministry
- A Walk Through the Mass
- The Languages of the Liturgy
- Living a Liturgical Spirituality

The group also explored the development of **Guides for Liturgical Ministers** for Priests, Deacons, Lectors, Musicians, Extraordinary Ministers of Holy Communion, Altar Servers, and members of Liturgy Preparation Groups.

Finally, the group looked to the inclusion of downloadable **Bulletin Inserts**, a series of which are presently being developed by the BCL of the United States.

The group will reconvene in Leeds to examine the first draft of formational materials in approximately four months, with BCL review of the formational materials scheduled for the end of 2007.

Gospel, which is read in Lectionary Cycle C; **Bernard Kirkpatrick** addressed the use of modal music in the liturgy; and **Joanne Zwaans** and **Carmel Taffa** gave suggestions for bringing liturgy home to the family.

**Parishes of the Northern Deanery** are planning a liturgical renewal during Lent, with the help of the Liturgy Office. **Frs Terry Brady** and **Martin Maunsell** invited Fr Tim to attend weekend liturgies in five churches during December to gain a sense of the present liturgical life of the Deanery.



**Parish secretaries** from around the Archdiocese enjoyed an Advent luncheon at Neptune Restaurant in Brighton-le-Sands on 29 November, where they met Fr Tim and Liturgy Office Assistant **Catherine Adair.** 'A good time was had by all!'