

## PRO MULTIS – “for many”

Now the priest says, “This is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven.”

*Beginning Nov. 27, he will say...*

**“For this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins.”**



### Here’s why there is a change:

- ! “Pro multis” means “for many” and at first it might seem off-putting since it sounds as if Christ did not die for everyone. The other changes above make the sentence more poetic (chalice, poured, eternal) but this one has real substance. It may seem at first glance that there is some sub class of humans whom Christ did not die for.
- ! Actually, Christ did die for everyone, but not everyone accepts that salvation—thus “for many” not “for all”. The weight of this phrase rests on humans accepting salvation. Not everyone does.
- ! The phrase comes from Isaiah 53. That’s one reason it is translated this way, but also because of Jesus’ words about heaven and hell in Matthew 7:14: “How narrow the gate and constricted the road that leads to life. And those who find it are few.” That very first Good Friday, Christ saved every member of the human race potentially. Jesus wants to save everyone, but something on our part needs to happen—we need to accept it.
- ! This return to more accurate language reminds us that there is no such thing as automatic salvation—we have to look at ourselves and see how well we are accepting what Christ did for us. We have to examine our conscience and say, “Where do I stand? Do I accept what Jesus has done for me?”

