

extending the reach of his sacrifice beyond the boundary of his closest disciples. In the context of the celebration of the Eucharist, the phrase “for you and for many” connects the particular gathered assembly with the larger sense of the Church in every time and place, as if to say “not only you gathered here, but many more as well.”

7. **Gradual implementation for Musical Settings.** Though official implementation is set for the First Sunday of Advent 2011, Diocesan bishops may permit the gradual implementation of various musical settings of the people’s parts in the Order of Mass starting in September to allow the congregation time to learn them. This applies only to the *Glory to God*, the *Holy, Holy, Holy*, and the Memorial Acclamations. Composers have readjusted previous musical settings and new compositions are also being prepared. New musical settings of the *Amen* and the *Lamb of God*, the texts of which are not changing, can be introduced at any time.
8. **What’s not changing.** The structure and rite of the Mass itself is not changing, so the Mass will look and feel the same. Some texts of the Mass are not changing, including the Lord’s Prayer and the Lamb of God. The translation of Scripture readings used at Mass will remain the same, so those who proclaim the readings (lectors and deacons) will not be affected in their ministry by the introduction of the new Missal. Much of the hymnody and other chants sung at Mass will not be affected by the changes, although many hymnals and other participation aids are being revised to reflect the changes in the parts of the Mass.
9. **Symbolism of posture and gestures.** The symbolism of some traditional gestures has been recaptured in the new missal. The gestures themselves have always been prescribed, but the introduction of the new Missal provides an opportunity to teach about these long-standing customs. One such example is striking oneself over the chest during the Penitential Act (Confiteor) while reciting the words “through my fault, through my fault, through my most grievous fault,” (*mea culpa*), as a show of remorse, a tradition that had not always been followed in the U.S. Another example is the reverent bow during the recitation of the Creed. After the words “For us men and for our salvation he came down from heaven,” at the words that follow up, “and by the Holy Spirit was incarnate of the Virgin Mary, and became man” all bow as a sign of reverence for the mystery of the Incarnation.
10. **Proximate preparation.** Parishes and dioceses are now abuzz with preparations for the reception of the new Missal. The Roman Missal itself is the primary source of training and instruction for the new translation. It displays rubrics, sentences printed in red that instruct a priest on what to say and do, how and when to gesture, and when to sing the common prayers in the Order of Mass. It provides instructions that guide the celebrant in leading the liturgy and the people assembled in ritual response for each occasion. It also dictates the words used by a priest during the Mass. In addition to the homily at Mass, during which many priests will offer instruction about the new text, many parishes are making use of various small- and large-group catechetical sessions to help the people learn the new responses and be aware of upcoming changes. A variety of print and online resources for use in parishes, in group settings, and in homes are available from many publishers.

The introduction of a new translation for the Roman Missal gives people an opportunity to pause to think about the words they are saying every time they participate in the Mass. It is an opportunity for the entire Church in the United States to deepen its understanding of the Sacred Liturgy, of its meaning and importance in their lives. It also puts Catholics in contact with the Church’s tradition of prayer and helps create a historical awareness. The new translation and the education Catholics shall receive before it is implemented offer Catholics a chance to “brush up” on their knowledge of the Mass and of the Church’s beliefs. Those leading the efforts to educate the community hope the changes “will invite the faithful to pause and reflect on what, after so many years, we may have taken for granted” and that such meditation will redound in an “enrichment of people’s spiritual life.”

To learn more about the new English translation of the Roman Missal, Third Edition, visit the USCCB Roman Missal website. <http://old.usccb.org/romanmissal/> And to see the changes in the people’s parts at Mass, go to: <http://old.usccb.org/romanmissal/samples-people.shtml>