

Preparation for the New Roman Missal – Part 3

Introduction: This insert reviews the changes in the language of the “Nicene Creed” [(from the place where it was agreed called Nicea)], our profession of faith. We are returning to the vocabulary of the great Ecumenical Councils of the Church which connect us with our own developing history and with all who have come before us in the faith. In the early church there were many heresies and conflicts as the church struggled to understand just who Jesus was and how to put it into words that everyone could understand. Several of the great councils of the church worked to both understand and explain [who Jesus is] and to formulate that understanding for all time. It was also important to profess belief in God as the Trinity as well as in the significance of the church itself. The “Nicene Creed” is the result and when we profess it together, we are sharing that same faith with all Catholics both here and now and throughout time. Because some of the words or phrases are unfamiliar, this insert will focus on vocabulary.

The Nicene Creed

Current Text

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, **one in Being**
with the Father.
Through him all things were made.
For us men and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.

For our sake he was crucified under
Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand
of the Father.
He will come again in glory to judge
the living and the dead.
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father
and the Son.

New Text

I believe in one God,
the Father, the Almighty
maker of heaven and earth,
Of all things visible and invisible.
I believe in one Lord, Jesus Christ,
the only **begotten** Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, **consubstantial**
with the Father.
Through him all things were made.
For us men and for our salvation,
he came down from heaven:
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

For our sake he was crucified under
Pontius Pilate;
He suffered death and was buried,
and he rose again on the third day
in accordance with the Scriptures.
he ascended into heaven
and is seated at the right hand
of the Father.
He will come again in glory to judge
the living and the dead.
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father
and the Son.

With the Father and the Son **he** is **worshipped** and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen

Who with the Father and the Son is **Adored** and glorified.
Who has spoken through the Prophets.
I believe in one holy catholic and apostolic Church.
I confess one baptism for the forgiveness of sins.
I look forward to for the resurrection of the dead, and the life of the world to come. Amen

Vocabulary

I believe/We believe - The original form is the singular “I believe”. In the early post Vatican [Council] changes it made sense to focus on our sense of being a community as we tried to move ourselves to understand that the mass was our communal prayer as well as a personal prayer. Now perhaps we are ready to understand that all of the personal “I”s combined together makes us a “We”. In this way we not only reinforce our own personal belief but also one another’s.

Of all things visible and invisible – This is a clarifying statement helping us to understand that although some things that we cannot see (that are unseen to us) are or have been seen by others such as family on the west coast or grandparents who have died. [not sure of the meaning of this first sentence??] We believe that God has made not only the things we cannot see for whatever reason but also things such as angels and saints who are invisible

Only Begotten Son – This tells us of the unique and eternal relationship of Jesus Christ to the God his Father: he is the only Son of the Father: he is God himself. Jesus is the Son of God not by adoption but by nature.

Born of the Father before all ages – Jesus is present with the Father from the beginning of time and recalls the words of the Hebrew Testament.

Consubstantial - The belief that Jesus is of [one] substance ([homoousios] in Greek) [with] God the Father: [in other words, that he is truly God]. This belief was promoted by those who taught that God, Son and Holy Spirit formed a Trinity: [three persons, yet one nature].

Incarnate - The second person of the Trinity willingly consents to become human, is **Conceived by the Holy Spirit and given flesh in Mary’s womb**, is born as a child and lives life as a human person. Jesus is BOTH True God and True Man. Our celebration of Christmas comes out of this glorious happening. St. Francis took this belief and was one of the first to create a crèche and foster the celebration of the incarnation.

In accordance with the Scriptures – What Jesus accomplishes through his death and resurrection is in accord with both the Old and New Testament scriptures.

I confess is a stronger expression than *we acknowledge* and in this context means **profess belief in**.

The Apostles Creed may at times be used for our profession of faith during mass. The wording of this prayer has not changed significantly. Our attention to this substitution will help us to move beyond a rote response and engage our hearts and minds in what we believe.