

# Preparing the Way for the Roman Missal

Where the New Translation meets the New Evangelization™

## The Creed

We discover right out of the gate that the corrected translation of the Creed reflects the fact that it's a *personal* statement, ***Credo / I believe***. Yes – the faith that we profess is the faith of the Church, the Body of Christ, expressed in one voice with all of its members, but in the Creed we are making a bold proclamation concerning *our own personal acceptance* of that faith.

And so we say, ***I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.***

No longer do we speak just of things *seen and unseen*, but ***of all things visible and invisible***; the former words in this case are clearly wanting.

In the first place, the new translation restores this portion of the Creed to its Scriptural foundation in Colossians 1:16, "*For in him were all things created in heaven and on earth, visible and invisible...*"

Secondly, there is a real difference to be considered between *things unseen* and those that are ***invisible***. Maybe you've never seen Jupiter, for example; you can - you know it's there - but it is as yet to you *unseen*. This is not what the Creed truly means to address.

When we speak of things ***invisible***, we are acknowledging that there is yet another reality of which God is Creator; the Angels for instance and the souls of humankind. These things are ***invisible***, yet they are created things, and our God is Lord of them all.

We continue, ***I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.***

Similar to the words of the *Gloria*, we are once again saying something important about the Blessed Trinity; namely, there is a relationship between the "*begottenness*" of the Son and the fact that God is ***Father before all ages***.

As mentioned in our examination of the *Gloria*, the Son's begottenness also indicates that both Father and Son are of the same substance, and we articulate this even more clearly as we continue in the Creed, "*God from God, Light from Light, etc...*" culminating in the new translation with the phrase, ***consubstantial with the Father***.

Jesus, in other words, is *of the same Divine substance* as the Father.

We continue: ***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...***

***Incarnate*** – to become or to be in the flesh. The old translation wasn't just insufficient as far as translations go; it was also dangerously close to propagating a grave error.

Question for you: When did Jesus become man? Before you answer, know that the Latin text reads, *et homo factus est / He became man. Homo* – meaning "human."

So asked another way, when did Jesus become *human*? When He *was born* of the Virgin Mary?

That's what we've been saying for more than 40 years now, but isn't this exactly the lie of the pro-abortionists?

***Lex orandi, lex credendi.***

The law of prayer is the law of belief. As we pray, so too do we believe. For more than four decades even the most committed pro-lifers among us have unwittingly been saying that even Jesus became human only at His birth, but the truth is that Jesus, like all of us, became a real man *at the moment of His conception* by the Spirit – when He ***was incarnate of the Virgin Mary***.

We continue, ***He was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.***

### ***He suffered death...***

All of us suffer. All of us will die, but have you ever heard it said that this person or that had “a peaceful death?” This particular expression is not meant to deny whatever suffering may have been present for such an individual; rather, it’s meant simply to describe *the manner of their passing*.

When we say that Jesus **suffered death**, we are likewise giving heed to the manner of His death; it was a violent immolation.

Jesus, in fact, **suffered death** with an intensity that exceeds that of *any other person*. We know this because suffering and death can only be understood in relation to sin; they are indeed a *consequence* of sin.

And so Jesus *who knew no sin* yet took upon Himself *the sin of the world*; i.e. the sin of every man, woman and child who ever lived or will ever live, **suffered** all things, including **death**, in a manner that exceeds our comprehension.

***He rose again on the third day...*** and all of this has taken place ***in accordance with the Scriptures***.

While there is nothing inherently wrong with the phrase *in fulfillment of the Scriptures*, (in fact, Jesus Himself speaks of how His saving acts “fulfill” the Scriptures) the Latin text reads, *secundum Scripturas* - according to the Scriptures, or *in accordance with the Scriptures*.

The difference between the two, though subtle, should make sense to us from the standpoint that the Scriptures are as yet *not* entirely fulfilled.

We are a Pilgrim Church on earth. We “wait with joyful hope for the coming of our Savior” at His return in Glory, an event which is foretold in Sacred Scripture. We await the New Heavens and the New Earth that are promised in the Book of Revelation. We know that the work of Redemption continues in time to be brought to completion in the life of the Church on earth, etc...

Therefore, it is more fitting to say of everything that we have professed of Christ up to this point in the Creed, that all of this has happened ***in accordance with the Scriptures*** since we await the ultimate fulfillment of *all* that has been prophesied.

There are two more statements in the old translation that begin with “*We believe*” that are no longer prefaced as such in the new translation; instead these statements repeat the opening affirmation, ***I believe...***

One such place regards the Holy Spirit that we now confess by saying, ***I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.***

This is essentially the same as the old translation, but the threefold addition of the personal pronoun ***who*** reaffirms the distinct “Personhood” of the Holy Spirit - yet another example of how the new translation better articulates our understanding of the Blessed Trinity.

One notices that we say ***adore*** here as opposed to *worship* as is the case in the original Latin.

We conclude the Creed by professing, ***I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.***

Where once we said, *we acknowledge one baptism*, we now say ***I confess***; again, a personal statement of faith.

To ***confess*** in this sense means that we not only *acknowledge* this doctrine, we also personally endorse it and submit to the truth of its teaching.

We now no longer say that *we look for* the resurrection of the dead; we say that ***we look forward*** to it.

This manner of speaking is much more in keeping with Romans 8 where St. Paul says that all creation longs for the resurrection and the renewal of all things in Christ. The new translation, therefore, more perfectly reflects the theological virtue of hope.

The Creed is at once a profession and a *prayer*, so we conclude the Creed as we conclude all prayer, with the *Amen* that means to say that we confirm and adopt *as our very own* before God and one another all that the Creed professes.

All glory, praise and honor to Almighty God!