

THE MASS AS YOU KNOW IT IS ABOUT TO CHANGE

Without a doubt, the most changes coming from the new translation of the Mass will be found in the Creed. In fact, there are so many changes that I will also discuss the Creed in the following weeks. Here is the text for the new translation of the Creed: *"I believe in one God, the Father 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 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, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe one, holy, catholic, and apostolic Church. 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."*

You probably notice that there is a change from "We believe" to "*I believe*." First, this is the proper translation from Latin: in Latin, the word used is "*credo*", which literally means "*I believe*." This may seem strange to us at first, but this translation is normal for those who speak other languages. The Creed contains the truths of the Faith of the entire Church, but each individual member of the Church needs to assert that he or she personally believes in these truths of the Catholic Faith.

Some of these changes in the translation may seem odd and may make you wonder why those in charge of the translation changes selected the words they did. The Creed states what we believe as Catholics, and therefore, precise language is needed to state exactly what we believe. The difficult words found in the new translation more accurately express our beliefs.

In the Creed we will no longer say "of all that is seen and unseen." Instead, we will say, "*of all things visible and invisible*." This may seem like a pointless change, but it is quite significant. There are things that are visible by nature, yet unseen at a particular moment: my parents live in Rossford; they are visible, but right now, they are unseen to me. Visible things can be seen or unseen depending on time or place. However, invisible things can never be seen. The point of this change is that God has created all things visible (anything on earth: people, animals, plants, buildings, etc.), and He has created all things that are invisible (all angels, those in Heaven, etc.).

The next change is that instead of saying, "the only Son of God, eternally begotten of the Father," we will say, "*the Only Begotten Son of God, born of the Father before all ages*." This may seem like a mouthful, but it gives us a better understanding of the nature of Jesus. In saying "*the Only Begotten Son of God*," we acknowledge that Jesus simply did not come to be the Son of God from nowhere; instead, He was intentionally begotten as the Son of the Father. Jesus has always been a key part of God's divine plan. We say "*Born of the Father before all ages*" because Jesus dwelled with the Father before time began. Jesus, the Son of the Father and second Person of the Trinity, has always dwelled in the presence of the Father.

This last one may be the most difficult. We now say, "one in Being with the Father," but in the new translation, we will say, "*consubstantial with the Father*." This word may seem overwhelming: it is a pretty big word. This phrase is meant to better express the relationship between Jesus and the Father; in the early Church, this subject was often discussed, and heresies came to be because of it. This is where very precise language is needed. *Consubstantial* means "having the same substance" or "being of the same substance." In simpler language, the phrase conveys that Jesus is of the same substance as the Father. The Father is divine; He is God. Therefore, Jesus, having the same substance as the Father, is also divine, is also the same God.

Without a doubt, these are difficult changes, but they better express what we believe. I suggest taking some time better familiarize yourself with these changes so that you may become more comfortable with the Creed.

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