

# Introducing **The Roman Missal, Third Edition**

## **What are the changes and Why?**

### The Creed (Nicene Creed)

Every Sunday we make a solemn profession of our faith by reciting the Nicene Creed. It is a summary of faith expressed by the Councils of Nicaea (325 A.D.) and the Council of Constantinople (381 A.D.). It has been an essential element of the Sunday Liturgy since the Sixth Century. The purpose of this Profession of Faith is to allow the gathered people an opportunity to respond to the Word of God that was proclaimed in the readings. It also calls to mind the great mysteries of our faith that we will celebrate in the Liturgy of the Eucharist. The New translation of the Nicene Creed contains a few new words that will once again challenge us, so it will take a little getting used to before it becomes familiar. One of those words is “**consubstantial**” which professes that Jesus and the Father are of one substance, One God. Another word that will challenge us in the Creed is “**incarnate**;” this too reveals that Jesus the Son of God was given a human body through the motherhood of the Blessed Virgin Mary. We will also notice when we begin the creed as using the singular pronoun “**I**” instead of “**We**”. This change is calling us to make a personal profession of our faith.

Current Version	New Version
<p><b>We believe</b> in one God, the Father, <b>the Almighty</b>, maker of heaven and earth, of all <b>that is seen and unseen</b>. <b>We believe</b> in one Lord, Jesus Christ, the only Son of God, <b>eternally begotten</b> of the Father, God from God, Light from Light, true God from true God, begotten, not made, <b>one in Being</b> with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: <b>by the power of the Holy Spirit he was born</b> of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; <b>he suffered, died</b>, and was buried. <b>On the third day he rose again in fulfillment of the Scriptures</b>; 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. <b>We believe</b> in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son <b>he is worshiped</b> and glorified. <b>He</b> has spoken through the Prophets. <b>We believe</b> in one holy catholic and apostolic Church. <b>We acknowledge</b> one baptism for the forgiveness of sins. <b>We look for</b> the resurrection of the dead, and the life of the world to come. Amen.</p>	<p><b>I believe</b> in one God, the Father almighty, maker of heaven and earth, of all <b>things visible and invisible</b>. <b>I believe</b> in one Lord Jesus Christ, the Only <b>Begotten</b> Son of God, <b>born</b> of the Father <b>before all ages</b>. God from God, Light from Light, true God from true God, begotten, not made, <b>consubstantial</b> with the Father; through him all things were made. For us men and for our salvation he came down from heaven, <b>and by the Holy Spirit was incarnate</b> of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, <b>he suffered death</b> and was buried, <b>and rose again on the third day in accordance with the Scriptures</b>. 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. <b>I believe</b> in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, <b>who</b> with the Father and the Son <b>is adored</b> and glorified, <b>who</b> has spoken through the prophets. <b>I believe in</b> one, holy, catholic and apostolic Church. <b>I confess</b> one baptism for the forgiveness of sins <b>and I look forward to</b> the resurrection of the dead and the life of the world to come. Amen.</p>

(...to be continued)

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