



AMEN - SO IT BE IT - I BELIEVE

The first word we say is “Amen” in response to the Sign of the Cross. This word is not changing in the New Translation – because it is not actually translated! The word “Amen” is a Hebrew word, showing agreement or confirmation – “So be it”, “It is so”. In the Scriptures we find it in Our Lord’s mouth many times, and it is used in Jewish and Muslim prayer as well as in our own Christian Liturgy. We will say this word at least ten times in Mass – sometimes more. When we use it, what meaning do we put into the word? Or is it just a verbal full stop which does not mean a great deal? Saying “Amen” is all about affirming truth and certainty – crying out “Yes, it’s true”. Think of all the moments in the Mass when you are asked to say “Amen”: you are being asked “Do you believe this? Is this true?” A heartfelt “Amen” proclaims “Yes!”



GOD SPEAKS TO HIS PEOPLE

“In the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. By their silence and singing the people make God’s word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world.”

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RENEWAL

PRAYING THE MASS



PART II - LITURGY OF THE WORD

For the next four Sundays, we will be looking at the coming changes to the prayers in the Holy Mass, so that all our Parishioners are acquainted with the new prayers and responses. **Today, we will look at the changes to the Nicene Creed.**



SOME BACKGROUND INFORMATION

The first noticeable change in the Creed is that it begins "I believe" as opposed to "We believe". The "We" form has helped people to recognize that this faith is common to us all and for some the change to "I", though it is the "I" of the whole church may not be so obvious.

"You will notice right away that the Creed begins with "I" instead of "We." The Creed is still the faith of the entire Church, but each of us proclaims it to assert our personal faith together with other believers. "I believe" is a literal translation of the Latin word "Credo," and it is consistent with the translation that has been used in many other countries around the world since the Second Vatican Council."

"Consubstantial: This word is a mouthful. In the entire revised translation of Mass, this is probably the one word that will raise the most eyebrows. It replaces the expression "one in Being," and it describes the relationship between Jesus and the Father.

In the current translation, "one in Being" was thought to be more comprehensible and closer to the original Greek of the Creed. However, the revised translation chooses a word that lies closer to the Latin equivalent, "consubstantialis."

The question of how Jesus related to the Father has immense importance. Heresies have divided Christians over this very issue. The early Church councils forged a vocabulary that carefully articulates orthodox faith, and they chose this word to express the dogma of Jesus' divinity.

The Latin word means "having the same substance," which is even more fundamental than "one in Being." "Consubstantial" is a very unusual word. We don't use it for anything else.

But it is describing a very unusual thing – the nature of Jesus Christ. He is not like anything or anyone else."

Liturgy of the Word

PRESENT 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, of one Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: All bow during these three lines:

by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again 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.

We 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

NEW TRANSLATION

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,

At the words that follow, up to and including and became man, all bow.

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 in 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.