



Welcoming the
ROMAN MISSAL THIRD EDITION
Deepen, Nurture, Celebrate

22
days before
implementation on
November 27, 2011

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**Changes in the Parts of the People in the Order of Mass
in the Roman Missal, Third Edition**

*(approved June 15, 2006 by the United States Conference of Catholic Bishops;
confirmed March 26, 2010 by the Holy See [Prot n. 1464/06/L])*

<http://www.usccb.org/romanmissal/samples-people.shtml>

NICENE CREED

| PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|--|---|
| <p>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. 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.</p> | <p>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 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.</p> |

The Creed contains the core of our faith - in the Mass it is called "The Profession of Faith." The re-translation of the Nicene Creed contains several notable changes:

The most noticeable change is from "We believe..." to "I believe." At first that may seem rather individualistic. We have always said the Mass is public prayer, not private prayer. However, when you think about it, I can only state with conviction what I believe. I cannot speak for you or anyone else. When we all say "I believe" together, the profession becomes "We believe" - a profession of God's Church!

"Consubstantial" is one of those big church words that means Jesus is "of the same substance of the Father." To say it another way - they are the same God. It's a truth of our faith (CCC §262) that is perhaps difficult to understand, but maybe when we say this somewhat mysterious word, it will help us remember that it's one of the mysteries of our faith.

We will now say that Jesus was "incarnate" of the Virgin Mary, rather than being born. Doesn't it mean the same thing? Well, it actually means even more! Being born is of the natural realm. The Incarnation of God's Son tells of the supernatural and wondrous gift of Jesus becoming one of us because God loves us and wanted to save us. God, who cannot be contained, actually "puts on our flesh" and becomes a man to show us the perfect example of love! Because of the immensity of this gift, we will still continue to bow during this line of the Nicene Creed to show our reverence.