

new Translation of the Roman Missal – latest update (Advent 2010)

You may remember on this Sunday last year, that we heard a Pastoral Letter from Bishop Christopher about the new translation of the Roman Missal. You may remember that he envisaged an implementation date of Advent Sunday 2010 – that is this weekend. However, we have no new missal, and it is likely to be another year before the final published book arrives on our altars. You may be wondering why this is, and the answer is that no-one really knows what has been going on, and those few people “in the know” are not letting on. The text received the “recognition” from Rome in April, but there have been rumours about a further revision of this text still being worked upon. It would appear that our final English version with our own National Feasts is still not ready to be printed.

So when will we start using the new text? It seems that the most likely date is one year from now, Advent Sunday 2011. That is the date that the US bishops have announced for implementation of the missal. However, our Bishops have indicated that there will be a three month period during which we will use the Order of Mass (the ordinary, unchanging parts of the Liturgy – people’s responses, Gloria, Creed, Eucharistic prayers and acclamations etc.) from September 2011. Then in Advent, the full Missal will be implemented (when the books have arrived). During this three month period, there will be catechesis provided for us all on the reasons for each proposed change in what we say and sing.

I will also be doing a series of presentations in the first half of next year, so that those who wish to may explore more deeply not just the new text, but the Mass itself – because understanding why parts of it have changed will lead us to a better understanding of the significance of each part of the Mass. I will also be doing this through articles in the bulletin (but the sessions will be much more exiting, with DVD’s and powerpoint presentation). So keep an eye on this newsletter after Christmas. Thanks to all who have supported the fund raising efforts for the new books.

Part 1

As I mentioned in a note in a November newsletter, the new translation of the Roman Missal is due to be introduced later this year. It is not long now before we will actually start praying the new words, and the Holy Father has encouraged us to prepare ourselves well, as he said to the Bishops of England and Wales during his visit here last September “I encourage you now to seize the opportunity that the new translation offers for in-depth catechesis on the Eucharist and renewed devotion in the manner of its celebration.”

The New Missal will definitely sound different, and we have to prepare ourselves for this, and understand why the changes have been made. But, as the Pope says, it is also an opportunity to participate in a catechetical programme on the Mass, so that our celebration of it is renewed. I propose to use this page of the bulletin to help us do this over the next six months.

You may wonder why we are having a new missal. “What’s wrong with the old one?” “If it ain’t broke, don’t fix it.” (etc) The current book we use for the prayers and responses of the people and the prayers of the priest is called the Roman Missal, and was published in 1975, this being a translation of the 1970 *Missale Romanum*. This 1970 Missal is a Latin Missal, and was replaced the 1962 Tridentine Missal – what we now call the Extraordinary form (the “old Latin Mass”). Since 1970, there have been two more editions of this Latin Missal produced, the most recent one in 2002, so the book is well out of date. Lots of feasts of the new saints, like Maximilian Kolbe, Edith Stein and Blessed John Henry Newman are not in it.

Also the language of the 1975 translation has been criticized as being in places too simple, too “down to earth.” At the time, these translations were done quickly, and did not always reflect the meaning of the text being translated. The prayer we have been using at Mass this last week is a good example. It says “Father of love, hear our prayers. Help us to know your will and to do it with courage and faith.” Now that sounds fine, until you see what the original says, of which it is meant to be a translation. This is a more correct translation: “Attend to the pleas of your people with heavenly care, O Lord, we pray; that they may see what must be done, and gain strength to do what they have seen.”

This latter text, from the new missal, sounds completely different, odd, perhaps. It’s a good example of how the new translation uses language in a different way – it is not the language of the street, of common parlance. The aim has been to produce a more elevated language, with a more sacral vocabulary, one that will lift our minds onto a different plane, and it will take a bit of getting used to.

But hopefully, if we can listen with an open mind, then gradually it will grow on us, and the result will be, in the words of the Pope, a “renewed devotion.”

Part 2

I mentioned last week that the Order of Mass which we will start using later this year is a translation from a 2002 Roman Missal in Latin. Throughout this series of articles, you will read that texts have been changed because they are closer to the Latin original. Why all the fuss about Latin? Some people have asked why we can’t just write new prayers that are not translations. Well, there are parts of our Liturgy that are composed rather than translated – the bidding prayers we use each week, the words of the hymns.

But for the most part, we use translations. Our biblical readings are translated from the original Hebrew and Greek, and I am sure we would want to know that the translations we use are as close to the originals as possible.

If we turn to the missal, we might be surprised to learn that most of the prayers in the 2002 Missale Romanum are more than 1000 years old. Many of them can be traced back to liturgical books of the sixth century. So although our missal has been revised and updated many times, with small changes being made here and there, most of the actual prayer texts have remained unchanged. So our missal is a great treasure, deeply rooted in the history and tradition of the Catholic Church.

We might also be surprised to learn that the Mass was not always in Latin. The original language of worship in the early Church is Greek, but as the Western Roman empire became more and more Christian, the Church felt the need to experiment with Latin. The problem was all the Church's teaching and doctrines were written in Greek, and there was a danger that theological inaccuracies might "creep in" in translation into Latin. Gradually, however, Latin became the official language of the Roman Catholic Church.

We can see from this that Latin was the original "vernacular" language, the language spoken by the people, which they understood. So when Latin died out as a living spoken language, there was always pressure on the Church to translate its liturgy into the vernacular so that it could be understood by the people. The Council of Trent did actually consider allowing vernacular languages in the liturgy in 1570 – opinion was divided even then, but Latin won the day because at the time the Protestant reformation was implementing the very same changes, and the Church did not want to be seen to be "giving in" too much to their demands. There was also the issue of doctrinal orthodoxy in a time when the theological stance of the Catholic Church was under attack. But if the conditions had been different, vernacular languages might well have been allowed then!

Since then, numerous exceptions to the rule, and many specific permissions have been granted for vernacular liturgy, but it was not until the 1960s that the Church finally extended this permission to the whole church.

Part 3

Last week, we looked at the different languages of the Liturgy down the ages, and how Latin became the official language of the Western Church. In allowing for vernacular Masses in the 1960s, the Fathers of the Second Vatican Council in no way envisaged the complete disappearance of Latin from our Mass. In fact, the Council recommended that even where vernacular Liturgy was permitted, some parts of the Mass should still be in Latin, such as the Ordinary texts. In particular that great treasure of the Church which is called Gregorian Chant should not be neglected, but that plainchant settings of the Mass which can be sung by a congregation should be preserved and passed down to the next generation. This is possible, as we have seen, even with small communities such as ours. Even when the new missal comes, we will continue to use these chants. We will also be using some English settings of the new words that are based on a simple chant style. These settings will be printed in the new editions of the Roman Missal.

Many of you will have seen the reports in the Catholic press recently about the new missal. It appears that we finally have a starting date, which is September 2011. From this date, the new Order of Mass will be used, which is all of the words spoken or sung by the people, and some of the texts spoken or sung by the priest, including the Eucharistic Prayers. The full missal will come into use when it is published, and this will be Advent 2011 at the earliest. It could even be later than this, because the National Propers (the prayer texts for the feasts which are celebrated in England and Wales only) have not yet received the required "recognitio" from Rome. However, the significant date, the date on which we will notice a big change in the words we use at Mass, will be September.

Part 4 The Introductory Rites of Mass

Not only is our Mass based on scripture, it is also filled with scripture. The opening invocation comes from the very end of St. Matthew's Gospel. Jesus tells the disciples to baptize "in the name of the Father, and of the Son, and of the Holy Spirit." This invocation then, from the rite of baptism, and coming right at the beginning of Mass, reminds us why we are there in the first place – because we are baptized Christians, it is our duty and our joy to gather and participate in the Mass.

Next the priest greets the people. This is so much more than just saying “hello”, or “Good Morning, Father.” Once again, our words of greeting are drawn from scripture. The priest may say “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all” or “Grace to you and peace from God our Father

and the Lord Jesus Christ.” You will find these and other similar greetings at the beginning or end of the letters of St. Paul. The priest may also say “The Lord be with you” which is a greeting that comes from the book of Ruth. What all these greetings are saying is that we are gathered for a particular purpose, which is to celebrate the Lord’s mysteries, and that the Lord is present with us through the Holy Spirit.

In our response to the priest’s greeting, we’ll notice our first significant change. Rather than responding as we have for forty years—“And also with you”—we will respond with the more literal, “And with your spirit.” Why should we bother with a more literal translation of the Latin: *et cum spiritu tuo*? The reasons for this are:

(1) English is the only major language of the Roman Rite which did not translate the Latin word *spiritu* as 'spirit'. The Italian (*spirito*), French (*esprit*), Spanish (*espíritu*) and German (*Geiste*) renderings of 1970 all translated the Latin *spiritu* precisely.

(2) Our reply to the priest’s “the Lord be with you” is not just a “hello, Father”.

The spirit referred to in the Latin is that part of the priest which is filled with the Holy Spirit at his ordination. In praying this we are not merely asking that God will be with the priest in a general way, rather, we are praying that the Lord will renew in him the priestly spirit and attitude so that he will act as priest for us. We are not praying that the priest will be spirit-filled for his own sake but that he will be filled with the spirit that animates his liturgical activity. This is why the response ‘and with your spirit’ is only ever used as a response to an ordained minister, and it is used when we are referring to his acting for us “in persona Christi capitis” (in the person of Christ the head of the Church). The people are addressing the 'spirit' of the priest; that is, that deepest interior part of his being; he has been ordained precisely to lead the people in this sacred action.

(3) “Spirit” reminds us that the liturgy is a work of God, not just what we humans do.

As St John Chrysostom said in the 4th century referring to the same greeting used in the preface dialogue of the Eucharistic Prayer : “And with your spirit,” reminding yourselves by this reply that He who is here does nothing of His own power, nor are the offered gifts the work of human nature, but is it the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice.”

Part 5 : The Introductory Rites (continued)

As soon as we have been greeted, the first thing we usually do is to call to mind our sins. The priest invites us to “acknowledge” our sins in the new translation, rather than having us call them to mind, as in our present missal. Then comes the *Confiteor* prayer, which in the new translation reads as follows : (the changes are highlighted in **bold**)

I confess to almighty God and to you, my brothers and sisters,
that I have **greatly** sinned in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, **through my fault, through my most grievous fault;**
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,
and you, my brothers and sisters, to pray for me to the Lord our God.

We immediately notice that this is a more strongly worded prayer than what we had before. Some may feel that we are emphasizing our sins too much –surely we are not that bad? Isn’t this just yet another encouragement for us to pile on the old “catholic

guilt"? That actually isn't the point of the new translation, to make us feel more sinful – the point is to be more faithful to the text being translated.

However, if, when you read the prayer, you react to it in a negative way, I would like to encourage you to see it in a different way. It starts with God. A God who is perfect, whose ways we cannot fully know and understand. A God who created us, who loved us into being, and who sustains us now with his loving protection, who knows what is good for us and only wants our happiness. Contrast this loving God with our modern society, which, by and large has forgotten about his love, and which has also lost its "sense of sin." Nowadays, some things do not seem so wrong anymore, and the prevailing morality is "anything goes, as long as it doesn't hurt anyone else, and if you can get away with it."

One of the tragic consequences of modernity's loss of the sense of sin is that although "the "sense of sin" has been lost ... "guilt complexes" have increased", as Pope Benedict has noted. Facing our guilt and seeking forgiveness frees us from guilt, a freedom that is both spiritual and psychological.

Also, by starting the Mass with this prayer we are seeking to re-connect with the Christian awareness that sin is not just a sin against our neighbour but is fundamentally an offence against God.

So we need a prayer that will help us not only to acknowledge our sins, but also to acknowledge our need of God and his loving forgiveness. We need his love, we can't actually save ourselves by trying to be good, and so we rely totally upon the Lord to bring us back into communion with him. This strongly worded prayer will help us to realize this, and it will encourage in us that humility that is necessary for us to know God's love and forgiveness, and really believe that we are saved and freed from our sins. Saying the prayer, will, I believe, encourage in us true contrition for our sins and help us to amend our lives. If it does all this, then it should also encourage us to do something else, and that is to go to the sacrament of reconciliation more regularly.

Part 6

We have considered the Penitential Act (option 1), but there are two other options, which can be used at any Mass. The second option does not seem to be used much, and it has been completely re-translated as follows:

Priest : Have mercy on us, O Lord.

All : For we have sinned against you.

Priest: Show us, O Lord, your mercy.

All : And grant us your salvation.

These two are taken from the scriptures, the first petition and response is from Baruch 3:2, and the second from Psalm 85:8.

Then the Priest says the words of absolution. These have not changed, despite a recommendation from ICEL, the International Commission on English in the Liturgy, for a translation closer to the Latin text. This recommendation was not approved by Rome.

The translation of Kyrie.....Christe eleison is the same, and can be said or sung in English or in their original Greek (the only Greek text that survives in our Mass). It is very ancient and has been constantly used in all Christian liturgies, east and west.

The other option for the Penitential Act is more familiar. The priest (or another minister such as a cantor or reader) makes three acclamations, followed by Lord have mercy, Christ have mercy, Lord have mercy, these final petitions being repeated by the people.

So, for example, at the moment the text reads like this:

Priest : You were sent to heal the contrite. Lord have mercy.

People : Lord have mercy.

Priest : You came to call sinners. Christ have mercy.

People : Christ have mercy.

Priest : You plead for us at the right hand of the Father. Lord have mercy.

People : Lord have mercy.

These petitions are addressed to Christ, and they are not “little confessions of sin”, nor should they be. Rather they are saying to Jesus “You are like this, so have mercy on us.” They are reasons for us to be confident that we shall indeed obtain the mercy for which we ask. So when we hear, as we sometimes do, “For the times we have done so-and-so, Lord have mercy.”, this is not quite the intention of this form of the Penitential Act. The “I confess...” certainly focuses on our sin with its threefold admission of guilt, but this option focuses more on the mercy of Jesus.

Other invocations may be used, and in our present missal, seven alternatives are written out in full. These alternatives, however, are not printed in the new translation text that has been sent to the publishers, so we can assume that priests will have a certain amount of freedom here. Only one text is given, and it is:

Priest : You were sent to heal the contrite of heart. Lord have mercy.

People : Lord have mercy.

Priest : You came to call sinners. Christ have mercy.

People : Christ have mercy.

Priest : You are seated at the right hand of the Father to intercede for us.

Lord have mercy.

People : Lord have mercy.

Part 7 – The Gloria in excelsis

This ancient hymn of praise to God dates back to the fourth century in both eastern and western churches. It is said to have been translated into Latin by Hilary of Poitiers (300-368), and introduced into the Western rite by Pope Symmachus (498-514), to be said or sung during the opening rites of Mass on Sundays and major feast days. In the present day Liturgy of the Catholic Church, we sing it every Sunday, except those in Advent and Lent, and also on Solemnities and Feasts.

It is essentially an extended Doxology, which is an ascription of praise and honour to the Holy Trinity. Rather than just saying “Praise the Father, Son and Holy Spirit. Amen.”, which would be a simple doxology, this hymn praises the Trinity with great eloquence. Instead of one verb, we have five successive verbs of praise, three petitions to Christ, and three further titles of respect and love for the Trinity. So we are really going out of our way in this hymn to praise the Lord, and using many words in a

loving outpouring of devotion. Surely this is the point of the hymn. Why then did the translation we have at the moment shorten it, and upset its original structure – reducing the number of “praise” verbs to three, and with only two petitions to Christ?

Thankfully, the new translation has restored everything to its original place, and the result is a radical change, one that we notice immediately, and one that will have the greatest impact our singing of this text (which is, after all, a hymn of praise and should be sung, and not said). Consider the two translations, the present one on the left, and the new one on the right:

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

The first change we notice is that that we sing “peace to people of goodwill”, not simply “peace to his people on earth.” The idea of “goodwill” is one we entertain at Christmas, and it comes from the angel’s greeting to the shepherds in Luke 2:14. Not only are the first two lines of the revised Gloria closer to their Latin original, but they also resonate more faithfully with the scripture from which they are derived.

The next section is addressed to the Father, and begins with the five consecutive verbs of praise. Probably the 1973 translators thought this was a bit excessive, and cut them down to three – but it is excessive for a reason, that we cannot really praise God enough. The result is that we repeat and repeat our praise as an outpouring of our love, so overwhelmed are we at the experience of God’s presence. Hopefully the musical settings that are produced will reflect this joy.

The middle section of the Gloria is a threefold petition to Jesus, who is addressed, and named “Only Begotten Son.” This restoration reflects an important theological truth, which the present translation misses, that Jesus is the “Only-Begotten” of the Father. The Latin “unigenite” is a translation of the Greek “monogenes”, which the Fathers of the Church proclaimed the Son as during the fourth century disputes about the person of Christ. As we shall see in the Creed, it is important to proclaim Jesus as begotten of the Father, and not created by him. We beget offspring which are of the same nature as we are, our sons and our daughters are human, like us. But we human beings are created by God, and we are of a different nature as compared with him, whereas the Son is of the same nature as the Father, so he is begotten. Not only is Jesus begotten of the Father, he is Only Begotten, meaning that the Father has begotten no-one else. The Holy Spirit, we note “proceeds” from the Father and the Son. (in the western creed). This middle section is longer, containing a repetition of the phrase “you take away the sins of the world.” Those who are very observant will note the small change in this phrase – “sins” of the world not the singular. As we know, this phrase also occurs in the Agnus Dei, where it was correctly translated, so is not being changed. Jesus takes away our sins, our individual sins. Sin, in the singular implies some kind of generic sin that belongs to the whole world – corporate sin or social sin; Jesus does take away that kind of sin as well, but this is not the meaning of the Latin “qui tollis peccata mundi”. With the revised translation, we are enabled to reflect more deeply of the forgiving love of Christ.

The final part of the hymn has not changed – God the Holy Trinity is the Holy One, the Lord and the Most High, and this doxology concludes after naming the three persons with the traditional Amen.

We will hopefully be singing this fairly soon, since the Bishops’ Conference of England and Wales have given permission for the new texts to be used from Easter, after some of the new settings are published. In this parish, I am hoping to produce a setting based on plainchant, and two others which we know already, revised in order to fit the new words. Other composers are doing similar things, and it is good that the Bishops have given this extra time in which to become accustomed to them.

The Collect (Part 8)

NEW TRANSLATION OF THE ROMAN MISSAL - part 8 “The Collect of the Mass”

The Introductory Rites end with the Collect (Opening Prayer) of the Mass. Liturgically this style of prayer is known as an ‘oration’, a term which, in fact, means ‘prayer’ and which is entrusted to the Priest alone. The term ‘Collect’ is used to describe this prayer form because as the prayer begins, the Priest says, Let us pray, then pauses for a brief period of silence during which the people form their own intentions. The Priest then prays the prayer, gathering or ‘collecting’ the intentions of the people and offering them to God. The original Latin text of most of these Collects is ancient. Together, they are a powerful witness to the faith of the Catholic Church, being rich in theological content and spiritual insight, and are expressed in a majestic style of language. In our present missal, they have, by and large, been translated very poorly, and reduced to a rather minimalist form of expression. So we will notice a difference, when we begin to listen to these prayers, as they are proclaimed by the priest. For example, the prayer we hear today is on the left, and the new version of it is on the right, below. Notice the differences.

God our Father, help us to hear your Son.
Enlighten us with your word,
that we may find our way to your glory.

O God, who have commanded us to listen to your beloved Son,
be pleased, we pray, to nourish us inwardly by your word,
that, with spiritual sight made pure, we may rejoice to behold
your glory.

NEW TRANSLATION OF THE ROMAN MISSAL - Part 9 - the Liturgy of the Word

As we continue our series on the New Translation of the Roman Missal, to be introduced gradually, beginning after Easter with some musical settings, we have now had confirmation of the implementation date for the full use of the complete Roman Missal. This will be Advent Sunday this year. The missals will be published in October, and will cost £230 for the large altar edition, and £115 for the smaller book for use at the celebrant's chair. This week we consider the Liturgy of the Word - the readings from scripture - not much changes here, at least not yet, anyway! The Lectionary, which is the book with the selected readings for each Sunday and weekday of the year is being revised, but is not likely to be ready for a few years yet. So we continue with our present lectionary, and the only change we will notice is that at the end of each reading, the reader will say "The Word of the Lord." instead of "This is the Word of the Lord" (or "The Gospel of the Lord"). Why are we dropping the "This is...."? The original Latin *Verbum Domini* means simply "The Word of the Lord, and reminds us the God's word is not so much text on a printed page, but that as it is proclaimed, it takes root in the hearts of those who hear. (In rather the same way as music, written down in musical notation on a page, only comes alive when it is played.) So from September, readers please note, we will be missing out those two words. The problem may be, initially at least, to get people (and priest) to remember not to say "This is..."

New Translation of the Roman Missal – Part 10 - The CREEDS

You may be wondering why I have said "CREEDS" (plural), when there is only one creed in the Mass. But if you think about it, we don't always use just the one version of the creed. On Easter Sunday we used a different Creed, the Apostles' Creed, and we are using it again today for our first Holy Communion children and their parents. In fact, this creed, in its question and answer form, has been part of the rite of Baptism from earliest times. The person to be baptised is asked "Do you believe....and the reply is "I do." But from now onwards we will be able to say this creed in its non-interrogative slightly expanded form.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
At the words that follow, up to and including the Virgin Mary, **all bow.**
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,

the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The New Translation of the Roman Missal : Part 10b – the Nicene Creed

You may remember about six weeks ago we looked at the Apostles' Creed, which will be an option for Sunday use when we begin using the new translation in September. You may remember how we said that the Apostles' Creed has always been part of the rite of Baptism – the candidate is asked "Do you believe....." and the response is "I do". This use of the first person singular has now been restored in both this creed, and the Nicene Creed, which we are looking at today. It will remind us more strongly of our baptismal profession, which we renew every year at Easter. It will remind us that although we are a community of faith, each one of us makes our own personal profession together with the other believers.

So we will be beginning our creed with "I believe....." rather than "We believe....." Although the Latin is, and always has been "Credo in unum Deum (first person singular), the translators of the 1975 missal decided to use "We believe...." to emphasise the communal nature of our profession. Most of the other missal translations following the Second Vatican Council (into German, Spanish, French etc.) did not do this, and retained the use of the singular. It is important that since we share the same faith, we use the same form of words, so now we are bringing ourselves back into line most other nations of the world.

Other changes in the Nicene Creed:

"visible and invisible" replaces "seen and unseen" – this is a little more precise – there are lots of things that are unseen by us, hidden, or far from our sight, but that does not make them invisible. There are things that are truly invisible, but they still exist, such as the angels.

"Only Begotten Son" – these words are also in the Gloria, and we discussed their significance there (see part 5 of this series).

consubstantial with the Father – this is another term that is highly technical (theologically speaking) and refers to the relationship of Jesus to the Father. It was originally translated "one in being", but even this fairly accurate rendition does not really do justice to what is being expressed. No human word actually can. The early Church struggled to produce a vocabulary that expresses our belief about who Jesus is – that Jesus is the divine Son of God, and of the same substance or nature as God, and this was one of the words they came up with. So we are going to start using it again – a word we can't understand to describe a reality that we can't understand, a word we would not use in any other context.

"adored" not "worshipped" – as in the Gloria, this is closer to the Latin verb "adorare".

"I confess one baptism.....", replacing "We acknowledge one baptism.....". This may appear slightly confusing, because the Latin word "Confiteor" can mean "I confess my sins" or it can mean "I declare my faith in...." It is this second sense that is meant here – it is much stronger than "acknowledge" – to say you put your faith in it as a means of salvation, that is something much more convincing.

"I look forward to the resurrection" – rather than just "look for" – this expresses a more confident hope in the belief that at the end of time God will raise our mortal bodies to be one with him in glory.

There are one of two other changes in the wording of the new translation of the Nicene Creed, but they are not significant, nor will they raise any eyebrows. We should also remember the only bodily gesture we are invited to perform in the creed, and that is bowing (or kneeling, if we are able, at Christmas and the Annunciation) when Christ's incarnation is recalled – although the missal tells us to do this, the habit seems to have disappeared from many of our churches, but it has not disappeared from the text of the revised translation. Reciting this new version, and re-introducing such gestures, should renew us in our belief in the Lord and in our devotion to our Catholic faith.

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.