

On the Revised Translation of the Mass
Bulletin Insert 10
“The Creed 1”

In the Creed all stand to recommit themselves to the doctrinal Truths of our Faith revealed in the Word of God just proclaimed. We normally profess the Nicene Creed, so named because it was first written at the first Council of Nicea in modern Turkey.

This Creed makes no mention of fundamental doctrinal truths like the Eucharist. The Real Presence of Jesus Christ in the bread and wine was not denied in any organized way until the 1500s.

The Council of Nicea was organized to resolve a heresy known as Arianism. Arius believed that at some point Jesus was created by God. Part of the point of our forthcoming revised translations for Mass is to bring them into greater conformity with the Scriptures and Arius’ position conflicts with them. Jesus testifies that He and the Father are “one” in John 10:30 and He says that before Abraham came to be, “I AM” in John 8:58.

If Jesus is not God Himself, then how does His death redeem humanity? If Jesus was merely a supreme being, as Arius taught, then how could He take our humanity into God’s Kingdom?

What makes Christianity unique is the belief that God came among us in human form as a tangible experience of the Truth. Words such as “consubstantial” and “incarnate” will be employed in the revised Creed. Some unusual words might be used, but this is so our communal celebration, which participates in the worship of heaven, will better reflect on earth the mysterious Truths of God.

The Eucharist is not included in the Creed because it is celebrated in the actions of the Mass that follow it. Why profess something about to be done? Actions speak louder than words. If Christ were not consubstantial, or one with the Father, then how could He transform the bread and wine into His Body & Blood through an unworthy priest?