

New and Corrected Translation of the Mass – Part 10

The Creed – Part 1

After the sermon/homily, we begin the Creed. Ideally it should be sung.

**I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

*Daniel 3.45; 1 Timothy 2.5
Genesis 14.19; Acts 17.24
Wisdom 1.14; Col 1.16; Rev 4.11*

Believing is something no one else can do for you. Grammatically, we might say that the verb ‘to believe’ is only ever uttered in the Middle Voice. If someone says, ‘We believe’ they usually mean “I believe, and I won’t tolerate opposition to my view”. So we can only truly say ‘I believe’. The Creed begins as a personal affirmation of Faith. More than that, when all of us at Mass are saying ‘I believe’, we are speaking in the name of the Church. The whole Church is saying for herself, ‘I believe’. The ‘I’ who believes is both the individual and the whole Catholic Church.

Christians believe in only One God. This one God has revealed Himself to be a ‘threeness’, i.e. a Trinity. When we think of the Trinity ‘within’ itself, only then can we make certain distinctions: only the Father begets the Son, and only the Son is begotten, and only the Holy Spirit proceeds from the Father and the Son. Everything else the Trinity does ‘outside’ of itself, it does as one undivided Unity.

Despite this, in our speech we tend to attribute certain characteristics to each of the Persons of the Trinity. While all three Divine Persons create (and they always create together), we tend to speak of the Father alone as the Creator, to emphasise that He is the source of the Godhead: that He begets the Son, and that the Spirit proceeds from Him and from the Son, but that the Father Himself is neither begotten nor does He proceed. Nor is there any other ‘father’ before Him from whom He receives His divinity. And yet we must be careful not to think that only the Father creates.

God the Trinity is the Creator of all things: the heavens and the earth. By things visible we mean the physical universe, and by invisible we mean the spiritual realm – angels, souls, grace. The previous translation had ‘seen and unseen’, which is not a good translation. Something unseen is still visible, if only I open my eyes. Here the Creed is saying that all things are of God’s making, and that they are good. God is spirit, but that does not mean only spiritual things are good. The material creation is good also, and made by the same one God.