

New and Corrected Translation of the Mass – Part 13

The Creed – Part 4

For our sake he was crucified under Pontius Pilate,	<i>Mk 15.15; Acts 2.36</i>
he suffered death and was buried,	<i>Mt 27.50-60; Rm 5.6</i>
and rose again on the third day	<i>Lk 9.22; Acts 10.40</i>
in accordance with the Scriptures.	<i>Lk 24.27; Acts 18.28</i>
He ascended into heaven	<i>Lk 24.51; Rm 10.6</i>
and is seated at the right hand of the Father.	<i>Lk 22.69; Rm 8.34</i>

Just as Jesus' conception and birth happened at specific points in human history, so also His suffering and death are, at the very least, events in human history: 'under Pontius Pilate'. This section reproduces one of the earliest Christian confessions of faith. Even St Paul writes of it as a tradition he has received; a tradition he intends to pass on: 'For I delivered to you as of first importance what I also received, that Christ died for our sins in *accordance with the scriptures*, that he was buried, that he was raised on the third day *in accordance with the scriptures*' (1 Cor 15.3-4). Notice the close and intimate link between Tradition and Scripture.

Christ, in His human nature, suffers death and is buried. In that same nature He is resurrected: His human body and human soul are re-united and glorified, never to suffer or die again. In that same nature He ascends into heaven, creating a heaven for physical bodies by the very fact of His ascension. The Father does not have a physical right hand at which Jesus sits. Instead Christ sits at the Father's right hand in the sense that He abides with the Father, and that He rules with the Father, and that He receives from the Father the power and authority to judge.

He will come again in glory	<i>Matt 25.31; 1 Th 4.16; 2 Th 1.9-10</i>
to judge the living and the dead	<i>Acts 10.42; 2 Tim 4.1; 1 Pet 4.5</i>
and his kingdom will have no end.	<i>Dan 2.4; 7.14; Lk 1.33; 2 Pet 1.11</i>

At His second coming, Christ will not be born again. He will come this time in glory and as Judge. The living and the dead are those who are alive and those who are dead at the time of His Second Coming; and it also means those who are spiritually alive with charity and will go to heaven, and those who are dead to charity and will be cast into hell. The kingdom He establishes, as the archangel Gabriel told Mary, will have no end. He will reign without end.