

# The Nicene Creed – New Translation

Changes appear in bold

**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.

*(Over)*

### **“We believe” is now “I believe”**

We have begun the Nicene Creed with the words “We believe in one God...” The new translation, however – “I believe in one God” – unites us with the rest of the Catholic world in using the singular. After Vatican II, English was the only Western language that translated the opening Latin word of the Creed (Credo, “I believe”) with the plural “We believe.”

### **“Was born of the Virgin Mary” is now “Was incarnate of the Virgin Mary”**

Another important theological term is now preserved in the new translation of the Creed’s statement about Jesus’ unique conception. The older translation referred to the Son in this way: “By power of the Holy Spirit he was born of the Virgin Mary, and became man.” The new translation says that Jesus “by the Holy Spirit was incarnate of the Virgin Mary, and became man.”

### **“One in being with the Father” is now “consubstantial with the Father.”**

The new translation is more in keeping with the ancient Latin text of the Creed and a more accurate translation. The belief, articulated in the Nicene Creed, about the relationship of the Father and the Son: that “in the Father and with the Father, the Son is one and the same God”.

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The next two weekends of October 22/23 and 29/30, we will hear more about this at all Masses as we prepare to implement this at our Parish, and every English speaking parish in the world.

Some of our musical responses that we have known for years will be changing in minor ways. We will be reviewing those at Masses for the first three weekends of November, and then on Advent I, the new Missal will be used.

Implementing the new Missal will give the Church an opportunity to take a fresh look at its liturgical practice and to renew its celebration of the Sacred Liturgy, which is the “source and summit” of Christian life. The faithful, encountering the Liturgy anew in the new text, can deepen their sharing in Christ’s sacrifice, offering their lives to the Father as they worship “in Spirit and truth” (Jn 4:23)

Information taken partially from United States Conference of Catholic Bishops  
For more information, please visit [www.usccb.org/romanmissal](http://www.usccb.org/romanmissal).