



On the new translation
of the Roman Missal –
The Creed

This Advent marks the first anniversary of the new translation of the Roman Missal for the prayers at Mass. In the Creed we now confess that the Eternal Son is “consubstantial with the Father.” As the Catechism explains, this word means that “in the Father and with the Father, the Son is one and the same God.” Each of the Divine Persons “is God whole and entire.”

The Beloved Son of the Father “was incarnate of the Virgin Mary,” as the new translation puts it. He took flesh from her - our flesh, yours and mine. But the Incarnation, as the Catechism teaches, “does not mean that Jesus Christ is part God and part man.” Not at all. “He became truly man while remaining truly God.” The Son of Mary is as truly and fully human as He is truly and fully God. In his divinity He is consubstantial with the Father; in his humanity He is consubstantial with us. Put “incarnate” and “consubstantial” together and you get the name for Jesus we associate with His coming: “Emmanuel,” which means “God is with us.”

He is Emmanuel because He wants to be. You and I had no choice in our flesh-taking; God called us into being without giving us a say. But from all eternity Jesus chose to be “with us.” “He did not cling to equality with God,” St. Paul says; He “emptied

Himself” to be born and dwell among us. He made Himself consubstantial with us so that we might become fully human in Him. “He appeared, and the soul felt its worth.” That is the miracle that Christmas renews for us every year.

***May you share the joy of His
mother as the son of the Father
comes to dwell among us anew.***

**The Most Reverends
Bishop Liam Cary,
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and the Diocesan Staff**