

# Credo part 2

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## 1 Credo - second part

**Et in unum** and in one

**Dominum** Lord (notice the 'm' signifying the object)

**Jesum Christum** Jesus Christ. Jesus Christus is the subject form.

**Filium** Son. Filius is the subject form.

**Dei** of God. Deus is the subject form, Deum the object and Dei is the 'of' form.

**Unigenitum** only-begotten

**ex Patre** from the Father. Ex is a coming out of sort of word.

**natum** born. That's where we get the word nativity.

**ante** before. You might come across ante-natal health checks.

**omnia saecula** all ages. A lot of prayers end with *per omnia saecula saeculorum* which means for all ages of ages.

The Nicene Creed was formulated after the Council of Nicaea (325) and then amplified and approved at the Council of Constantinople in 381.

Here is the beginning of a catechetical lecture (#10) by St. Cyril of Jerusalem (315-386) on the text 'and in One Lord Jesus Christ'.

They who have been taught to believe "In One God the Father Almighty," ought also to believe in His Only-begotten Son. For he that denies the Son, the same has not the Father. <sup>1</sup> I am the Door, says Jesus; no one comes unto the Father but through Me. For if you deny the Door, the knowledge concerning the Father is shut off from you. No man knows the father, save the Son, and he to whomsoever the Son shall reveal Him. <sup>2</sup> For if you deny Him who reveals, you remain in ignorance. There is a sentence in the Gospels, saying, He that believes not on the Son, shall not see life; but the wrath of God abides on him.<sup>3</sup> For the Father has indignation when the Only-begotten Son is set at nought. For it is grievous to a king that merely his soldier should be dishonoured; and when one of his nobler officers or friends is dishonoured, then his anger is greatly increased: but if any should do despite to the king's only-begotten son himself, who shall appease the father's indignation on behalf of his only-begotten son?

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<sup>1</sup> John 2:23

<sup>2</sup> Matthew 11:27

<sup>3</sup> John 3:36

## 2 Chant

There is a myth hanging around that the ‘Old Latin Mass’ did not allow the congregation to join in the prayers. This was because the Low Mass or Missa Privata was so common that people forgot about the Missa Cantata.

The Kyrie, Gloria, Credo, Sanctus and Agnus Dei are all parts for all the people to sing. We raise our voices together even if we don’t have perfect voices. These pieces are meant to be sung by a big crowd, not just a soloist.

It’s great to know the words and what they mean, but you also need to know the tune.

Let’s review part 1 first:

4

C Redo in unum De-um, Patrem om-ni-po-téntem, factó-rem cæ-li et terræ, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um.

I hope that’s all familiar. So, we have Credo in

unum Deum sung by the priest, Patrem omnipotentem by the choir, now we finally get up to the part where everyone joins in the singing.

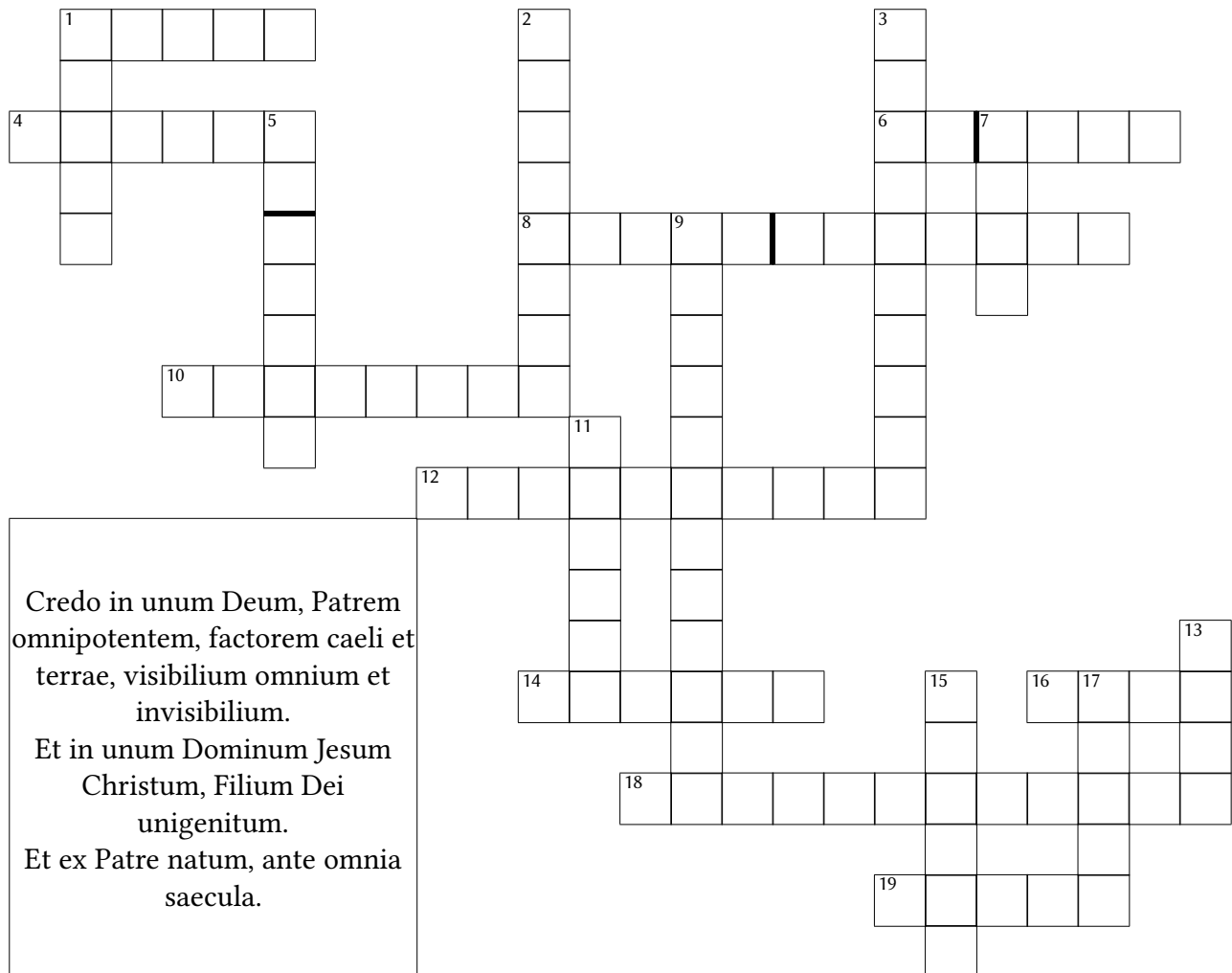
Et in unum Dóminum Je-sum Christum, Fí-li-um De-i un-i-gé-ni-tum. Et ex Patre na-tum ante ómni-a sáe-cu-la.

You can see some of the same patterns as before. The hill shape at the beginning with *et in unum Dominum* and then the high parts for *Filium* and *ante*.

If we were singing this alternating between the choir and the congregation, the congregation would sing the first part to the double bar and then the choir would sing from *Et ex Patre natum*. This would make the *Et in unum Dominum* big and loud, then *Et ex Patre natum* would be sweet and soft.

There’s another loud-soft variation in each phrase. Gregorian chant often starts soft, then swells up, then dies down again. This helps keep the melody moving along with some life.

### 3 Puzzle



**Across** 1 of heaven (5) 4 of earth (6) 6 in one (2,4) 8 all  
ages (5,7) 10 Christ (obj) (8) 12 visible (10) 14 all things  
(6) 16 before (4) 18 almighty (obj) (12) 19 Jesus (obj) (5)

**Down** 1 I believe (5) 2 maker (8) 3 only begotten (10) 5  
from the Father (2,5) 7 one (4) 9 invisible (12) 11 Son  
(obj) (6) 13 God (obj) (4) 15 Father (obj) (6) 17 born (5)

