



Sacred Heart

Catholic Church

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Homily Fr. Paul Ward

Saturday, Sept. 10, and Sunday, Sept. 11, 2011
24th Sunday of Ordinary Time, Cycle A
Sacred Heart Catholic Church, Imlay City

New Translations, n.6 The Creed (first of three installments)

This Sunday we continue our discussion of the new translations of Mass. [*Reminder to ushers to pass out photocopies.*]

[English Mass only:] Before I begin, let us first remember that this week is our first week of Catechism. All of our children should be studying their faith in some formal way, in home school, a Catholic school religion class, or in the parish organized catechism. Please do not delay to register your children, and to remind your friends to have their children registered as well.

Also, this is the [weekend/day] in which we remember the victims of the act of war perpetrated upon the Twin Towers in New York City. This was an inexcusable act of violence, in which thousands of non-combatants unjustly lost their lives. Let us pray for the repose of the departed, for the conversion of those who hate our nation, our Western (Christian) civilization and our Christian faith; let us also pray for the reign of God's justice and peace. And let me remind the laity to participate in today's political society, Catholic consciences working, to address the great evils that threaten us in our times.

As the greatest solution to all problems is Holy Communion, and the greatest agent of truth, justice and peace is Christ the Lord, let us turn our attention to the Mass once again.

As I said, today we shall begin discussing the Creed. We shall do so in three parts. Why three? Because the Creed has three parts. We profess faith first in God the Father, the Almighty; then, second, in his Only Begotten Son; then, third, in the Holy Spirit, the Lord, the giver of life. The Creed has one part for each of the divine Persons of the Holy Trinity.

Today let us look at the part about the Father, but also begin looking at that part about the Son, because *many* words are dedicated to the Son while *much fewer* to the Father and thus I can keep all the homilies more proportionately lengthened.

Let us recite the part of the Creed, which is on the hand out, together so you get a feel for it. [*Recite.*]

Now for the improvements in the translation. Each change I have highlighted, on your photocopies, in the text with bold and underline, and a “moved” term in italics.

You notice first of all that we say, “I believe.” It is “I” and not “We” who professes faith in “one God, the Father almighty,” and it is “I” and not “We” who do so again in “one Lord Jesus Christ.”

While it is true that the faith we profess belongs to the Catholic Church and not just to me, so that from time to time we may publicly bear witness to the fact that it is “we” and not just “I” who believe the teachings of the Church, the Creed uses the first person singular. It is “I,” not “we” in the Latin. This is what the entire Catholic world has been professing for centuries, except for the English Speaking countries in the last four decades because of the poorer current translations. The import is of the personal responsibility that you take in declaring your own faith before God and neighbor.

You will notice that we change the text from “the Father, the Almighty” to “the Father almighty.” The nuance is this, that in the current translation takes the substantive adjective, and the new, more correct version translates it as an adjective.^[1]

Then we say “of all things visible and invisible.” The word “things” is properly rendered, which is missing in today’s version of the Creed.^[2] Now here we find something important: we move from “seen and unseen” to “visible and invisible.” It is one thing for there to exist things which are unseen; it is another that these unseen things be by nature invisible. Moscow is unseen by me; or there may be a pine in a back forest of northern Russia never seen by anyone. Yet neither the tree nor Moscow is “invisible.” Angels, however, are invisible, as is heaven and hell, and other such creatures made by the invisible God. Yet we believe in all these things, and they constitute part of the object of our faith.

We then get to a much more correct rendering of the Son of God as begotten, and born from the Father; of this we spoke already when we addressed such terms in the Gloria, so I won’t repeat all that here. We change the word “eternally” to “before all ages,” which is a more correct translation of the Latin. The expression “before all ages” is different from the term “eternally” because it implies that time had a beginning, and so underscores the nature of the created world in contrast to the uncreated divine person of the Son.

Then we assert that the Son is “consubstantial” with the Father. The current translation is, in my opinion, abominable, and I have protested against it for years. “One in being,” we say. Now, there are many ways in which a thing may be, and many ways in which it may be one with something else. You and I, as human beings, for example are one in our natures. I am one with those who are five foot ten, or weigh 205 lbs. Caucasians may be one with each other in their color, and hospital patients one with each other in the sickness they all have in common or share. In *none* of these ways is the Son one with the Father. He is one with the Father’s *substance*.^[3] And no other two beings are one in substance except the divine persons

of the Holy Trinity. The unique Trinitarian doctrine of the Catholic Church is expressed magnificently with the term “consubstantial,” and completely lost when one waters down this term with some other expression which could only be of inferior philosophical acumen.

Next time I expound on the Creed, we shall pick up where we left off, that is, with the Second Person of the Blessed Trinity, who is the Eternal Word; when we do, we shall consider him in his mysteries from the Incarnation on. The time after that, we shall discuss the part on the Holy Spirit.

I encourage us all to pray the Creed every day, and so be strong in our Catholic Faith, resisting the endless temptation of the world to have a faith different from that of the Creed, or a private faith by which we invent a God of our own fabrication. [*Mary*].■

[1] The Greek would have a definite article, but does not: Πατέρα, παντοκράτορα.

[2] The rendering of a plural neuter is, normally, “things” in English.

[3] For those who wish to investigate more, I encourage an exploration of the “categories” of Aristotle. He lists ten categories of being in two texts, eight in two others; the first of them is “substance,” and all the rest of the categories are “accidents,” yet both substance and accidents are “being.” The divine persons are one in substance, and not in any accident; and, one might add, in *first* substance and not *second* (abstract) substance.

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[Archives of Homilies on the New English Translation](#)

**New Translations of the English Roman Missal (Advent 2011)
 – Homily Aid for Congregation #3**

THE CREED (FIRST OF THREE PAGES)

Latin Misal (source)	Current Translation	New Translation
<p>Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium.</p> <p>Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum.</p> <p>Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri:</p> <p>per quem ómnia facta sunt.</p>	<p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father.</p> <p>Through him all things were made.</p>	<p><u>I believe</u> in one God, the <u>Father almighty</u>, maker of heaven and earth, of all <u>things visible and invisible</u>.</p> <p><u>I believe</u> in one Lord Jesus Christ, the Only <u>Begotten</u> Son of God, <u>born of the Father before all ages</u>. God from God, Light from Light, true God from true God, begotten, not made, <u>consubstantial</u> with the Father; through him all things were made.</p>

Sacred Heart Church, Imlay City, MI