



Sacred Heart

Catholic Church

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Homily Fr. Paul Ward

Saturday, Oct. 1, and Sunday, Oct. 2, 2011
27th Sunday of Ordinary Time, Cycle A
Sacred Heart Catholic Church, Imlay City

New Translations, n.7 The Creed (second of three installments)

This Sunday we continue our discussion of the new translations of Mass. [*Reminder to ushers to pass out photocopies.*] As last time we began seeing the Creed, and did not finish, so now, we continue to the second of three installments just about the Creed.

I mentioned that the Creed is divided into three parts, each part corresponding to one of the three persons of the Holy Trinity, we continue today on that part about God the Son, and, more specifically, all those words of the Creed which make reference to the mystery of the Incarnation. [*Recite together the Creed.*]

The Church reminds us that we are to bow at the words indicated, as a sign of special reverence for the mystery of the Son of God's descent into the world. See, postures of prayer are very important. We pray with our bodies, even pagans and non-Christians did (and do) in religions other than Christianity.

There are four text changes to which I shall draw our attention. The first is that we will no longer be saying, "By the power of the Holy Spirit," but "by the Holy Spirit." The word "power" will be removed. And this is correct, for the Latin translation does not include the word "power" to begin with. This particular word has always been a thorn in my side, and I have always disliked it, above all because it is not in the Latin. Furthermore, the current

inclusion of the word “power” implies that in God the Spirit, like us, there is a difference between his being and his power; but God does not have parts, he is his power, and he is his love, and he is his knowledge. God is not different from any quality which may be attributed in him, because he is perfect in being, totally one, and has no parts like every other thing has. Yet again, the elimination of the word “power” more directly relates the Spirit to both Christ and Mary.

Second, we will use the word “incarnate,” and not “born” where we say, “and by the Holy Spirit was incarnate of the Virgin Mary.” The term “incarnation” is one of those very Catholic words, like transubstantiation, person and trinity. That is, without the Catholic faith, these words would not be part of our language, simple and clear as that. The incarnation means “that the Son of God assumed a human nature in order to accomplish our salvation in it” (CCC 461). “He became truly man while remaining truly God” (CCC 464). Jesus is not like a bottle into which God poured himself; he became the bottle, to force the analogy. To say he was “born” doesn’t necessarily imply that the One Person of the Son retained two natures, with two intellects and two wills (a human and divine one). The term “incarnation” does. The improved translation therefore is more perfectly expressive of this pivotal doctrine of our Catholic faith.

Furthermore you will notice that there are two prepositional phrases, “by the Holy Spirit” and “of the Virgin Mary.” That Mary is, was, and ever would be, and now is forever a virgin is a matter of faith, and cannot be denied without heresy. The first prepositional phrase expresses the *agent*, meaning that the Holy Spirit created not the *Person* of the Eternal Son, but only the flesh of his human nature. The second prepositional phrase is different, “of” Mary, and not “by” her. For no mother creates her son; she receives him from God, even if she gives him flesh of her flesh.

Third, the new translation more correctly translates, “he suffered death and was buried.” In the old translation, which we are still using until Advent, you will find not two verbs like it should be, but *three*. “Suffered, died and was buried.” There are only two verbs in the original Latin (and more original Greek): *passus est*, and *sepultus est*.

Fourth, we will state no longer that he was incarnate “in fulfillment of the Scriptures,” but “in *accordance* with the Scriptures.” I’m glad we’re finally jettisoning “fulfillment,” because it is in part true, but largely imprecise. The incarnation fulfilled some portion of the Scriptures, but only a portion. The Scriptures tell of his death, resurrection, and gift of the Holy Spirit; also of his miracles, the places of his ministry, the liturgy he would establish, and much more. So “fulfillment” might make one think, and erroneously, that the incarnation was the whole of the fulfillment, and no other part of the Lord’s work, words, ministry or redemption were also part of the fulfillment of the Scriptures. So, “according” to the Scriptures is much better, and more accurately reflecting the term used in the Latin.

We shall finish the creed next week, and move on to the other parts of the Mass after that.

May the Lord bless the English speaking Catholics of the world with abundant graces through these new translations, especially in this day when the improved texts will help Catholics live more and more according to their true spiritual identity. This we ask through the intercession of that same Virgin Mother, Mary, Queen of Heaven. Amen. ■

**New Translations of the English Roman Missal (Advent 2011)
 – Homily Aid for Congregation #4**

THE CREED (SECOND OF THREE PAGES)

Latin Missal (source)	Current Translation	New Translation
<p>Qui propter nos hómines et propter nostram salútem descendit de cælis</p> <p>et incarnátus est de Spíritu Sancto ex María Vírgine: Et homo factus est.</p> <p>Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est.</p> <p>Et resurréxit tértia die, secúndum Scriptúras. Et ascendit in cælum: sedet ad déxteram Patris. Et íterum ventúrus est cum glória iudicáre vivos et mórtuos: cujus regni non erit finis.</p>	<p>For us men and for our salvation he came down from heaven.</p> <p><i>All bow during these two lines:</i></p> <p>by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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.</p>	<p>For us men and for our salvation he came down from heaven,</p> <p><i>At the words that follow up to and including and became man, all bow.</i></p> <p>and by the Holy Spirit was incarnate of the Virgin Mary, and became man.</p> <p>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.</p>