



# Sacred Heart

## Catholic Church

Imlay City, Michigan Tel: (810) 724-1135

Home

Events

Homily

Church Quotes

Links

Newsletter

### Contact Us

Parish Office  
(810) 724-1135

Hours:

Mon-Thurs

9am-8pm

Fri 9am-2:30pm

[email Parish Office](#)

Parish Fax  
(810) 724-0870

DRE Office  
(810) 724-1145

[email Fr. Paul Ward](#)



## Homily Fr. Paul Ward

Saturday, Oct. 8, and Sunday, Oct. 9, 2011  
28<sup>th</sup> Sunday of Ordinary Time, Cycle A  
Sacred Heart Catholic Church, Imlay City

## New Translations, n.8 The Creed (third of three installments)

We continue our review of the new translations of the Mass today, moving on to the third part of the Creed, that which pertains to the Holy Spirit. [*Remind ushers to pass out the bulletins.*]

Just one note before we get into our meditation. On November 6, at the noon Mass, Auxiliary Bishop of the Archdiocese of Detroit Arturo Cepeda will be at our parish for a Mass in both English and Spanish, at which he will do my formal installation as pastor of our parish. We wish to organize some sort of reception afterwards, and the Bishop said he will join us. This will be a very joyful event for both me and, I hope, for all of you. Please look in the bulletin for more information in the upcoming weeks; and we will be looking for volunteers to help put on the reception.

That said, let us turn our minds to the Holy Spirit in the Creed. Like usual, let us recite it together to take note of the new verbiage. [*Recite.*]

A lot of the changes here pertain to a correction of the grammar to match the Latin more precisely. You will notice, the word “He” has been removed as the subject of the sentence, and we have now, with the new translations, the same structure as the Latin, in that we will use a series of relative clauses, using “who” instead of “he.” Also, there is the singularization of the verb, from “we believe” to “I believe,” of which we have spoken before.

I therefore limit my explanation today to three other changes of great import.

First, we say, the Holy Spirit is “adored” instead of “worshipped.” There are nuances in these words in English, and not easily explained because both words have various definitions. “Worship” may mean that whole category of religious acts, which might also include ritual, supplication, confession of sins, adoration, and much more. “Worship” might also indicate

that type of worship formally demanded by God, which is the Catholic Mass. “Adoration,” however, is a bit more, shall we say, personal. By its etymology, it could indicate that it is done with the mouth or face, or is done face to face. It captures aspects of personal and deep veneration, and love for the one adored.

Why do we have this attitude towards the Holy Spirit? Because the Holy Spirit is God, just as much as the Father and the Son, even if his role in the history of salvation is different from them. It is hard for us to understand or speak about the Holy Spirit, because the Son, who is the Eternal Word, proceeds from the Father more as the rational principle, and the Spirit as the affective principle, similar to the difference in man between his intellect and will. The Son was incarnate, the Holy Spirit was not, and so the Son stands as an exemplar for us to see and imitate, but we cannot see the Spirit, nor do we know whence he comes nor whither he goes. The Son, in his flesh as Jesus, became the Mediator between God and Man and our great High Priest, which is not true of the Holy Spirit, who is not Mediator but Paraclete. The word Paraclete expresses several roles all together, such as advocate, supporter and consoler.

St. Augustine speaks of the Holy Spirit in magnificent terms in his work, *On the Trinity*.<sup>[1]</sup> He says that the name of the Holy Spirit is “gift.” Indeed, centuries later, when St. Thomas wrote about the Spirit in the *Summa Theologiae*, he did so under only two titles: the Spirit as *love*, and the Spirit as *gift*. The Father and Son give themselves to one another in love, and the mutual love between them is alive, and real, and has everything that is in the substance of God. It is God as Gift, the Father as a gift to the Son, and the Son to the Father; but, we rejoice to say, He is also a gift to us. Imagine, if you could, that friendship could become so real that it became alive, and a person: that would approximate us to the gift of God, which is the gift of his friendship to us, and the cause of all love that Christians have for their neighbor.

St. Augustine writes, “The Holy Spirit is something common to the Father and the Son, whatever it is, or is their very commonness or communion, consubstantial and eternal. Call this friendship, if it helps, but a better word for it is charity. And this too is substance because God is substance, and God is charity (1 Jn 4:8, 16).”

The Second point about the change in the translation of the Creed to which I want to draw our attention is: we say, “I confess” instead of “we acknowledge.” Here the new word, which is a better translation of the Latin, captures two dimensions of our faith which are very important, and not expressed by the word, “acknowledge.”

The first dimension is that Catholicism is not just some academic exercise, by which we intellectually recognize, admit, or “acknowledge” something, by taking a truth to mind and asserting it as the truth that it is. Catholicism isn’t just an intellectual exercise, even if it is in part an exercise of the intellect. *It is a whole life*, in private and in public, touching the entire person and all of his society.

The second dimension is that we *bear witness* to others. Bearing witness of our faith, to the angels, to the saints, and to our fellow man for his conversion, is an essential quality of Catholicism.

The third aspect of the Creed, and our final one for today, final in fact for all our meditation on the new, improved translation of the Creed, is that we will no longer say, “We look for the resurrection of the dead,” but, “I look forward to” it. Again, the more precise translation captures only a nuance, but an important one. That is, one who looks for something has not yet found it; but we have found the resurrection in Jesus Christ, whom we know by faith and in the Eucharist, and who has said, “I am the resurrection and the life” (Jn 11:25). We, rather, look forward to it. It is something we hope for, not like one who isn’t sure where it is or whether it will come, but rather with certainty, as one awaits the sunrise every morning.

Next week I shall enter into the first Eucharistic Prayer, also called the Roman Canon, and I’m already very excited to point out some delightful improvements to the text, reflecting with you on their theological and spiritual import.

May the friendship with God burn alive and ardent in our hearts. May our profession of faith be a confession to our neighbor. May our hope be one that fills us with joy and gives us the strength to endure the trials of our days. All of this we ask through Mary’s intercession. ■

---

[1] I refer here especially to the Hill edition, Book V, ch. 3, n. 15, and, where I extract the subsequent quote, VI, 1, 7.

---

[Click here for homily aid #5](#)

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

**New Translations of the English Roman Missal (Advent 2011)  
Homily Aid for Congregation #5**

**THE CREED (THIRD OF THREE PAGES)**

<p>Et in Spírítum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procédit. Qui cum Patre, et Fílio simul adorátur, et conglorificatur: qui locúsus est per Prophétas.</p>	<p>We believe in the Holy Spirit, the Lord, the giver of Life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.</p>	<p><b><u>I believe</u></b> in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, <b><u>who</u></b> with the Father and the Son <b><u>is adored</u></b> and glorified, <b><u>who</u></b> has spoken through the prophets.</p>
<p>Et unam, sanctam, cathólicam et apostólicam Ecclésiám.</p>	<p>We believe in one holy catholic and apostolic Church.</p>	<p><b><u>I believe</u></b> in one, holy, catholic and apostolic Church.</p>
<p>Confíteor unum baptísma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam ventúri sæculi. Amen.</p>	<p>We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p><b><u>I confess</u></b> one Baptism for the forgiveness of sins <b><u>and I look forward to</u></b> the resurrection of the dead and the life of the world to come. Amen.</p>

Sacred Heart Church, Imlay City