



Sacred Heart

Catholic Church

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Homily Fr. Paul Ward

Saturday, Nov. 29, and Sunday, Oct. 30, 2011

31st Sunday of Ordinary Time, Cycle A

Sacred Heart Catholic Church, Imlay City

New Translations, n. 12 Eucharistic Prayer III, Selected Highlights

Gathering once again, on the Day of the Lord, *Dies dominica*, Sunday, remembering Christ's resurrection, we dispose our souls to enter into, to participate mystically in, that Eucharistic offering of Himself which Christ does to the Father through the Spirit for our salvation.

Before I enter into today's theme, I most desire to express my gratitude to all of you for the grace-filled experience last weekend when Bishop Arturo Cepeda, one of the new Auxiliary Bishops of the Archdiocese of Detroit, did my official installation as pastor of our parish. Nothing I can say or do will repay the debt of gratitude I owe to so many. Please take my commitment to persevere serving you as a priest of the Lord as repayment of this debt.

Serving you, I serve the Church. And as the Church has provided new translations of the Roman Missal, I have seen it as a grave obligation of mine to both explain them to the faithful, and provide some motivation and enthusiasm for this momentous liturgical reform in our time.

Today we turn to the Third Eucharistic Prayer. Once again, hand-outs have been prepared for your use to follow today's homily better. We'll only have one more Sunday of following this routine of acquiring our hand-outs, and we shall speak then about the last part of the Mass, in particular the communion rite. But for today we'll work on the Third Eucharistic Prayer.

I focus only on three small parts, by which I hope to provide some enriching insights, but

also to show by way of example that each one of us can find more fruit by a close examination of the words of the whole prayer, and not only these three parts I have selected for today's homily.

The first part is from the first paragraph of the Third Eucharistic Prayer, after the *Sanctus*. Seeing the homily aid, or hand out, you notice that the expression "never cease" precedes "to gather a people to yourself." This correctly translates the "non desinis". There is no reference to "gathering" a people "from age to age". So that older poor translation has been corrected in the new.

But then there is the beautifully poetic expression, "from the rising of the sun to its setting", which got translated in our 1970's translation as the more insipid "from east to west". These words actually come from the prophet Malachi. In the first chapter of that small prophetic book of the Old Testament, the Lord is reproaching Israel for impure offerings offered with impure hands and impure hearts. But then the prophet prophesies, saying, "For *from the rising of the sun to its setting* my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts" (Mal 1:11, RSV). The great name of the Lord is "Lord", and "God", and "Trinity", and especially "Jesus", which is a name above every other name (cf. Phil 2). Furthermore, the incense offered is the prayer of the Catholic Church; and the "pure offering" of which he speaks is that one offering which is perfectly pure, namely, the offering of the Eucharist, which is the offering of God to God, of the Son to the Father.

Let us move to the second part on your homily aid. We find several changes, but for brevity's sake, I will focus only on this: "by whose death *you willed* to reconcile us to yourself". This introduction of the words "you willed" represents a precise translation, for that is exactly what "voluisti" means in Latin. Only heaven knows why the 1970's translators omitted this word, for we now can only speculate about the causes. What is the significance here? The death of Christ won for the world a reconciliation, of this there is no doubt in any Christian's mind; St. Paul speaks of this clearly in Rom 5:10 and 2 Cor 5:18. But then two verses later in this latter Epistle, St. Paul says, "We implore you on Christ's behalf: Be reconciled to God!" (5:20; cf. also Eph 2;16). That is to say, there are two dimensions to this reconciliation by Christ's death: first, the objective grace he won for it, and second, our own subjective collaboration with that grace. Therefore, we find in the term, "he willed" ("by whose death you willed to reconcile us to yourself") an expression of God's mercy, but also a warning to those who prefer sin to a the virtuous life.

The third point regarding the Third Eucharistic Prayer comes from a section after the consecration of the species of bread and wine. You will notice that the first instance of the word "peace" will now be translated to "reconciliation". There was a tendency immediately following the Council, and is still alive today unfortunately, to always get people to stop thinking those "guilty thoughts" about being in sin. Reconciliation implies that sinfulness, and I guess that it was for that reason that they did not translate that word properly in the 1970's like they are doing now. The problem with that tendency is that, unless a man recognizes his sin, he remains proud before God, and resists mercy. Reconciliation, therefore, is a word of humility and a word invoking mercy.

With these theological reflections, which I hope enhances all of our prayer lives, there remains only one more topic upon which to embark, and that is the communion rite. The liturgy is very important – it is like dogma celebrated, or like the words of our faith incarnated in rituals. It comes to us from Christ through the apostles, and has some parts that never change and other parts that do. Let us beg Mary to intercede for us, that our liturgical experience in union with the whole Church transform us daily more and more into the image of her divine Son. Amen.■

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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 #9**

EUCCHARISTIC PRAYER III, SELECTED HIGHLIGHTS

Latin Misal (source)	Current Translation	New Translation
<p>1.) ...et populum tibi congregare non desinis, ut a solis ortu usque ad occasum</p> <p>oblatio munda offeratur nomini tuo.</p>	<p>From age to age you gather a people to yourself, so that from east to west</p> <p>a perfect offering may be made to the <i>glory</i> of your name.</p>	<p>...you <u>never cease</u> to gather a people to yourself, so that <u>from the rising of the sun to its setting</u> a <u>pure sacrifice</u> may be <u>offered</u> to <u>your name</u>.</p>
<p>2.)</p> <p>Respice, quaesumus, in oblationem Ecclesiae tuae et, agnoscens Hostiam,</p> <p>cuius voluisti immolatione placari, concede, ut qui Corpore et Sanguine Filii tui reficimur, Spiritu eius Sancto repleti, unum corpus et unus spiritus inveniamur in Christo.</p>	<p>Look with favor on your Church's offering, and see the Victim</p> <p>whose death has reconciled us to yourself. Grant that we, who are nourished by <i>his</i> body and blood, <i>may</i> be filled with his Holy Spirit, and become one body, one spirit in Christ.</p>	<p>Look, <u>we pray</u>, upon the <u>oblation</u> of your Church, and, <u>recognizing</u> the <u>sacrificial</u> Victim <u>by</u> whose death <u>you willed</u> to reconcile us to yourself, grant that we, who are nourished by the Body and Blood <u>of your Son</u> <u>and filled</u> with his Holy Spirit, <u>may become</u> one body, one spirit in Christ.</p>
<p>3.)</p> <p>Haec Hostia nostrae reconciliationis proficiant, quaesumus, Domine, ad totius mundi pacem atque salutem.</p>	<p>Lord, may this sacrifice, which has made our <i>peace</i> with you, advance the peace and salvation of all the world.</p>	<p>May this Sacrifice <u>of our reconciliation</u>, we pray, <i>O Lord</i>, advance the peace and salvation of all the world.</p>

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