

“FOUR-FOR-FOUR”
CATECHESIS ON THE *ROMAN MISSAL*

Liturgy of the Word: Creed, part 3 (February 26–27, 2011)

Today we continue our review of the Creed.

We’ve mentioned that the grammar and layout is important.

The three paragraphs of the Creed correspond to the three Persons of the Trinity: Father, Son, and Holy Spirit.

Today we’re going to look at the third paragraph.

We should note that this section deals with both the Holy Spirit and the Church.

As St. Augustine says, the Body of the Church is Christ, while the Holy Spirit is the “soul.”

The Church is born of the Paschal Mystery of Christ—his Death and Resurrection—especially the culminating event of Pentecost.

When Christ sends the Holy Spirit upon the Apostles, the Church is born.

There are three changes to note in the translation of the third paragraph of the Creed.

First, whereas we now say that the Holy is “worshipped and glorified,” we will soon say, “he is adored and glorified.”

Both “worship” and “adore” indicate that the Holy Spirit is God, since worship or adoration belongs to God alone.

The Latin term is *adoratur*—“is adored”—so the new translation is more faithful to the underlying text.

The word “adore” has same function as the word “consubstantial” in the second paragraph—it establishes that the Holy Spirit is God.

The Creed treats the Holy Spirit and then the Church.

After the Church, there are a series of affirmations that concern the destiny of we, who are members of the Church.

They concern Baptism, resurrection, and eternal life.

The second change to note is that whereas we currently say, “We acknowledge one baptism for the forgiveness of sins,” we will soon say, “I confess one baptism for the forgiveness of sins.”

The Latin word is *confiteor*, so the new translation is more accurate.

In addition, “confess” is more forceful than “acknowledge.”

“Acknowledge” means to recognize something;
but “confess” means to “profess.”

And so we “confess” our faith; we do not just confess our sins.

The third and final change in the third paragraph is that whereas we now say, “We look for the resurrection of the dead,” we will soon say, “We look forward to the resurrection of the dead.”

The Latin word is *expecto*, which is different from the English word “expect.”

“Expect” can mean to consider likely or probable,
in such a way that we do not always await it eagerly.

Expecto and “look forward” has the sense of awaiting and hoping.