

## The Creed Part XI



“and by the Holy Spirit was incarnate of the Virgin Mary, and became man.”

This next part of the article regarding the Christ was the most problematic for the Greeks who were solidly given over to the Platonic view of the cosmos. As you will recall, the law of Plato’s cosmos is that the spirit is good (because it is unchangeable) and matter is evil (because it can decay or change). Greeks had no problem with the Son of God because He fit in with their idea of the demiurge or half-god of their creation mythology. The assertion of the Son’s equality in substance with the Father was a problem, but not a construct that they couldn’t accommodate. They just couldn’t wrap their minds around the Perfect Spiritual being (the Son) becoming imperfect, and therefore evil flesh because the son takes on matter. Then there is this whole business of the Annunciation and the Holy Spirit (a perfect being) participating in what must be an evil act of incarnating the Son, as if to kidnap the Eternal and Perfect Son and enslave him to evil by making him take on a Material Existence.

Furthermore, Greeks couldn’t wrap their minds around non-carnal generation of life. The issue of the incarnation is one of the great the scandals of Christian Theology. Yet this is where we encounter the clash of philosophy with revelation.

In November 2011 the Creed will change from the current language: “By the power of the Holy Spirit, He was born of the Virgin Mary and became man” to the new translation: “and by the Holy Spirit, was incarnate of the Virgin mary and became man.” Why this change? According to the new guidelines for translating more accurately, we choose the word incarnate to reflect in English the sense and rhythm of the Official Latin Text. The Latin reads: *et incarnatus est, de Spíritu Sancto, ex Maria Virgine, et homo factus est.* Another good reason to make this change is that the word “incarnate” is an exact theological term that the Churches of the East and we use to describe what only applies to the Son of God Jesus Christ. He is the only one who is God and who was made flesh. Using this peculiar word is appropriate when talking about the uniqueness of the Son of God made man. It has the power of focusing us directly on the mystery of how God the Son came to save us.

## The Creed Part XII

“For our sake he was crucified under Pontius Pilate, he suffered death and was buried,” the Latin has it: “*crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus es.*”

This part of the article of the Faith has one subtle word change in the translation that bears some reflection: “He suffered death and was buried.” The Greeks objected to the suffering of the Son of God. This problem arises from the goodness-badness of the Incarnate Son of God, viz a vis, the possibility that the Eternal Son who is God could suffer. What makes it worse, is that we say “He suffered death.”

Let us look at what theologians call the passibility of Christ. “Passibility” comes from the Latin word “passus” which is also used in the Creed. Passus appears in the perfect tense, or the accomplished tense. It means “to suffer,” but the mood of the perfect added on to this word, means that he suffers no more! Jesus suffered at one time. For the Greek, for whom change is the same thing as evil, the idea that the perfect Son of God could suffer anything is impossibility. The Jewish cultural idea of a “compassionate” God clashes with the black and white, good and evil in the Greek world.

The Old Testament is full references to God’s mood swings, emotions, and pity or mercy. For a Greek this is insanity! For them, if God is really God (perfect and all that), there is no potency for God to change, suffer or worse, to experience death, whatsoever. For the Greeks, God is eternal, so He can’t experience death.

There is also the Christian tradition of Jesus’ short time as a “dead man.” Upon suffering death, Jesus immediately moved into the redemptive mode as described in “harrowing of Hell.” This tradition is more explicitly stated in the Apostle’s Creed, which says: “He descended into Hades (Hell).” The harrowing, or harvest of Hell is that activity where Jesus went into the abode of the dead to preach the Gospel to the inhabitants therein. Neither Jews nor Christians believe the dead are anything but sleeping in the abode of the dead until the resurrection. While Jesus was there, he preached the Good News to them that he had satisfied the sentence of death imposed on them all, and invited them to rise with him. We find a glancing reference to this in the post-death sightings of the dead walking around Jerusalem in the Gospel of Matthew (27:52ff) when the curtain of the temple was torn from top to bottom and they were raised.

So for us, God the Son took on passibility as a condescension to us in order to be with us in our death, and to save us in the resurrection of the dead.

## The Creed Part XIII

*“and rose again on the third day in accordance with the Scriptures.”*

For many years, this third day item confused me. I figured: since he died on Friday (and late in the day at that) and rose on Sunday, isn't that only one full day in the tomb? Not if you count like a Roman or a Jew! It's kind of like taxes, if you have a baby on the 31<sup>st</sup> of December, you get the tax credit for the child for the whole year. The Roman system figures it this way: Friday he died and was buried (that's one), Saturday he was in the tomb (that's two), and Sunday he rose (on that day—that's three). Or if you count days like Jews, Thursday evening at sunset began the day of preparation (Friday), He dies before sundown so that is day one. The sun sets on Friday, and so the next day, Saturday, begins—that's two days. The Sun goes down on Saturday evening, starting Sunday, and he arose from the dead sometime after sundown on Sunday evening-to-morning—that is three days!

Now what about this *according to the scriptures*? What scriptures foretold the resurrection on the third day? There are two verses that foretell that the Messiah would not undergo corruption. The first and most important of these is in Psalm 16: 10 “You will not allow your Holy One to undergo corruption.” This verse is quoted in Acts in St. Paul's evangelistic message as he is trying to convince his audience to convert.

Another verse is in Isaiah 26:19 which says, “Your dead shall live, their bodies shall rise.” There are numerous predictions of the resurrection from Jesus' own speech: Matt 20:18-19, Mark 9:9 and 14:27-28, Luke 24:46-47, and John 2:19 and 10:17-18. What is the significance for the resurrection? In the first chapter of St. Paul's letter to the Romans, it establishes the Lordship of Jesus, as Messiah and Son of God. St. Paul goes further to say that if Jesus is not risen, our faith is in vain and our sins remain (1 Cor 15:16-20). Jesus' resurrection enables him to still be alive and interceding for us (Romans 8:33-34). In short, the resurrection on the third day is important because it fulfills prophecy and establishes the truth of the Christian religion. Furthermore, the resurrection is the proof or seal of authenticity on the truth that Jesus has victory over our sins and over death and the devil, and that our sins are indeed forgiven. Without the resurrection, we have neither future hope of eternal life, nor of eternal happiness with God.

Without the Resurrection we are defeated, and the only happiness we can have is that which we can derive from living these short 60-100 years on earth. And indeed, without the resurrection, there is no motivation to goodness other than selfish motivation for the vast majority of human beings on this earth. True, some people are capable of being altruistic, but without the resurrection, most of us would have no other motivation to move outside our own selfishness to love of neighbor without the hope of eternal life with God. The resurrection of Christ is our victory, our hope and our destiny, if we believe in Him and dedicate ourselves to serving Him.

## The Creed XIV

*He ascended into heaven, and is seated at the right hand of the Father.*

The feast of the Ascension comes to us from two stories, one in the gospel and one in the book of Acts. They both speak of Jesus being taken up into heaven into a cloud. For the Jews, the cloud is the symbol of God's glory when God inhabited the Temple, when God went before them in the Desert in the Exodus from Egypt, as when the cloud of God's glory shrouded the mountain top as Moses was receiving the commands of God. In the New Testament, the voice comes from a cloud on the Mountain of Transfiguration saying, "This is my beloved Son, Listen to Him." So when Jesus is taken up into the cloud, he is taken up into God's glory.

The image of him on the throne next to god, at his right hand is also shrouded in meaning. First we look at the symbol of being on the right hand of God. Those who were seated at the right hand, were in the most trusted position, literally because their sword (right) hand could easily inflict a mortal wound from a position on the right side of the one in power. From this we get the phrase "my right-hand-man." Furthermore, the right hand was the "good hand" in that it was the one you ate with, as opposed to the left hand used to clean one's self in the toilet. In Latin the word *dexter* is right-hand (also strong or good side), whereas the Latin word *sinister* is used to indicate left, or threatening and even evil.

The preferred son of a king would always be seated at his right hand to show the King's favor. The one who serves the king on this side has the king's right ear. So the symbolic meaning of Jesus being seated at this position is that he has the right ear, is in the place of preference. Therefore His intercession on our behalf as mediator ensures a most favorable response from God. The blessing of having Jesus there gives us great confidence that when we pray "In the name of Jesus," or "Through Christ, our Lord," that God will hear us and will act favorably and mercifully toward our petitions. Hence we can pray with great faith that God will hear and answer our prayers through Him who is seated at the right hand of God and lives and reigns with Him in the unity of the Holy Spirit as one God forever, and ever.

## The Creed Part XV

*He will come again in glory to judge the living and the dead and his kingdom will have no end.*

The *Parousia* is the Greek word for the second coming of Christ in His glory as the Only Begotten Son of God at the end of time to “judge the living and the dead,” to defeat Satan, all his fallen angels (or demons), and all who have turned their back on God at the last great battle. At that time He will sit in judgment over all human souls and all the angels and commend them to eternal life or eternal death by their fidelity or infidelity to God. Finally, He will reign forever over the universe as Universal King of kings and Lord of lords.

It has been, and still is part of the belief of Catholics that there is a Heaven and a Hell and that all people and angels will end up in one or the other place according to their relationship to God.

The Church teaches that all those who discount that there is a God or choose to follow other gods are without excuse, since God reveals His existence in all ages and to all peoples through means that can be discerned (Rom Ch. 1). The Church further teaches that the Chosen People (The Jews) have the possibility of salvation by their tribal association as sons and daughters of Abraham and their incorporation into the covenant. But the maintenance of that covenant is the personal responsibility of every Jew. A Jew can squander this gift and fall into impiety (disdain of God) through sin and subsequently lose the blessing of the covenant.

Likewise, all who are incorporated in Christ by baptism have a special relationship to God (Rom 2), are incorporated in the covenant with Abraham, and have the possibility for salvation and the forgiveness of their sins through belief in the Cross, death and resurrection of Jesus. And Like the Jews, through squandering that gift of salvation by grave sin, or abandonment of belief and religious practice, Christians can lose their salvation and be condemned with all those fallen angels, Satan and all others obstinate in their disdain of God to eternal death in Hell.

This is why the continual reform of our lives is so important. We must consider daily our sins, and repent of them, asking God’s forgiveness and actively try to avoid sinning again. In cases of mortal sin, we are required to also confess to a priest and receive absolution as soon as is possible, and if we are in mortal sin, to not receive communion until we have received the sacrament of reconciliation. At the end of every liturgical year, as autumn sets on to winter we take time to reflect on the end of ages and the four last things: Death Judgment, Heaven and Hell, and we pray that the Lord will return and find us worthy to live with Him in his heavenly kingdom!

## The Creed Part XVI

And in the Holy Spirit, the Lord, giver of life,

The Holy Spirit is the third person of the Blessed Trinity, the Spirit is the person who motives us toward God: is the spirit of Wisdom, is the Spirit who drove Jesus into the Desert: who fell upon Him at the Jordan; who came upon the Apostles at Pentecost, who is Spirit of Prophets, inspiring their speech. In short, the Holy Spirit carries on the work of God in the world, in both the Old Testament and New Testament eras. In the Church, the Spirit regenerates us in Baptism, consecrates the elements of the Eucharist, sanctifies the waters of Baptism, cleanses and forgives us of our sins in reconciliation, consecrates men and women for service in the church, calls us to our vocation as the baptized and as sacred ministers at the altar, and operates in all the sacraments. The Holy Spirit makes people and things holy, set apart for sacred use. The Holy Spirit IS THE POWER OF THE CHURCH. With the Holy Spirit in each of us from our Baptism, and strengthened in our confirmation, we are each empowered and called to a life of holiness, to battle Satan and his apostate angels, to pray for and sanctify the world. That is why, in the Rites of Christian Initiation of Adults, we dismiss the catechumens (not yet baptized) before the Creed and the Intercessions—they do not yet have the Holy Spirit indwelling them and therefore do not have the priesthood we share as baptized Catholics.

The Holy Spirit is given the title “Lord” the same as the Father and the Son. In effect this title names the Holy Spirit as equal in dignity, majesty and splendor, equal in Divinity with the Father and the son, and equal in substance as the same God. The Holy Spirit is the very breath of God that hovered over the waters and gave life to every living creature under heaven, both angels and all living creatures of the earth. The Holy Spirit therefore is the “giver of life,” both natural and supernatural. Supernatural life is “above and beyond” the natural life of all creatures of the earth. The Holy Spirit therefore is the “giver of life,” both natural and supernatural. Supernatural life is added to human nature, says Thomas Aquinas, building on the giftedness faculties and abilities of the rational animal called “mankind.” It divinizes us, making us more than mere creatures, adding godly supernatural powers to our already wonderful nature. The Holy Spirit also indwells us in a place that cannot be touched by any other angelic creature, preserving a pathway to God. This is why, though we may be darkened as sinners, we have the ability with the power of the Holy Spirit to turn away from sin and turn toward God, no matter how overtaken we may be with sin. This power in us is what lets us become saints, while yet sinners. The key to sanctity is cooperation with the Spirit by continual repentance.

## The Creed Part XVII

*“...who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified,”*

I have said in many talks and even some of these writings that orthodox theology is the least inaccurate way to talk about God. We believe in a Trinity of persons in One God, undivided in dignity, splendor or substance, which at its face value is a paradox. Paradoxes occur when two ideas that are at their face value exclusive ideas—they don't go together. Let us call the reason why the ideas are conflicting a tension or a set of “contraries”. In the contraries, then, is the mystery about God which resolves the tension between the ideas. In a real sense God IS the mystery that brings the contraries together in Himself. It is just that our finite human minds cannot grasp the contraries. So we have to be happy to just continue asserting what God has revealed to us as true, whether or not we have mastery over the ideas themselves.

In the text we are examining from the Creed, we already know that the Son is not created, that somehow He proceeds from the Father, and that He was with the Father before the beginning of time. Yet the Son is somehow a result of the reality of God from whom He proceeds. If we try to get any closer than that, we can slip into error about the person of the Son. The Son is consubstantial with the Father, One with the Father, but comes (proceeds) from the Father.

When the Church turned its attention to the person of Jesus, and his relation to the Second Person of the Blessed Trinity, She had to grapple with how Jesus, incarnate miraculously in the womb of Mary received his Divinity. Enter the Holy Spirit! Now, the Spirit has been attested to long before the incarnation of the Son as the human person Jesus. The Spirit was at the creation of the world, the light and dark, etc. But the question remains: What is the Holy Spirit?” The Church Fathers answered this by looking at the scriptures (The four Gospels) and the teachings of the Apostles, particularly Paul and John's preamble to his Gospel. But they also looked to earlier Church Fathers and their writings to formulate the response.

Because Jesus proceeds from the Father, and Jesus said He would send the Spirit *from the Father*, the language of Procession became one of the models (or metaphors) used for understanding the Holy Spirit. Still, St. Paul has it in numerous places that the Spirit is the Spirit “of Christ.” He also asserts that if we don't have the Spirit of Christ, we don't have salvation. So, a second model “Proceeding from the Father AND the Son” gained currency. The procession of the Spirit “From the Father through the Son,” or “From the Father and the Son” question was finally answered at the end of the first millennium, when the decree was made that it is “both-and” for us and that we cannot exclude either. Thus, in the West, we have adopted the “proceeds from the Father and the Son” language, and in the East the procession is from the Father through the Son” in the Creed. It is the West's argument that when Jesus said “I and the Father are One” that He implied the procession of the Holy Spirit as originating from the Father and the Son. Because the Spirit is God, then all that is attributable to the Son in terms of His Divinity is attributable to the Holy Spirit. That is to say, if Jesus is consubstantial and is generated from the Father's being, the same is true of the Holy Spirit. Therefore He is to be adored and glorified as is the Son, as is the Father, One God.

Once the Church asserted that the Holy Spirit was consubstantial with the Father and proceeding from Him, the overshadowing by God the Holy Spirit of Mary was the way that He transmitted the divine nature of the Son to the man Jesus, uniting the two natures in the one man.

## The Creed Part XVIII

(The Holy Spirit...) who has spoken through the prophets.

One of the first references we have of the Spirit's action with regard to prophecy in the Bible is the story of Saul and David going down into the camp of the prophets, where they were dancing and the spirit of prophecy, a trance-like state descended on them as they were dancing. But the Holy Spirit came upon others at an earlier time to give them wisdom to judge the people (the 70 elders), the NT Judges like Samson, and the prophets who anointed the kings, like Samuel.

The Holy Spirit spoke through the prophets in these ages. They did not speak from mere human knowledge alone, but by the Divine mind of God the Holy Spirit who revealed his thoughts and messages to them. In Catholic thought, the messages weren't as much necessarily dictated as revealed and translated by the prophet to the people or individuals they were directed to address.

The Holy Spirit inspired the psalmists and those who proclaimed the canticles (or hymns) of praise that occur in the scriptures, or later, in the liturgy of the Church such as the glory to God hymn and the Te Deum (You are God). The song of Miriam at the edge of the Red Sea, proclaiming God's victory over Pharaoh, and the Gospel Cantic of Mary are examples of this kind of inspired speech. These were recalled and written after the event of their inspiration and delivery.

The Holy Spirit was left to the church as a guide and sanctifier by Jesus Christ, as a way to incarnate his ministry in his followers. So on the day of Pentecost, The Holy Spirit descended upon the Twelve and they began to speak in inspired speech about the wonders of God. The Holy Spirit inspired St. Peter's speech on that day and over 3,000 were baptized that day. St. Paul makes numerous references to the work of the Holy Spirit in the charismatic activities of the Church (I Cor 12, Rom 12), and how it is the Spirit of Christ who vivifies and motivates the work of the ministry. The Holy Spirit will guarantee the fidelity of the decisions of the Popes and Bishops through all ages until the Day of God (Matt 16).

In John, the Spirit is the comforter/advocate who is always working in the Church, bringing the forgiveness of sins (Ch 20). The Spirit bears witness to the Truth, and is 'quicken' when it is Christ or the Spirit speaking to us.

Finally it is the Holy Spirit who confirms us in the faith, empowering us for ministry, for defense of the Faith, and sealing us unto the day of Judgment with the sign of our Sacramental Confirmation. The Spirit is our strength, our wisdom, and is the power working in us and through us as we pray for one another, are inspired to get in touch at that "right moment." St. John says, "The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit." We who are filled with the Holy Spirit at our confirmation have a great legacy to live up to, namely that of the saints and Apostles. The Spirit will give you and me the strength to replicate in our lives their great example for the Glory of God!

Let us pray that we will ever more be attentive to, and led by the Holy Spirit to do the things of God in our everyday lives and so deepen them in their significance and holiness.

## The Creed Part XIX

*I believe in one, holy, catholic and apostolic Church.*

The traditional Four Marks of the Church are contained in this article of the Faith. Namely that the Church is one in Jesus, holy because of Jesus, catholic (or universal) through our common baptism and beliefs, and apostolic as established on the Apostles. Let's break each of these terms open, just a bit.

THE CHURCH IS ONE, because Christ cannot be divided. Even though the Eastern Churches left us while maintaining the four marks and the Protestants left us, they cannot deny their debt to the Roman or Latin Church for the Sacraments, the Scriptures, and the promulgation of the first five Ecumenical Councils. It is our perspective that since they left, they need to reconcile with us. Throughout the history of the sad divisions, there have been many (21 to be exact) churches, and countless individuals that have seen the importance of reconciling with Rome as being the fulfillment of the prayer of Jesus on the night before he died. Jesus prayed, "Father that they may be one as you and I are one." (paraphrased from John 17).

THE CHURCH IS HOLY. It is a peculiar sense of holy, not that we are sinless as were Jesus and Mary, but that we are dedicated to seeking to BE holy. Holiness has notes of "different" or "set apart for God" as part of its meaning when applied to Christians and Jews. We are to see ourselves as reserved for God, and different than the world. Partly, this is because our baptism, confirmation and for some of us, holy orders, makes us a different thing, a supernatural and indelibly marked creature. St. Thomas Aquinas calls it super-nature, as in God building on the natural life we have with His divine presence. All that is left for us to do is to live up to being that new creature in Him.

THE CHURCH IS CATHOLIC. This means that the faith is universally held that Jesus (Messiah) Christ is all that this Creed says, and this is held by all authentic Christians. It is also catholic in whom it invites to be members—namely anyone who is willing to conform his or her life to the teachings of the Church as found in the Scriptures and Her magisterial teachings. Anyone is welcome to join who seeks conversion to Jesus and to His Church.

THE CHURCH IS APOSTOLIC. This means that the faith of the Church is built on the Faith of the Apostles, the rock-St. Peter, and the other eleven—plus St. Paul. It was the Faith the Apostles had in Jesus, and the teaching he gave them that they preserved in what is called "The Deposit of Faith"—that information imparted to the Apostles, some of which is recorded in the Holy Scriptures, and other of which has been developed from those ancient beliefs and applied in every age since then under the authority of the Apostolic See—The Pope and the Bishops.

Finally it is an assembly, an ekklesia or church that is a unique social and spiritual reality that transcends the ages, holding to the fullness of the identity given it by Jesus.

## The Creed Part XX

*I confess one baptism for the forgiveness of sins.*

Here we have another one of the word changes in the new formula for the Roman Missal, 3<sup>rd</sup> Typical Edition. The current wording is “*We acknowledge*”, but the Latin has “*Confiteor unum*” which is rendered literally “I confess one”. This word *Confiteor* is the same word we use in the first part of the penitential rite which is rendered “*I confess to almighty God...*” The word *Confiteor* has notions of being said from the heart. So from the heart, we confess one baptism.

The one baptism is a baptism in Christ, in the name of the Trinity, “with water flowing.” The intention is that, first of all, there is only one Christ, and if the baptism is in Christ it need only happen once if it was done validly. To baptize validly, one must have the faculty which is ordinary in the sacred ministers (deacons, priests and bishops) and extraordinary in danger of death. *Anyone* can baptize according to the formula and with the water flowing. Even a non-Christian, can baptize someone who is in imminent danger of death. All that the person baptizing has to know is that it would be, or is the desire of the dying person to be baptized, and how to baptize. To baptize a person in an emergency, pour water on the forehead of the dying person saying, “I baptize you in the name of the Father and of the Son and of the Holy Spirit, amen.”

There are some churches that do not baptize in the Trinitarian formula, and the Catholic Church does not recognize these as valid baptisms. Other churches do not require baptism, but only confession of belief, accepting Jesus as one’s personal Lord and Savior. These people call themselves Christian, and they are to a certain extent, but are not yet initiated in Baptism. They would be akin to Catechumens in our religion. Finally, there are a small group of Churches (Mormons and other related groups) that although baptizing with water and using the Trinitarian formula, have so deficient or heretical a doctrine of the Holy Trinity, that their *intention* is not the same intention as we have. For example, in Mormon Belief, Jesus is the brother of Lucifer, and is a son of God, begotten in the normal human way. To them, the son of God is a created being only.

For the most part, mainline churches baptize in the traditional way, either by immersion, or by pouring water over the baptized. Recently, some churches, having traditionally baptized their faithful, have begun to baptize in an unorthodox way: “*I baptize you in the name of the Mother the Son and the womb*” or “*I baptize you in the Name of the Creator, the Redeemer, and the Sanctifier*”, neither of which can be accepted.

The work of the Sacrament of Baptism is both incorporation into the Body of Christ, and the cleansing of sin. These both are attested to in the New Testament: The Gospels, Acts, Romans, most notably. It cleanses the infant of original sin, and the adult of both original sin and actual sins, both mortal and venial. Having done this, then the incorporation occurs when the Holy Trinity indwells the soul of the baptized for the first time.

## The Creed Part XXI

*and I look forward to the resurrection of the dead and the life of the world to come.  
Amen.*

The change in the text of the current version of the Nicene Creed is very telling and dynamic. In the current version we look for the resurrection of the dead. In the new version we *look forward*...

When we look forward to something, there is a positive kind of anxiousness about the coming or arrival of an event, a person, or a thing. We say, I look, searching with expectancy, with excitement, with hope and joy for the awaited object, person, or event. It is almost like catching our breath as we think about our Beloved Lord, who will come at the end of time to reclaim His people. St. Paul speaks us groaning, indeed of all creation groaning, looking for the coming of the Savior's return. He says that we await the fulfillment of our destiny. St. John says that we do not belong in to the world, although we are in it for a time. St. Paul echoes this by saying We are not citizens of this world. The mythos of the great Biblical Exiles—of Egypt and of Babylon, and the final exile which will only be satisfied with the coming of the Glorious Messiah at the Day of God is the over-arching story of every Christian living.

Those who have attended to a dying relative have often heard them say, "why does God keep me here?" or other words to that effect. True it is often because of the suffering, both emotional and physical that comes with the decay of one's health on the long, slow spiral toward the inevitable death that they face. But it is also a faith-filled statement that they look forward to a kingdom of light, happiness and peace. This world is a world of exile for the Christian, who can only be liberated from it, into the coming kingdom, "*the life of the world to come*" by the Lord who will either take us at the appropriate time, or come to bring us to Himself at the end of Time.

The End of Time is exactly the life of the world to come, that we hope for, namely, to live in the presence of the Lord, in the new City, the Heavenly City of God. As we pray over the text of the Creed every Sunday, let us keep our hope alive, our eyes watchful, and our hearts open to whatever God has for us in this world, and in the world to come.