

The “miracle” of creation ?

Paula Haigh

It has often been said:

“Creation is a pure miracle.”

May I suggest that the wonder and awe even atheists may experience when contemplating the grandeur and beauty of Creation have for their object something far greater than a miracle.

For Creation is the bringing into being of all things in their totality from nothingness.

A miracle, on the other hand, is but the temporary suspension of a natural law by the intervention of God’s power. Miracles require the pre-existence of the natural order, i.e., of the finished creation. Creation is thus prior to the possibility of any miracle and manifests the infinite power of God in a far greater way than does a miracle.

God often uses human instruments in the working of miracles, as He used Moses in the parting and closing of the Red Sea and as most miracles are worked by Him only through the intercession of Our Blessed Lady and the Saints. But Creation is the work solely of the Blessed Trinity.

The procreation of another human being, and indeed, the reproduction of creatures in general, is still something greater than a miracle because it belongs to the created order established by God in the beginning.

In human procreation, man and woman cooperate with God, using the elements of their own bodies, in the making – not the creating – of a child, but only God can infuse the soul into the physical conceptus (embryo), causing it to be human. The infusion of the human soul is an act of pure creation out of nothing. The actuality of the soul is what makes the product of conception to be human.

Making – using pre-existing material – is the closest creatures can come to imitating God’s uniquely creative power. This is the teaching of St. Thomas Aquinas.

Of course, we may loosely speak of the finished creation as a miracle, but perhaps it is best to remember that true miracles require the previous “miracle” of the existence of the natural order which came into

being out of nothing by a power far greater than that required for an “ordinary” miracle.

The lie of evolution, so triumphant in our time, would rob God of the glory that is His as Creator of all things. Modern science is based on a radical separation of Faith from natural knowledge and of God from His creation. Modern science also finds it easy to “explain away” miracles and it tries to “explain away” Creation by evolution.

Just as democracy attempts to rob God of His sovereign power over nations, giving a fictional “sovereignty” to the people, so does the lie of evolution attempt to rob God of the unique creative power whereby He brought all things out of nothingness into being during the First Week of the World, and whereby He gives specific and special human existence to every individual child conceived in the womb. The contraceptive mentality would also rob God of His power and sovereignty in the carrying out of the primordial command to “increase and multiply” (*Genesis 1:28 and 9:1*).

Why is there something rather than nothing, my atheist uncle used to say, with Schopenhauer on his lap and a finger on the page. Why is there something rather than nothing? I would tell him why, new-born Catholic that I was, fresh from the Baptismal font and the Penny Catechism. But he never seemed to hear me. I suppose he was more impressed by the mystery of being than by the mystery of love, because Creation comes from God’s goodness and love and must be revealed to us by the light of divine Faith. It was “the problem of evil” that blocked the vision and the will of both my father and my uncle.

Which fact proves that, given evil in the world – and the only real evil is sin – then the Incarnation and Redemption follow necessarily from Creation. And that’s “the rest of the story”— even greater than the beginning. For miracles of Grace far surpass those of nature.

Paula Haigh • Nazareth Village I – # 102 • POB 1000 • Nazareth KY 40048-1000 • USA

1995

Computerized in 2001