In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Come Holy Spirit, fill our minds with the light of your truth and inflame us with a sharing in your infinite love. Let us pray: O God who has taught the hearts of the faithful by the Light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise and ever rejoice in his consolation through Christ Our Lord. Amen.

I invite you to listen to five talks on a survey of the Theology of Creation. Every aspect of our Christian faith gives us much meaning. This one... this Theology of Creation strikes a special chord in me that goes way back to my college days. I studied biology in college and I also was fortunate enough to land a job working in a laboratory. First I got a job as basically dishwasher, test tube washer, and my boss was gracious enough to give me a research project that I worked on for a few years.

And why do I begin this series with a reference to my college days, which are a good number of decades ago – more than four decades ago.

And I recall two incidents... we were looking at a specimen under electron microscope that magnified the specimen 70,000 times. That was probably 1974. Now, I think these electron microscopes could go for at least 200,000 times.

And the high-level scientist invited me to look at the specimen – I was still a glorified dishwasher then – and said, ‘Pete look at those organelles, how fascinating they are, little organs in the cell.’ And, I had already been influenced by Saint Josemaria to try to learn my faith and pursue Christ amid whatever I was doing. And I said to this gentleman who was definitely an atheist, ‘This proves the existence of God. This Beauty on... an intricacy on a subcellular level.’

And he exploded, he got very angry; admonished me never to bring up those kind of topics and to just stick with the data, and record the data. And I - he prohibited me from jumping into metaphysically musings, drawing conclusions that had no empirical or experimental basis.

At the same time, I was studying at Boston University which, not Boston College – Boston University, which was very secular. The prevailing sentiment among science majors were either Atheism or agnosticism, and I took a course in biology with heavy emphasis on evolution. And the last question on the final exam
was to answer whether this course disabused me of infantile religious beliefs. And if this course helped me to see reality, especially biological reality, in a very non-religious and scientific light.

Everybody had that question, and I wrote her a letter. And I wasn't trying to ridicule her. I was a freshman, first year student there. And I thanked her for elucidating on the origin of life and I thanked her for opening up my mind to the wonders and intricacy and sophisticated biochemistry that involved the development of life. And I said though it may not have been your intention doctor so-and-so, you have given me motives of credibility in my own Christian beliefs. I think I did okay on the exam, but I have a feeling I didn't get that last question right.

And so these are a series of talks that are theological, rudimentary theology, that is meant to gives some motives of credibility that we all depend on an infinitely loving God, and that we depend on God for our existence. We depend on God for our spiritual renewal, and that every object in the created world – whether on a subatomic level or a planetary or a galaxy level – is governed lovingly and knowingly by an infinite God.

I said I would give two incidents but I think I need to give this third one in order to further introduce these talks. And I promise I will get into the substance of this theme.

Fast forward number of decades now I'm a matured priest, at least in terms of years, and this was at University of Chicago and a professor I think of Psychiatry, may be a professor emeritus, I don't recall, came to see me - came to see because she was wrestling with the prospect of becoming more spiritual and even pursuing Christianity. And first conversation perhaps didn't go smoothly because I praised her sincerely, genuinely on her academic acumen and her profound knowledge in the medical field, in the psychiatric field.

And I said to her, I say this to you respectfully, you're so fortunate knowing all these things and you have such a brilliant mind. So far she was very happy with how the conversation was going. And then I told her, perhaps imprudently, that she was not intellectually honest and all of a sudden her smile turned into a severe frown. I said you're not asking the right questions. I say people come to this institution and spend years and years writing doctorates on some little tiny aspect of a cell or some little aspect of a physiological reaction. And there is an objective intelligence etched into every aspect of reality and no one asks. How did it get there? And why is there so much profound intelligence signed in to everything in the universe? And I said, you know that better than most but you're not asking the question why.

She had the same reaction, that experience, perhaps thirty-five years previous with the scientist in the lab I was working in – just stick to the data, and don't be intellectually dishonest to draw conclusions that are not proven by experiment or by empirical observation.
Well, we are going to explore what is within the realm of faith, but faith and reason are one unity. They're different sides of the same coin. Faith builds on reason, faith perfects reason. But faith does not do away with reason, it presupposes reason. The overview of this course will include these motives of credibility that God has created heaven and earth as Genesis says, as the Creed says *all things visible and invisible*. We are going to explore what's involved with that proclamation of faith.

So I have put together five half-hour talks on this premise: God has created all things visible and invisible. These talks will delve into the three first chapters of Genesis, which are the three first chapters of the Bible. They are special chapters because they are the initiation of divine revelation, and they invite the reader, the student of theology and philosophy for that matter, to explore: What do these words mean? What is the implication of these words, of these three chapters of Genesis?

At face value, these chapters give a cursory bird's-eye view of God's creation, albeit performed metaphorically in six days. Hopefully, exploring with a bit more depth, these chapters will produce a fascination with the breathtaking marvels of God's work of creation, from an electron to a Galaxy. These talks will also include the revelation that God the Father, who's revealed as the Creator, has a certain routine to put that metaphorically as well. But theologically it's revealed in shadows in the Old Testament and explicitly stated in the New that God the Father creates through his son the Divine Word.

As we will notice in these first three chapters of Genesis, creation is intimately linked with God's Word. Once he pronounces his Word, let us create, let us make... Voila! Something from nothing comes into existence. So he creates through his son, the Divine Word. The work of creation will invoke some basic metaphysical considerations backed up with fascinating and marvelous modern scientific analysis and discovery.

And finally, these talks will include God's governance of the created world that includes the most intricate and complex chemical reactions, physical dynamics, biological physiology, reality that descends to a subatomic level and a reality that spans light years. It has to include, of course, the creation of the human person which is the culmination of God's creation and also fall of our first parents who will invite a redeemer who recreates the world by redeeming humanity from that fall from grace that occurred at the dawning of the creation of the first human persons.

What hopefully we'll notice as we study the course, is the overwhelming intelligence that is intimate to every created thing, and that intelligence becomes more profound, more breathtaking, as the perfection of individual beings increases. In other words, there's a lot more sophistication in the eyeball of a cow than in a blade of grass. But, even in a blade of grass we see the effects of an infinite being.

Let's introduce God's act of creation as his own self-revelation. And just for the record, creation is not an extension of God. God transcends infinitely the created world. Just for the record, and I invoke Saint Thomas Aquinas, there's nothing we can know about God directly. What we can know about God, and
that's why we're studying the course, is the effects of his work. Through creation we learn a bit about God, and obviously through the Incarnation we know God directly vis-à-vis the humanity of God the Son.

But in creation God speaks about himself through the whole range of perfection intrinsic to the created world – from a pebble to a microbe, to a plant to an animal, to a man and women. And Aristotle said, well, the next step would be a purely spiritual being or an immaterial being – we call them angels. That God reveals himself, and he reveals himself in a transcendent way with the creation of the human person. That's the first creature that has a mind and a will, or material creature, angels preceded man and woman, which reflect the grandeur of God.

How does he reveal himself? We can know a cause by its effects. If I see a beautiful building, I know that came from the mind of an architect. If I see a painting, I know that didn't happen by accident, that someone knew how to paint and someone had artistic sensitivities, and even the style will enlighten me on what school that painter came from or who exactly painted it.

What are the tell-tale signs of God in creation? What's he revealing? Well, he reveals himself as beauty – the created world, the universe, is beautiful. And since man and woman are special creatures made in God's image and likeness, that beauty is noticed, observed, appreciated by those who have that image and likeness of God. As much as I like dogs, I don't know if a dog is wowed by a nature scene. He may be wowed by a bone or a running object, but no matter how sophisticated an animal is or how I qualify the word intelligent it is, they're not wowed by the beauty of the world.

I can explore different aspects of reality and I cannot exhaust the different possibilities of studying reality. And so many college students and so many Masters Theses and PhD dissertations - there's no limit on how much you could do. And the very fact that we go to school and we actually perform experiments means that there is a truth in reality. And so created things all enjoy a truth, there is rationality inscribed there. That's why we study medicine or chemistry or farming or auto mechanics or electronics.

There is the unity in creation. It's almost as if it were a symphony in orchestra. Rain and sun and soil, temperature. All are one reality though composed of individual beings, going up a ladder of varying degrees of perfection.

Now I would say especially a scientist, but not restricted to a scientist, that there is a power. When you ask that question: How did it happen? How did this intricacy occur this harmony occur? One has to be honest and conclude - though very few do that - maybe, there is an infinite power behind all this.

And so, God created reveals himself as a creator, precisely because of these transcendent properties of beauty, goodness, truth, unity, and power to make all this reality – to bring it into existence, to keep it in existence, and keep this ordered harmonious symphony going. And so, we know this by the effects we see in creation.
The human person is the only being that can observe what we have just been thinking about and talking about. And the purpose of creation is multifaceted, is to adore God. Creation gives glory to God which means on a finite level it reveals the Grandeur of God. And the human person is invited to respond, and we see throughout history – pre-Christian history as well – that there is an innate fascination with creation to such a degree that they divinize material aspects of creation – whether it's the sun, whether it's the earth whether it's the water, etc. We call that idolatry, but we're going to give these pagan thinkers, different peoples that do not enjoy the benefits of divine revelation a bit of a pass because that's what creation is meant to do – is to lead you to the Divine and to adore God and to see not only a great mind and a great power, but a great heart, to quote Saint John Paul – the great heart also inscribed in the material world.

Our reason leads us to conclude as well that the created world is meant to serve the needs of the human person. The human person who's made an image of God cannot create because that involves bringing something into existence that did not exist before. But perfects it by his or her work. And they're meant to serve the human person in terms of nourishment and shelter, protection from the elements. Also to wow the human person by the power and the love God has translated through creation.

One may ask, how does a zebra serve the human person, or a giraffe? Well, observing the animal and being fascinated by the animal and being entertained by the animal is one aspect of the purpose of that animal. And that animal can lead us to realize that God loves us and that God has a great sense of humor as well.

Creation theology prompts us to formulate the right question: What is the cause of the universe? What is the origin of the universe? What is the purpose of the world? What makes the human person God's masterpiece and why is he or she the culmination of creation?

It prompts us to ask why the human person, though he or she transcends creation, has weaknesses, deviates from the demands of the exalted dignity of the person. That deviation we call sin. It prompts us to ask the question: Why did God the Son become human? And why did he redeem the world with his supreme sacrifice on the cross?

Those are the questions created reality prompts us to formulate. We see that one of God's first words of Revelation that he saw that it was good, and we could corroborate that first piece of revelation and see how creation is such a precious gift, and it invites us to have a relationship with God. It invites us to prayers of thanksgiving and contemplation of this gift we call creation, so that we get a little finite veiled glimmer of the beauty of God, of the love of God, of the truth of God.

Last point... we want to look at creation in the Old Testament. We will finish in a few minutes with special emphasis on the Book of Genesis. Almost all literary genres of the Old Testament assert a notion of creation. In fact, I would say that creation and creator are the baseline of much of the wisdom literature of the Old Testament. Whether it's the Psalms, The Book of Job, Genesis, Proverbs, Wisdom and so forth, they point
to creation and this supreme infinite fatherly being who has created the world that they observe and that produce so much fascination.

The first piece of Revelation running through the three, first three chapters of Genesis have creation as the prominent theme. And we will study in the next talk the different steps of God's creation of the universe by going over briefly, each day corresponding to God's work of creation and realizing as well that these chapters use notions and vocabulary and images that were very common in that ancient world – millennia before Christ – to drive home the fact that there is an all-powerful Divine Creator that transcends what he has created.

And without further ado we will segue into our next talk. We can finish with a prayer to the Blessed Trinity, which I think is appropriate on this first class of creation.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning is now and ever shall be, world without end. Amen.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Come Holy Spirit, guide our minds with your blessed light and inflame our hearts with your Holy Love, so that we could discover your truth and love more profoundly in your work of creation.

Let us pray: Oh God, you have taught the hearts of the faithful by the light of the Holy Spirit. Grant that by the gift of the same Spirit, we may be always truly wise and ever rejoice in his consolation through Christ Our Lord. Amen.

The second talk includes the first chapter of Genesis and, if time allows, we will go into the second one as well. These first three chapters of Genesis include two creation accounts. One is the overall creation of the universe which culminates in the creation of man and woman, and the second account exclusively focuses on the creation of man and woman and their ultimate end, and it’s then the marriage institution is established.

Let me begin by reading part of Chapter 1 of Genesis and then we will survey it and analyze it a bit.

‘In the beginning, God created the heavens and the earth. The earth was without form and void and the darkness was upon the face of the deep, and the spirit of God was moving over the face of the waters. And God said, ‘let there be light’ and there was light. And God saw that there was light, and God saw that the light was good. And God separated light from darkness. God called the light day and the darkness he called night.’

Skip a few verses...

‘Next let there be a firmament in the midst of the waters and let it separate the waters from the waters. And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament.’

And then the next act of creation... ‘let the waters under the heavens be gathered together into one place and let the dry land appear, and it was so. God called the dry land earth and the waters that were gathered together he called seas, and God saw that it was good. God said let the earth put forth vegetation plants, yielding seed and fruit trees bearing fruit in which is their seed each according to its kind upon the earth.'
And God said let there be lights in the firmament of the heavens to separate the day from the night and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth. And it was so – God made the two great lights the greater light to rule the day and the lesser light to rule the night.'

We could stop there and give an overview of what was just read. I didn't read the entire account, but just highlighted the acts of creation. The terminology used here is drawn from non-biblical world views. What words or terms were prominent in those ancient times where the Babylonian civilizations, Hittite civilizations, Egyptian civilization start to slowly emerge. The word chaos was a term used in those times. The word confusion, darkness, primal waters or oceans. These terms are found in the religious writings of Mesopotamia, Egypt and Canaan.

And as we could surmise, the purpose of these verses is to reveal that the world comes from a free and powerful action of a personal loving God. Very fact, by reading, "let us create" or "let there be firmament" or "let there be light" or "let us make" points to God as someone personal and someone very powerful that he commands things into existence. And what is revealed is the goodness of God, he saw that it was good. And if we are honest we have to confess that creation is good.

These non-biblical terms are at the service of conveying this main purpose, that the Genesis uses the lingo or language of those times, and the overriding focus of these narratives is one transcended God. We also notice that God uses words to create, he speaks. The actual calling something into existence involves words or gentle commands, and those commands instantaneously lead to existence that previously was not existed. And we see the creation occurs without any resistance and does not at all reflect the mythological tensions between the gods and their enemies that characterize those different early civilizations.

And in those days, the cosmos, or the world or the universe, was intimately linked or personified by gods - whether it's the sun god, whether it's mercury, whether it's a nature god - different parts of the created world were divinized and were part of the idolatry of that time.

We also read that creation is not a dramatic event; there's a certain ordinariness to it where God simply barks out a command and something begins to exist. It occurs so easily in the case of God.

Now, let's look at the verses that I read, that there's a certain order to God's work of creation. The text describes creation in terms of these- in terms of an establishment of an order whereby the world comes into being and primal chaos disappears. Again, that word chaos was heavily used in those times. The Word of God literally here, which will be fully revealed as God the Son, the Word of God calls the world and the human person into existence. So God the Father, God the Creator, articulating a word brings creation into reality. And creation is connected with a seven day framework – the seventh day God rested.
There is a sequence of events involving creation before the creation of man and woman, but first man was created. And again, each act begins with a Divine Word. And begins with let us. Let us also can be interpreted as reference to the Trinity, meaning that God is one, but at the same time he is more than one person. And God confirms this, and so it was.

The writer then describes the work done and gives a formula of approval, and speaks about God saying, ‘God saw that it was good.’ As we read through the creation account, we see there is a rhythmic and gradual ascent in the text culminating in the creation of man and woman.

Again, focusing on what was read at the beginning, there's two phases in God's work of Creation in this first account, and these phases – the first three - the first of these consists of the first three days in which God makes an ordered whole by means of a series of separations called, traditionally, the work of distinction, or perhaps the work of separation. So the first three days is creation expressed through work of separation.

God begins by creating light to counter the darkness. Darkness is conquered by the opposing force of light. That's the first day. It remotely points to Christ as the light of the world. Darkness hints at the existence of sin, but we will leave that for later.

The next separation consists in God creating a solid structure capable of containing part of the waters. His first separation is vertical whereby he creates a wall to separate upper and lower waters. I would guess-hopefully it’s an educated guess- that the waters on top is the source of rain and the waters underneath the firmament will be the future oceans and rivers.

The subsequent separation is horizontal, whereby God gathers waters to form seas and separate the waters from land. The first phase, the first three days, are a work of separation. Putting in our lingo, creating an infrastructure for the origin of varying levels of life beginning with vegetation and culminating with man and woman. And the chaos that was the original situation becomes a cosmos - a world, a universe - which has now an organized structure with regular objective functions.

Each element of creation as we notice has its own identity, it’s not just a glob. Everything now has a function. Everything is ordered to lights, the sun, the moon, the day, the night seasons, the weeks.

The second phase of creation – having finished the work of creation – God begins the work of a dormant called his work of adornment, or his work of decoration. The traditional Latin phrase is opus ornatus. The word separate is the key word in the first phase, but is no longer used in the second phase - creation of living things, heavenly bodies. and it's replaced by the new word called bara, and this word means to create. It is a word only reserved for God. We’ll allude to that word again, but it’s a very special word used by no one else but God himself, and it means to make or create.
God creates heavenly bodies exhibited by sun and moon whose function is to give light to the earth. So we see a staging area for the origin and the sustenance of life - sun, temperature, water, land, etc. The appearance of these two lights introduces the creation of living things. God creates fish and birds, and populates the earth with various species of animals. So the God basically says he's not giving us a course in metaphysics or philosophy, but each created thing has its own function, has its own nature... enjoys a relative autonomy.

The creation of man and woman are the climax of the whole created process. It merits rereading:

"Then God said let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and every... and over every creeping thing that creeps upon the earth. So God created man in his own image. In the image of God he created him – male and female he created them."

Obviously, in terms of creation, or the creation account, much more verbiage is invested in that culminating act of God, the creation of man and woman. The writer also stresses the importance of time. Since creation is a process divided into seven days, each creative stage concludes: "and it was evening, and there was morning." Three days are devoted to producing elements that make it possible to measure the passage of time, etc.

Let's go over this narrative and focus on a few elements here. "In the beginning" forms the first phrase of the chapter Genesis and sets the tone for chapters one and two and serves as a summary of the subsequent verses "in the beginning" is what occurred at the outset of creation. And the Hebrew word bara appears – we said that it was only reserved for God, has two features – that the subject of that verb bara is always going to be God, never a human being. And this verb is never used with a preposition.

Now, sounds a little bit pedantic, but why would you use a preposition with the word? Well, for example, "I made this container with clay. Or, I sculpted this statue with wood. Or, I fabricated this computer with silicon," etc. When we work at something, it's always with a preposition. We manipulate material to form something else. With the word bara in Genesis, there's never with something else. It's from nothing you have something. So the subject of that verb is always God and every human being the verb is not used with any preposition. Or, it never refers to some material being used. Again to stress, creation begins from nothing.

The expression heaven and earth is the Hebrew way of referring to everything that exists. That's the literal translation from the Hebrew heaven and earth which means "everything". Creation preceded by primal waters, which is an ancient image connected with chaos, void. And waters proceeding what we actually see. So, another piece of information... water, once it's developed more if you will, will be a source of life of refreshment of transformation, destruction as well, and will eventually become a sacrament. But, that's not germane to what we're talking about now.
It bears repeating that creation is brought about by means of the divine word, which is totally effective when it is spoken, and creation happens without any steps instantaneously. And the specific natures of whether it’s a water or a rock or a giraffe comes instantaneously from God himself.

What else do we see here? The very fact that this Divine Creator is speaking and referring to himself, that God's creation is personal and free. There's no even remote reference that I got to do this, I have to do this implied is he's doing this freely, which means lovingly. Also, judging by the words here, this creator transcends his creation. At the same time he is present in it, he transcends it. He is infinitely transcendent from what he has made, but he's totally present – he keeps it in existence. There's no pantheism involved.

So creation is not the result of automatic emanation. I'll just make one allusion to Plato, that in platonic philosophy creation emanated. There was a series of necessary emanations. And the Book of Genesis disabuses platonic philosophy that claims that creatures emanated from God by necessity.

Barring the creation of man and woman, creation of light is a very obvious creative element. And what's important here, in light of the historical circumstances, light is depicted as a creature of God which blatantly contradicts the common worship of the sun god of ancient times. The sun god was very prominent God, understandably since the sun is the source of life and survival and nourishment on and on. The creation of light opens the way for the succession of days and describes as being good and not darkness which is a negation. So darkness is not described as being good since it's an absence of light.

The firmament has created to contain the upper waters. The lower waters are separated from the earth giving rise to the continents. And this concludes the three first separations: light from darkness, upper waters from lower waters, and land from sea.

Creation of living things begins with vegetation, and vegetation has the function of being the source of life for both animals and man and woman. The writer also had special importance of those times. He wants to show that the heavenly bodies are creatures of God just like plants and animals. Heavenly bodies were drastically demythalized in the Book of Genesis. The heavenly bodies were again a prominent reality in those ancient times and they serve the purpose of a certain astrology. They were connected with divinity to a certain extent. And Genesis, again I leave that to the Scripture scholars, but Hebrew words – traditional Hebrew words – are not used to denote the sun and the moon because those Hebrew words, just for the record, sun - *shamash* - and moon - *yareha* - were divine names given to those heavenly bodies in the neighboring cultures of Israel. So the sun and moon have defined roles and nothing more which was the opposite for the other cultures. The Genesis account makes it very clear that everything is derived from one divine power.

Lastly, along with fish and birds, there is creation of great sea monsters revealed in Genesis, which in mid-Eastern mythology were regarded as enemies. However, in Genesis, they are revealed as God’s creatures and therefore they are good. This whole process culminates in the creation of man and then women derived
from man, and that would conclude God's work of creation. And we will continue on the creation of man and woman in our next talk.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning is now and ever shall be world without end. Amen.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Come Holy Spirit, enlighten the minds of your faithful. Help us discern your loving presence in your revealed truth and your loving hand as well. Help us be empowered to understand it well enough so that we can proclaim the truth that saves.

Let us pray: O God, who has taught the hearts of the faithful by the Light of the Holy Spirit, grant that by the gift of the same Spirit, we may always truly be wise and ever rejoice in his consolation through Christ Our Lord. Amen.

We will continue the Genesis account of Creation with special focus on the first man and woman. Judging from the context that the creation narratives culminate with the creation of man and woman. Implied is that the created world was made for the human person for many reasons. First so that they adore God, seeing the beauty and the harmony and the order and the intelligence and the goodness and the unity. Those aspects of the created world are meant to lead the human person to God in prayer and thanksgiving.

What's so special about that last phase, that last created act on the part of God? You can almost say that the previous actions, creative actions, produce the staging area for man and woman to function, to live, to find God; not that God is part of creation, but the effect is always virtually present in the cause. Those effects are meant to lead the human person to God, especially in the case of our first parents who were created in a state of innocence.

There's two narratives in the Book of Genesis. One is called the Priestly account, which is the first account of the creation of the first man and woman. Why is it called the Priestly account? Tradition has it that it was written in around the 6th century, BC by a member of the Hebrew priestly class. That's why it's called the Priestly account, because someone who belonged to the priestly tribe wrote that account or transmitted that account. The second account of creation of man and woman is called Yahwist - that's older, and tradition has it that it could have been written in the 9th century, BC.

There's a lot to notice in these accounts of the first man and woman, that this phrase "let us make man in our image and likeness" certainly grabs one's attention because that phrase is only reserved for the human person. And the subsequent phrase once God has created he saw that it was good. That's a recurring phrase, but then it's significantly modified when it comes to creating the first man and woman. God saw that it was very good. So, already the Holy Spirit is indicating that this new creature called man and woman is special
and the overriding description is that this is not one more being, if there is such a being, but this being is an image of God.

Just to put in perspective, in a sense Thomas Aquinas I think we'll use the word vestige, or something signifying vestige, that all of creation images God in a very remote way. It's a vestige, fact that it exists. The fact that it is reasonable, the fact that it has certain actions, certain beauty, certain goodness; that it could be understood rationally and the intricacy in the complexity, the rational complexity that characterizes every object in the creative world is a remote vestige of God. But now we are talking about a direct image of God and images a direct reflection of something else, in this case the direct reflection of an infinite supreme being.

Though there's an infinite transcendence between God and the human person, the human person has certain characteristics that make them more than a vestige of God, but an image. We'll pursue that in more detail a little bit later, but not to leave people hanging, the fact that the human person can know and love, the fact that human person can choose, reflects the divine image. The spiritual activities of knowing and loving are direct reflections of God, are actually God's image.

So we see this climax of Creation in the creation of our first parents and our first parents are empowered, it's revealed, to manage and govern creation. At that time anyway, before they were banished from Eden, this Garden, man was nourished and woman was nourished by vegetative life. Not by animal life and the common interpretation is that before the fall, before the original sin, that there was a reign of peace and nothing was destroyed. To eat meat an animal has to be killed. That would not happen until they leave the Garden of Eden. Please, this does not mean that Genesis wants- intends- that everybody become vegan. It's just an image or a moment of revelation that originally man and woman were nourished by the vegetables and the fruits of the trees that God had created.

So we see that the first man and first woman complement each other and both that man and woman, it's revealed, are both made in the image and likeness of God. And also what's revealed is that their union is also an image and likeness of God. Well, let's go through first the Priestly account, and we see that the creation of man and woman is not just one more creative act in a chain of created events. It's not one more action in a series of events, but a culminating point, a special creative act.

In this phrase again, let us create man in our image and likeness, reveals that the human being is distant from the rest of creation in terms of perfection, in terms of superiority, that there is a very significant or transcendent distance between man and woman and the rest of creation. At the same time, there is a transcendent distance between the Creator and man and woman. Though made in the image and likeness of God, they're still made from nothing, they're still created.

It's revealed in Genesis that, in the Priestly account, male and female He created them. This is one of the first descriptions of this creature made in the image and likeness of God. The Yahwist account will speak
about the actual creation of woman from the rib of Adam, but we're still in the Priestly account and what's revealed is that there are complementary differences or sexual differences stemming from the actual moment of creation, and the human being is only complete with the differentiation of the sexes. Sexuality and the human person is sacred because God made them male and female, which together, both individually and together, reflect the image of God.

I forgot to say that another phrase indicating the dignity of this new creature called man and woman, let us create – this is a reference to the royal we, which also is one more indicator of the special uniqueness of the human person. It follows since God created man and woman with sexual differences, we are led to conclude that these sexual differences are sacred. And this complementarity between man and woman is sacred, and that the human body in its manifestation of gender or sex is sacred, and also expresses that divine imagery.

The Genesis account reveals that humankind lives in the community of man and woman. God also commands this man and woman to be fruitful and multiply. Obviously, since this is emphasized in the creation account in Genesis to be fruitful and multiply and the explicit revelation of the creation of man and woman mentioning their equality but distinction, characterized by gender. This does not apply to the animals. There's no reference to complementarity or sexual differences or even the command to be fruitful and multiply.

Immediately God establishes the bond of marriage, and the purpose of marriage is to be one flesh not just physically but morally, psychologically, and spiritually. And through this union, the personification of love that involves reproducing a new human person becomes the purpose of this complementarity of this union. And so, everything connected with sexuality, everything connected with complementarity of man and woman, is designed for this permanent union called marriage which God also spells out that this union cannot be ruptured and all these descriptions of complementarity of marriage and its original sense be speak of human dignity - the dignity of human sexuality, the dignity of marriage and so forth.

The Yahwist account, Genesis 2:4-25 consists of a narrative beginning with God's command. Then there is a report of the transgression of that command and the consequences of that transgression. The Yahwist account complements the Priestly account - it has a different emphasis. The dominant person in the Priestly account is God himself. The dominant theme in the second account is God's dialogue between himself and the human being. In one and two, the dominant personality is God, Genesis 3 which includes the Yahwist account and describes dialogue between God and human being.

In this second account, Genesis 2:7, we see a connection between the human person, at least man since woman is made from man, that he is connected with the earth. In a humble fashion, it speaks about the human person made from the soil of the earth which is another motif found in these ancient cultures. Yahweh is depicted as a potter modeling the human being.
And why don't I read this here: "From the Lord God - then the Lord God formed man of dust from the ground and breathed into his nostrils the Breath of Life and man became a living being. And the Lord God planted a garden in Eden in the East and there he put man whom he had formed," etc, and elaborates on that.

And then there's a narrative of the creation of the first woman: "So the Lord God caused a deep sleep to fall upon the man and while he slept, took one of his ribs and closed up his place with flesh. And the rib, which the Lord God had taken from the man, he made into a woman and brought her to the man. And the man said this at last is bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh. And the man and his wife were both naked and were not ashamed."

So women is not taken from the soil of the earth, but is taken from man himself. And the common teaching or the dogmatic teaching is that the human person, especially the soul, is custom-made and individually created by God.

Whether the material, the physical component, of man and woman were product of evolution is irrelevant. What's important is that God created the first human person and created the soul. Whether the soil of the earth means that some hominid was turned into human person through the infusion of a soul, I'll leave that up to the experts. But God creates the soul at the moment of conception.

What do we notice here about the human person, that God commands Adam, and implied Eve as well, to name the animals that God has created. Did God literally mean name every animal? I have my serious doubts, but the point here is that man has the power to dominate creation and that man and woman are called to share in God's creative power through their work. What is work but perfecting what God has already made.

And it's self-evident that even though a dog, monkey, bird, a human being is made of flesh – they have a digestive system and a circulatory system – there's a vast difference and I would say transcendent difference, I don't know what primate has not improved in his or her method of peeling bananas. There's been very little progress in their eating habits or their communication habits. I put my life on it that no intelligent animal will ever come close to writing one verse of poetry, let alone prose, but man plays music, man and woman construct cities and buildings, produce beautiful art, construct dish washers and dryers, and computers that boggle the mind that I could send books instantaneously through my little phone. We have to always keep in mind these gadgets are the fruit of work, which is the fruit of God's created natural resources that are utilized and known because to work you need to know the nature of the instruments of the object of the resource you're using in order to perfect it, to use it at the service of humankind. So knowledge is indispensable step in perfecting creation. For me to produce a good meal, I need to know something of the produce of the meat of the vegetables. I need to know it so well that I cook that I could cook in a certain way, at a certain temperature, certain amount of time to produce food.
The other overwhelming characteristic of this creature called man and woman is that they can deal with God directly, that God, in the Book of Genesis, actually speaks to them, that they have a relationship with God, that they dialogue. And why is that again? Because man has the ability to know and to love. Also innate in the human person is the capacity not only to work and to dialogue with God, but to find a certain happiness, and that happiness we see it in the Book of Genesis consists in enjoying God's creation, dialoguing with God, and doing his bidding – doing his will. And God does not threaten man and woman, but does test them by saying that I will that you have life and this life is intimately linked with fulfillment and happiness, but a continuation of that life is predicated upon being faithful to that command to avoid eating that forbidden fruit.

In a certain sense, man and woman are signs of the whole created world, both visible and invisible. Obviously they are a microcosm, being made from the soil of the Earth, but at the same time, God breathing the breath of life into them signifies their domination of creation because they have virtually every form of life. Man is characterized by vegetative life in terms of the ability to be nourished, to grow, to live, to reproduce. Man has the properties of animal life. He feels, he sees, he hears, he experiences certain emotions, etc. His mode of reproduction is to reproduce a body, and the elements of the earth comprise the body of man but the same time he dominates creation by knowing the nature of each thing and knowing how to perfect it. He has the ability to dialogue with God and to praise God, to adore God. And so, in that sense, he has angelic qualities. Angels are pure spirits, man is spiritual. And this image and likeness of God includes both soul and body because the soul configures the body, animates the body, and communicates itself through the body. And so the human person is the unity of both soul and body, and man and woman are images of God, not only spiritually but physically since their physical appearance expresses the spiritual component that we call the salt.

And so, we, through this Genesis account, we realize the exalted dignity of the human person. Lastly, that all of creation is invited to give praise to God. Again, he's that microcosm and he speaks on behalf of creation that is not empowered to dialogue with God directly, does not have the power of knowing and loving, and so man on behalf of the birds of the air of the snow of this the waters of the sea creatures of every created thing, praises God on their behalf since all of creation is virtually present in man because of his physical component and his spiritual component. So he encapsulates every level of material creation, and encapsulates in part the angelic world in terms of his ability to know and to love, so he praises God on behalf of creation.

And in our next talk, we will have to include a little bit of a sour note of man's fall from grace, but the happy note as we will pray in the Easter liturgy, oh happy fault, is that God will recreate man through the redemption of his Son.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning is now and ever shall be world without end. Amen.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Come Holy Spirit, enlighten our minds with the gift of your knowledge and wisdom. Impel our wills to embrace your will in helping our penetration of your divine revelation, to help us grow in our discipleship with you through your son Jesus Christ by the work of the Holy Spirit.

Let us pray: O God, who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit, we may be always truly wise and ever rejoice in his consolation, through Christ Our Lord. Amen.

This talk will conclude our discourse on the creation of man and woman and delve into the fall from grace in their disobedience of God's command and also the promise of redemption, and the last part of the talk will analyze a bit why redemption took place through the divine son made man.

In our last talk we observed that man and woman are God's masterpiece. They're endowed with a soul and that soul inspires- imbues the body, is united to that body and forms that body, and the whole person - both soul and body - are an image of God. They enjoy an exalted dignity. They can reveal their inner selves through language, which points to their spiritual nature because language are audible symbols of immaterial concepts formed by the intellect of the human person. We observe that the human person is innately religious, is inclined to speak with God, and find God as his or her ultimate fulfillment.

We reflected on the fact that though man and women are made in God's image, they're empowered to dominate creation. They reflect the Trinitarian life by their conjugal union. The union between man and woman are also in their unity an image of God reflecting the Trinitarian life, and they can personify their life through their physical union with each other. But we were reminded by divine revelation that man in the literal sense is created from the soil of the earth in one of the older translations. It's the soil of the earth. Woman also is created from the man, indicating that through images. There is a certain fragility. There's a limitation of their capacity that they are totally dependent on God and though they transcend the rest of material creation, God infinitely transcends every creature.

Well, the story began very positively - man and woman were God's pride and joy. He issues a few gentle commands: asked Adam to name the different material beings, indicating man's superiority, institutes marriage, and also gives them dominion over everything in this idyllic Garden of Eden, but there is a test. They could eat any fruit they want, but there is a certain tree that they can't use for nourishment - you may eat freely, Genesis 2:16, "And the Lord God commanded the man saying you may freely eat of every tree of
the garden. But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it, you shall die."

And so that's the mandate clearly spelled out for our first parents. What is the traditional teaching of their situation? After much reflection over centuries, saintly theologians of the church - St. Augustine, St. Thomas - the fathers of the church speak about that our first parents were in a state of innocence, a state of holiness. They were showered with God's grace. I surmise after having quite a nice time in the Garden of Eden they would be taken up to heaven to enjoy everlasting life in their contemplation union with God directly.

God did not have to create anything. God is happy in his own inner life, but in his infinite love and goodness wanted to share the capacity to be happy with other rational beings. God takes a risk because in order to love, one has to be able to choose. And if one chooses, he or she can reject the good. The purpose of our freedom is not to have the option to reject the good but to embrace the good in love. For that reason, love in some of the Latin languages or Latin-based language is the same as to want or to choose.

And so, they are free to eat anything they want except for the fruit that is produced by the tree of the knowledge of good and evil. And Genesis also mentions that they were both naked.

Into the last verse of Genesis 2:25, "and the man and his wife were both naked and were not ashamed," meaning that there was a perfect harmony between the human person and God's will, God's Commandments. There was a perfect harmony, therefore, between man and woman's will and their passions. In other words, there was no experience of moral weakness - the weakness to be greedy, the weakness of a disordered desire to dominate others. There was no weakness towards arrogance or self-centeredness, different forms of pride there.

They are presented in Genesis as naked. Why? Well, intrinsically there is nothing sinful of the human anatomy. There's nothing impure regarding the sexual aspects of human anatomy. Not only is there nothing wrong, everything's holy and their anatomic sexual characteristics are very holy. And there's no reason for shame. Shame upon being naked is connected with a wounded nature that manifests itself in lustfulness in a disordered desire for concupiscence or pleasure. And therefore, the need for modesty to curb temptations and disorderly passions towards lost so it's kind of a sign as well of their innocence that perfect harmony between their mind, will, and appetites. There's no such thing as being a bad mood, there's no such thing as greed or laziness or overeating or over drinking or any kind of disordered self-gratification.

So what's indicated also has been taught traditionally regarding their state of innocence is that they were totally dispensed from being sick or immune from sickness, that there was no possibility of getting ill or getting sick. Nature would be good to them. No need to worry about wildfires or earthquakes or tsunamis. In fact, Augustine teaches that creation was at the friendly service of man and woman. Everything was user-friendly because of this perfect harmony between God, man and woman, and then the inferior part of
creation were completely subject and subordinate to the activities in the will of the human person. And most of all, they would not die. Death would not be a human experience. I presume that after a while they would be ushered into heaven.

And so they were exempt from dying. These are called preternatural gifts. Gifts that are not correspondent to human nature per se, but gifts that accompanied the supernatural grace of God. They had a friendly relationship with the Lord and they had embraced his will.

Well, the story goes south and appear in the first verse of Genesis 3, part of the Yahwist account, a kind of frightening reptile that we call the serpent, and the serpent represents the evil one. I just will touch on this because we can't cover everything, but God created purely spiritual beings that we call angels. Their roles are to praise God and be messengers of God. And because God's world is a world of love to serve the needs of the human person who are inferior beings and help them in their lifestyle and their works and their activities and to help them identify themselves with God's will, and I guess they get a bit of a royalty if that person does well - Church teaches that every individual has a guardian angel.

But let's get back to Genesis. One of the angels is represented by the serpent, slithering animal. Obviously the author uses the image of the serpent to denote his evil nature and his desire to perpetrate evil and undermine God's plans. A hateful individual, a liar, represented by the serpent. And the serpent appears and tempts Eve to eat of that forbidden fruit.

"Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, 'Did God say you shall not eat of any tree of the garden?' The woman said to the serpent, 'We may eat of the fruit of the trees of the garden, but God said you shall not eat of the fruit of the tree which is in the midst of the garden. Neither shall you touch it lest you die.'

But the serpent said to the woman, 'You will not die, for God knows that when you eat of it your eyes will be open and you will be like God, knowing good and evil.'

So when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise she took of its fruit and ate and she also gave some to her husband and he ate, and he then the eyes of both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons."

Let's look at this disobedience, because they certainly made a mess out of things. So this portion of the Yahwist account begins with the command. The next phase is the temptation. Next the disobedience, and lastly the consequences of that disobedience. Let's analyze this a bit.

The sin is extremely grievous when the average human mortal sins. He sins, usually he or she sins - a weakness - whether it's laziness, whether it's self-indulgence, whether it's giving into anger, arrogance, pride,
greed, and so forth, lust - but this was a cold-hearted rejection or God basically told them I don't want you to sin. I didn't create you to die, I created you to have total fulfillment - total happiness. I pulled out all stops. The only thing I want you to do is to obey this command.

And the devil, Jesus will reveal, as the father of lies and the murder from the very beginning and the great accuser, some way along the line before the creation of the human person, one of the angels, or some of the angels, opted to reject God. Perhaps they were put to a test and they failed the test some people speculate. It's not in the catechism that they were asked to perhaps venerate the Son of God made man in a vision, and they said I will not serve, which is also- which is recorded in the Old Testament. Be it as it may, they rejected God and they will eternally be condemned for that. They cannot turn, they can't change because they're not material creatures who act in time.

Getting back to our first parents... They gave in to that temptation. They were lied to. Every lie has a strain of truth. They will have a new knowledge, the knowledge of good and evil. They will be like God. In a sense that God is all knowing. They will experience what sin is like - it is, it's kind of a twisted knowledge to know what taking drugs feels like or what it feels like to insult somebody or what it feels like to steal, or feels like to be arrogant or give in to lust - it's fine. That's a new knowledge. But it's a knowledge of sin which is kind of false knowledge, knowledge you don't want to have. And they were not satisfied with their spectacular relationship with God and the transcendence they were enjoying over creation and their friendship with God. They want to be like God, literally. Not on the order of love or ability or goodness, but on the order of pride, on the order of power. So it was a completely willful rejection. That was a sin of weakness, and it was a sin of letting themselves be persuaded by God's archenemy.

And they knew better, but people sinned. I mean, at least materially speaking, because they don't know better. They know better. God had spelled it out to them. They even repeated to the devil what God said to them and devil in his cunning way duped them into embracing what the devil said over the loving admonitions of God himself.

And so, sin officially entered into the world with a vengeance. The first children of Adam and Eve, Cain and Abel, will betray that entrance of sin. Sin will become alive and well. Cain, out of jealousy and pride, will murder his brother. And all it takes is to read a little bit of history and see that we have a big problem in terms of killing, marriage infidelity, and violations of human dignity, etc.

And this will take more than one class, but I'm going to make this brief. So God took a chance and now this- these first people are banished from the Garden of Eden by an angel. And they will suffer the effects of original sin, the passions will be out of control - not totally out of control - but disordered. Marriage will not be easy. It's revealed that man won't naturally love his wife as an equal, but dominate her. And she will allow herself to be dominated. She will give birth in pain, that man's calling to work will be the painful enterprise and before their big God, goodbye, as it were, God says that there is hope, and that hope will be
this mysterious woman whose seed will conquer evil, conquer sin - make reparation. He speaks to the evil one that this mysterious woman will crush his head, and he will strike at her heel. Let me read this:

"I will put enmity between you and the woman, and between your seed and her seed he shall bruise your head, and you shall bruise his heel which is a prophecy of the passion."

The hope of redemption will involve the second person of the Blessed Trinity who does appear in shadows in the Genesis account. Let us create, the fact that God speaks, points to the second person of the Blessed Trinity who John will explicitly reveal as a divine word. And the beginning of John - John's Gospel begins similar to Genesis, "in the beginning was the word," and so it's sort of a creation account. It is a creation account, and John reveals, "In the beginning was the Word, and the Word was with God, and the Word was God. Through him all things were made."

So John makes explicit was revealed in vale terminology, not only Genesis, but throughout the Old Testament, that God the Father creates through his Son, the Word. Philosophically speaking, the Word, is the architect of creation.

And I don't want to digress too much, but maybe a little bit of a hint to why the Divide does God the Father create through the Word. Because what is the Word? The Word is a concept - concept is an idea - God the Father reflects, if you will, on himself - generates an idea of himself that is so perfect that it's a person. We call that the Divine Word or the Divine Son. And we notice that every created thing has a particular nature that could be grasped by the mind, and that nature is sort of a template of particular beings whether it's a horse, whether it's a duck, whether it's a bird, whether it's a dog, whether it's a human being - each one of those beings has a particular nature, and my mind could grasp those natures.

And the next step to formulate in this analysis of nature is that those natures also reflect what is in the mind of God himself, that the fact that I could grasp those natures - those objects - those natures are objective. It's - those natures were formulated through the Divine Word - through him all things were made. And so throughout the writings of St Paul, Paul teaches that the origin of creation is God the Father. I'll just read one excerpt from 1 Corinthians 8:16: "God the Father, from whom are all things and through whom all things exist in through him we exist," referring to God the Father, God the Son. When Scripture talks about from whom all things exists, it's referred to the Father, and through him. The Word through refers to God the Son. So God creates through his Son. And because creation was through God the Son, a recreation of the human person is necessary to remove that original sin that has damaged the human person and consequently has damaged the world.

And so it's God the Son, the Creator, who is called in the wisdom of the Trinitarian life to recreate by winning the grace of healing and renewal and elevation of the human soul. And hence, it's the redemption where God the Son takes on a human nature. Why did this need to occur to recreate man in God's image and likeness and purify him, forgive him and her of original sin? First of all, Adam brought sin into the
world because he is the first human person, and so our natures are taken from Adam. I know it’s a mystery and so we contract original sin by being generated and being born. A human being on his own or her own cannot merit enough grace to make reparation. God who is infinite - the harm done is incalculable because God who is infinitely transcendent, worthy of infinite adoration, has been offended and so the value of this redemption needs to be infinite as well.

And so, Jesus Christ and the humanities sacrificed all that he could sacrifice. He's called the new Adam, and because that human nature is joined to God the Son, that reparation is of infinite value. So every created thing has been made through God the Son and the redemption also has been performed by God the Son through his human nature. Both creation, recreation, are revelations of God's infinite goodness. Creation is nothing more and nothing less than the communication of God's goodness and his love for the human person, and that in God the Son, brings that revelation of goodness and his love for man and woman, and elevate them back to the original plan of their state of innocence, though in this life, every human being suffers the effects of original sin, but through the redemption applied through Baptism. Now, we are recreated as nothing less than sons and daughters of God. We are generated into the life of Jesus Christ, we are reborn again.

And so this concludes our talks on creation culminating in the creation of man and woman, their fall from grace, and their elevation back to the supernatural life.

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Come, Holy Spirit, fill our minds with the light of your truth. Fill our hearts with your love for the truth, so that in penetrating the vastness of your revelation interpreted by the Church, we may come to a greater discipleship and announce the gospel message more effectively and more convincingly.

Let us pray: O God, who has taught the hearts of the faithful by the Light of the Holy Spirit, grant that by the gift of the same Spirit, we may be always truly wise and ever rejoice in his consolation through Christ our Lord. Amen.

This last talk will include a bit more of an analysis of God's creative act, and also include motives of credibility. God's creative act falls within the realm of theology and metaphysics, whereas some of these motives of credibility are within the domain of natural science. But truth is one though the human mind looks at the truth from different angles. Hence, we look at chemical truths, biological truths, physical truths, sociological truths, theological truths, philosophical truths.

First, let's look at the act of creating. How would we define the act of creation? The act of creation could be defined as ‘that action by which God makes something exist out of nothing.’ It is impossible to identify with the act of creation. We can't imagine it. We've never come close to seeing an act of creation. Again, our work is a manipulation, completion, of what is already created. But no matter how hard we try, we can't even produce an atom, a speck. In fact, it's absolutely impossible, and we intuit that to bring something into existence that had never been existed before involves an infinite power, whether it's a lint on the rug or a deer - it doesn't matter, they're both just as hard to do. Even though it's much more impressive to produce a deer than a piece of lint, but we cannot produce anything whatsoever out of nothing. And that is the first mission of revelation - that there is an all-powerful God, a loving God, who brings something that previously was nothing, is done in stages. And that each created thing enjoys a level of perfection. And there is a ladder, an ascending ladder of perfection that we see in the universe, and that every created being is stamped with its own nature.

The higher the nature using it to mystic term, or an Aristotelian term, the higher the being. In other words, a bacterial cell has a lower being than a sunflower and a sunflower has a lower being than a salamander. In a salamander, if you will, has a lower being than a horse, and a horse has a lower being than a human being. And human being has a lower being than an angel, and we see that... that nature also does not explain itself.
Another intuition we have is the natures of things represent a rational mind, an infinitely rational mind. We can make something out of something, but we can never create out of nothing. This involves an infinite power. Well, can I prove that mathematically? No, it's by intuition. Just like can I prove that something is present before me? I can't prove it on the blackboard. It's self-evident. Can I prove mathematically that I should not steal? No, it's self-evident. The fact that I cannot will anything, whether it's a spec, whether it's an animal, whether it's a plant, whether it's a bacterial cell out of nothing, points to the fact that the only explanation of existing things, is a being with infinite power.

Now creation as we alluded to involves the entire substance. It's the entire existing thing. We see this spelled out howbeit metaphorically, but spelled out literally at the same time in the first two chapters of Genesis. And the fact that God commands Adam to give a name to each thing explains that God did not bring something vague into existence or something nondescript, but each thing has been crafted by God instantaneously by just the mere word, but nevertheless each thing has certain properties, certain qualities that make it what it is. And you give a name because the nature of a cat is not the same as the nature of a dog. The nature of a body of water is not the same as the nature of a mountain, and each of those created things, whether inanimate or animate, or endowed with certain nature which give rise to certain properties, and in living things give rise to certain actions, the nature of dog will allow the dog to bark or prompt the dog to bark perhaps stand on its hind legs, but it begs for food to have special affection for human beings, to wag its tail when it's happy, to growl when it's angry. All that comes from the nature. That has no explanation, but that there be also the Divine Creator.

We have- we can do more than a horse. We could construct the building, we could write a poem, we could perform, if we're trained in operation - surgery, we come up with medicines to cure. Why? Well, because in our nature we are- we can think, and we could love, our nature is a reflection of the divine nature, though. We cannot create- we could certainly work. Though we are not infinite in our knowledge, we could add one more concept to our mind though. We have a capacity to love. It's not infinite unless it... but it could grow, little by little. There's no limit to how much we could love. Why? Well, because from our nature, we can imitate what is infinitely present in the divine nature. As we look at created things, we see a profound vast rationality in everything. You cannot exhaust the amount of information you could draw from an atom, and the components of an atom - even the study of sub-atomic reality - involves years and years of quantum mechanics. And in order to even study that, you need to be endowed with a gifted reasoning ability. The subjects that study what underlies an atom requires quite a talented mind to do that. It points to a creator who is infinitely knowing. We see, looking at even a biological cell, there is a sophisticated harmonious activity among the cellular organelles - those are the organs of the cell, and each organ or organelle is quite busy and is intimately linked with millions and millions of well-choreographed biochemical reactions that require years and years of study to describe them mathematically. The amount of sophistication, even on a subcellular level, leaves the observer and the scientist, well, quite dumbfounded. One, if not all scientists, but one of the prevailing prejudices among some scientists - not all scientists - is that all, all are expected to do is to observe this marvel of biological reality expressed in these organic chemical reactions, but we are prohibited as it were from asking, why? How did that happen?
In fact, it is irrational to say that these chemical reactions on a subcellular level - we're not even talking about the eyeball or the brain right now, we're just talking about a cell... take... we can take our pick - a bacterial cell - to say that we are just expected to take down data and just observe that and describe that and not point to a source of infinite intelligence is sticking our heads in the sand. That amount of rationality expressed in mathematical formulae point - almost shout - that this was created.

Just for the record, creation is much more than generation. Generation begins with something - begins with the generator, father or mother. It presupposes something that is already in existence. Creation is something that has never existed and now exists with a certain nature. Each created thing shares a certain condition that it is created. Or, to put it in philosophical terms, it's contingent. In other words, their nature is such that they didn't cause themselves to be a sunflower. You look at a sunflower's nature and by looking at it, you cannot conclude well, by its very nature, it could come out of nothing. An angelic nature does not have its realm of possibility to spontaneously emerge out of non-existence, or nothing. Whether it's a human being, whether it's a cow, whether it's a god, nothing in its nature says 'I always existed or I can produce my own existence.' Everything has that underlying property of being created, except for God who in his nature is to exist and to be infinitely perfect.

No one need not be a believer certainly helps to draw that conclusion. Each nature, whether it's sophisticated or not, cannot explain itself. So there must be an infinite being who enjoys, in his nature, every perfection - every nature - we see in creation. Perhaps we could use this analogy - God's being, we're not part of God, but God bestows levels of perfection, we could call it levels of being to each created thing. There's a hierarchy. And we could liken this being - this existence, this innate perfection - to a fire or a sort of blowtorch turning a piece of metal red. That piece of metal is not the source of heat. It is hot, but shares in the fire or the heat of the blowtorch. It's not the blowtorch though, and it could get hotter and it could get white hot. As hot as it may be, it didn't become hot by itself. It shared in the heat of the blowtorch. In the same token, we share in a very finite way - in a mine/you way - in the being, in the existence, in the perfection of God. We see that because each created thing is reasonable can be studied, can be analyzed that there's a harmony there - that whether I study chemistry in Utah, or Illinois, or New York, Alabama -there is a rationale to chemistry doesn't change with each year or doesn't change with each university. There's botanical laws with logical properties that are standard, and they could be objectively studied. This points to the fact that there was an intention behind each created thing. Each created thing was planned out, that each created thing originated in a model in intelligent beings' mind.

If I see a beautiful building, I know it did not instantaneously fabricate itself. If I see a page of exquisite writing, I know it didn't just drop from the sky. And if I see a created thing with an objective nature, I know that this reflects someone's mind which happens to be the mind of God. In the mind of God is connected with the Divine Word, God the Father, created through his Son. Every created thing is modeled after an idea or an archetype. Hence, my ability to grasp at a dog or grasping a cat is - what's in each created thing as a nature that the human mind could grasp? It could be grasped because that nature originated in a
Divine mind. I could conceptualize the essence or the nature of things precisely because that thing originated through an idea.

Every created thing is modeled after an idea or archetype, which the Creator had in mind before its production. Because the universe comes from God, it is imbued with rationality and meaning. However, and it's not meant to be so, there is no tangible evidence that the world was made from nothing. In other words, I can't prove that in a laboratory. I can't prove that with the mathematical equation. But I can say that that is self-evident. If I'm going to explain the existence of things endowed with certain properties we'll call nature. According to Genesis, and that the only explanation even scientifically, even though we're not dealing in the realm of science when we talk about God creating from nothing - that creation happened instantaneously, there's no movement, there's nothing pre-existing. It happened instantaneously. Which would be the only explanation to explain how something got there in the first place.

And this is a metaphysical notion. Creation is metaphysical, and can't be experienced or proven scientifically. Can't- we cannot prove a metaphysical truth. I can't prove in a laboratory that my mind draws concepts. I can't look in a microscope what goodness looks like, or beauty look like, or truth. These are metaphysical concepts.

So, we can look at some motors of credibility though - we can gloss over a bit. I leave this up to the experts. The Big Bang Theory, which is a motive of credibility, and what's that all about? Well, I need a physicist here, but I don't have that luxury, so I'll do what I can. Because the universe is expanding, and we see objects that are illuminated, we can look back into the beginning of time. So, for example, light from an object far away takes longer to reach us then light from an object nearby. Light travels at an enormous speed and, though it does take whatever it is - the 0.000, nano second, for me to see the house next door, to see something involves light reaching my eyes in infant decibel amount of time. If I want to see something, I can see something a million light-years away, which means for that object to reach my eye, it'll take a million years to reach my eye. So if an object is one million light years away, the light from that object has left that object a million years ago.

So that's why they say with these sophisticated telescopes they can look back at the beginning of time. They're so powerful that they could view objects one billion light years away, close to the time of the Big Bang. And what they speculate - and this is not just a theory, I mean it's proven with telescopes, sophisticated scientific analysis, computers, so forth - Einstein said that space and time are part of the reality of the universe. But this Big Bang Theory - it's hard to imagine - but this is scientific, it's not metaphysical, that the earliest movement scientists talk about was ten to the -43 seconds after its creation. In other words, point with forty-three zeros one second - that's how far they got. Not bad! And they speculate that the universe began with a small dot of enormous density, enormous amount of energy, just a dot size of which ten to the -33 centimeters. So the thirty-three zeros point thirty-three zeros one. That was the size of the whole universe.
And how do they now that? Well, again, because of, you know, seeing object billion of light, but billion light years away so they could go back in time through that telescope. And to make a long story short, within nanoseconds, just to make it simple. This dot expanded, and in no time it reached the size of our modern-day solar system, generating an enormous amount of heat, billions of degrees. After one second, the universe cooled down according to these scientists to almost two billion degrees Fahrenheit, and you know, different element were formed, etc. And, if we concentrated the amount of time that has transgressed between that big bang and creation of the human person in a twenty-four, if we reduced it, we concentrated that to a 24-hour period, we would come into existence a little after 11:59 p.m. And, both using this scientific evidence and reflecting on Genesis, God produced the staging area for life and ultimately the staging area for human life.

Another motive of credibility, and this just boggles the mind, I mean atheists embrace the Big Bang Theory. They just will not come to the realization that how do you explain that dot, that the laws of physics don't apply with that dot in this huge expansion that is still expanding. And how do you explain that this universe that began with this big bang, this big expansion has been the home of sophisticated life, culminating in human life. And again, I leave these this up to physicists and astronomers, but everything in the universe, especially our world, the earth, is so fine tune to the detail that if one aspect of the turn of the earth or the distance from the sun or the spin of the earth is a little off, life cannot be sustained. And even looking at the most basic cell, they say "well, this is the consequence of chance."

Well, it's kind of like saying that Hamlet's or Shakespeare's Hamlet is the result of chance. There's more chance that wind would blow in the sand producing a segment of Shakespeare's writings than that a cell be produced because everything is so mathematically sophisticated and there's so much involved with the physiology and anatomy of a bacterial cell. I mean, scientists will admit that but they don't want to ask that right question. They'll say it's the work of chance - collision of molecules. What are the chances that collision of molecules will produce an eyeball? Or the fact that each species reproduces itself involves an enormous amount of biological sophistication derived from the DNA that stores incredible amount of information. So we see behind creation a great power - an infinite power - to instantaneously will by a mere word this whole panoply of created things, and we see at the same time an infinite intelligence that has endowed each thing with nature.

And lastly, just to wrap this up, all this at the service of humankind so that he connects with God not only through revelation, but he connects with God through his marvelous work of creation, so that on a natural level we see a divine mind in a divine heart on behalf of his glory, and his glory consists to quote St. Irenaeus, is our happiness, our perfection.

Let's give thanks to the Lord for the beauty of his creation and the revelation of his truth, beauty, and goodness and power. Thank you.
Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.