

Ten after Ten: Session 14 – The Creator continued...

295. (Creation) is not the product of any necessity whatever, nor of blind fate or chance. We believe that it proceeds from God's free will; he wanted to make his creatures share in his being, wisdom, and goodness.

296. We believe that God needs no pre-existent thing or any help in order to create, nor is creation any sort of necessary emanation from the divine substance. God creates freely out of nothing.

298. Since God could create everything out of nothing, he can also, through the Holy Spirit, give spiritual life to sinners by creating a pure heart in them and bodily life to the dead through the Resurrection... And since God was able to make light shine in darkness by his Word, he can also give the light of faith to those who do not yet know him.

299. Because God creates through wisdom, his creation is ordered... The universe is destined for and addressed to man, himself created in the "image of God" and called to a personal relationship with God... Because creation comes forth from God's goodness, it shares in that goodness, for God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him.

300. God is infinitely greater than all his works... because he is the free and sovereign Creator, the first cause of all that exists, God is present to his creatures' inmost being. In the words of St. Augustine, God is "higher than my highest and more inward than my innermost self."

301. With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognizing this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence.

302. Creation...did not spring forth complete from the hands of the Creator. The universe was created "in a state of journeying" (*in statu viae*) toward an ultimate perfection yet to be attained, to which God has destined it. We call "divine providence" the dispositions by which God guides his creation toward this perfection.

303. The witness of Scripture is unanimous that the solicitude of divine providence is concrete and immediate; God cares for all, from the least things to the great events of the world and its history.

305. Jesus asks for childlike abandonment to the providence of our heavenly Father who takes care of his children's smallest needs: "But seek first his kingdom and his righteousness, and all these things shall be yours as well."

306. God is the sovereign master of his plan. But to carry it out he also makes use of his creatures' cooperation. This use is not a sign of weakness, but rather a token of almighty God's greatness and goodness. For God grants his creatures not only their existence, but also the dignity of acting on their own, of being causes and principles for each other, and thus of cooperating in the accomplishment of his plan.

307. To human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of “subduing” the earth and having dominion over it. God thus enables men to be intelligent and free causes in order to complete the work of creation... Though often unconscious collaborators with God’s will, they can also enter deliberately into the divine plan by their actions, their prayers, and their sufferings.

308. God is the first cause who operates in and through secondary causes... Far from diminishing the creature’s dignity, this truth enhances it. Drawn from nothingness by God’s power, wisdom, and goodness, it can do nothing if it is cut off from its origin, for “without a Creator the creature vanishes.” Still less can a creature attain its ultimate end without the help of God’s grace.

309. If God the Father almighty, the Creator of the ordered and good world, cares for all his creatures, why does evil exist?... There is not a single aspect of the Christian message that is not in part an answer to the question of evil.

310. But why did God not create a world so perfect that no evil could exist in it?... With infinite wisdom and goodness God freely willed to create a world “in a state of journeying” toward its ultimate perfection... With physical good there exists also physical evil as long as creation has not reached perfection.

311. Angels and men, as intelligent and free creatures, have to journey toward their ultimate destinies by their free choice and preferential love. They can therefore go astray.

312. In time we can discover that God in his almighty providence can bring a good from the consequences of an evil, even a moral evil, caused by his creatures... From the greatest moral evil ever committed—the rejection and murder of God’s only Son, caused by the sins of all men—God, by his grace brought the greatest of goods: the glorification of Christ and our redemption. But for all that, evil never becomes a good.

313. We know that in everything God works for good for those who love him.

314. We firmly believe that God is master of the world and of its history. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God “face to face,” will we fully know the ways by which—even through the dramas of evil and sin—God has guided his creation to that definitive Sabbath rest for which he created heaven and earth.