

Pope Benedict: 'God Manifests Himself as Father in Creation'



Pontiff Continues Catechesis Series on the Creed

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VATICAN CITY, February 06, 2013 (Zenit.org) - Pope Benedict XVI continued his catechesis on the Creed, focusing on God as Creator of heaven and earth. The Holy Father addressed thousands of pilgrims at the Paul VI Audience Hall during his weekly General Audience.



"God manifests himself as Father in creation, inasmuch as He is the origin of life, and in creating, reveals his omnipotence," the Pope said.

Citing various examples in Scripture, Pope Benedict XVI said the image of God's love and loyalty to his creations never diminishes.

"Thus, the creation becomes a place in which to know and recognize the omnipotence of the Lord and his goodness, and becomes an appeal to faith as believers so that we proclaim God as Creator."

Focusing particularly on the story of Creation, Pope Benedict emphasized on several of God's thoughts presented in the book of Genesis. The first thought, the pope said, "was to find a love responding to His love."

"The second thought is then create a material world in which to place this love, these creatures who answer him in freedom."

"This structure," he continued, "causes the text to be marked by some significant repetitions. Six times, for example, the phrase is repeated: "God saw that it was good", and finally, the seventh time, after the creation of man: "God saw everything that he had made, and behold, it was very good". Everything that God creates is good and beautiful, full of wisdom and love, the creative action of God brings order, sets things in harmony, bestows beauty."

The Omnipotence of the Loving Father

In today's age of science and technology, "does it make sense to speak of creation?", the Holy Father asked. Pope Benedict stated that the Bible was not intended as a science manual, but more importantly, as a way to teach "the authentic and profound truth of things."

"The fundamental truth that the *Genesis* stories reveal to us is that the world is not a collection of contrasting forces, but has its origin and its stability in the *Logos*, in God's eternal Reason, who continues to sustain the universe," the Holy Father said.

"There is a plan for the world that arises from this Reason, from the creating Spirit. Believing that such a reality is behind all this, illuminates every aspect of life and gives us the courage to face the adventure of life with confidence and hope. Thus, the Scriptures tell us that the origin of being, of the world, our origin

is not irrationality or necessity, but rather reason and love and freedom. Hence the alternative: either priority of the irrational, of necessity, or priority of reason, freedom and love. We believe in this latter position."

BOOK OF HEAVEN



Volume 29 - February 13, 1931 - (Jesus): "Furthermore, Our Divine Will is present everywhere, and Heaven and earth, and everything, are filled with It up to the brim. So, all are veils that hide It, but mute veils; and if in their muteness they eloquently speak of their Creator, it is not them, but My very Divine Will, hidden in the created things, speaks by way of signs, as if It did not have speech. It speaks in the sun by way of signs of light and of heat; in the wind, giving penetrating and ruling signs; in the air It gives mute signs, such as to make Itself breath of all creatures. Oh! if the sun, the wind, the air and all other created things had the good of the word, how many things they would say to their Creator. But, who is the speaking work of the Supreme Being? It is the creature. In creating her, We loved her so much, that We gave her the great good of the word. Our Will wanted to make Itself word of the creature, It wanted to leave the muteness of created things, and forming in her the organ of the voice, It formed the word so as to be able to speak. Therefore, the voice of the creatures is speaking veil in which My Will speaks eloquently, wisely; and since the creature does not say or do always the same thing—as the created things, that never change their action; they are always at their place, doing that same action that God wants from them—therefore My Will maintains the continuous attitude of the multiplicity of the ways that are in the creature. So, it can be said that It speaks not only in the voice, but It renders Itself speaking in the works, in the steps, in the mind and in the heart of creatures. But what is not Our sorrow in seeing this speaking creation making use of the great good of the word to offend Us; making use of the gift to offend the giver and prevent the great

prodigy that I can make, of graces, of love, of Divine Knowledges, of the sanctity that I can form in the speaking work of the creature? But for one who lives in My Will, I am voice that speaks, and—oh! how many things I keep manifesting to her; I am in continuous motion and attitude, I enjoy the full freedom to do and say surprising things, and I perform the prodigy of My Will speaking, loving and operating in the creature. Therefore, give Me full freedom, and you will see what My Will can do in you.”



Volume 29 - June 23, 1931

(Luisa): I was doing my round in the Creation, to follow the acts done in It by the Divine Will. It seemed to me that in each created thing the Adorable Will was present as noble Queen, as center of life, to make in each thing Its sweet encounter with the creatures; but only those who recognized It in each created thing received this encounter. In this happy encounter the correspondences open on both sides; they celebrate together, and the Divine Will gives and the creature receives.

But while my mind wandered by going around in the created things, my Highest Good, Jesus, told me: “My daughter, all Creation manifests the Divine Paternity, the Power, the Love, the harmony of He who created It. But do you know of whom do We feel Ourselves Father? Of one who remembers and recognizes all Creation as property of her Creator, who, wanting to manifest His Paternity toward the creatures, created so many beautiful things for love of them. So, one who recognizes them in order to requite Him by loving Him and thanking Him, draws closer around her Celestial Father as a daughter who recognizes His goods, and that, if He created them, it means that He wants His daughter to possess His possessions within the possessions of her Father. If you knew what Our joy and happiness is in feeling Ourselves Father, and in seeing Our children

close around Us by means of Our created things. So, the creature, by remembering and recognizing what God has done for her, loves Us as her Father, as We love her as Our daughter; We feel that Our Paternity is not a sterile Paternity, but fecund. In the same way, with one who remembers and recognizes what I did and suffered in My Life and Passion, I feel Myself Redeemer, and I give her to possess the goods of Redemption. So, My Pains, My Works, My Steps, line up around the happy creature in order to help her, sanctify her, and make her feel, within herself, the effects of all My Life. And with one who recognizes what Our Love has done and can do in the order of grace, I feel Myself passionate Lover, and I give her the possession of My Love, in such a way that she will feel such love for Me as to be unable to live without loving Me. And since true love is in always doing My Will, I make of her a prodigy of My Love and of My Will.

“What sorrow would it not be for a father to have children and not to see them around Himself so as to love one another and enjoy the fruit of his inmost being? And if these children did not possess the goods of their father, would it not be an even greater sorrow? Such is Our Divinity; We extended Our Paternity in an infinite way in all Creation; as Father, We are all eyes over Our children, that they may lack nothing; Our Arms feel the extreme need of love to clasp man to Our Bosom so as to give him love and receive love. And when We see the creature running to Us, wanting Our Embraces—oh! how happy We feel that Our Paternity is recognized and can carry out the office of Father for Our children. Our generation is almost innumerable, yet, a few children surround Us; all others are far from Us—far with the heart, with the will; far from Our likeness. And in Our sorrow, in seeing the few children around Us, We say: ‘And the other children—where are they? How can they not feel the need to have a Celestial Father, to receive Our Paternal Caresses, to possess Our goods?’

“Therefore, be attentive; recognize Our Goods, Our Works, and you will feel Our Paternity in the heavens, studded with stars that, in their meek twinkling, call you daughter and attest to you the love of your Father. Our Paternity extends in the sun that, with its vibrant light, calls you daughter and says to you: ‘Recognize in My Light the great gift of your Father, who loves you so much, that He wants you to be the possessor of this Light.’ Our Paternity extends everywhere: in the water you drink, in the food you take, in the varieties of the beauties of all nature. They have a common voice, all calling you daughter of the great Celestial Father, and, as a daughter of His, they want to be possessed by you. Now, what

would be Our contentment if, in all things created by Us, at Our tender voice calling you daughter, We heard your voice calling Us Father, and saying to Us: ‘This is a gift of my Father. Oh! how He loves me—and I want to love Him very, very much.’”

Volume 36 - 12/8/38 - (Jesus): “My good daughter, it wasn't only My Humanity that—though in a more special way—was hiding My Divinity and My Will; all created things and the very creatures are veils that hide Our Divinity and Our Adorable Will. Even Heaven is a veil that hides Our Immense Divinity, Our Firmness and Immutability; while the variety of stars hides the multiple effects that Our Immensity, Firmness and Immutability possess. O! If man could see Our Divinity revealed under that blue vault without the veil of that blue that covers Us and hides Us, his littleness would remain crushed under Our Majesty. He would walk trembling, feeling continuously upon him the gaze of a Pure, Holy, Strong and Powerful God. But since We Love man, We veil Ourselves, lending Ourselves secretly to all that is needed.

“The sun is the veil that hides Our Shining Majesty—We must perform a miracle to restrain Our Uncreated Light so as not to scare the creature. Veiled by this light Created by us, We approach the creature, kissing her and warming her; We lay this veil of light even under her steps—on the right, on the left, under her head. We even fill her eye with light, and, who knows, maybe the frail pupil of her eye will recognize Us; but no, in vain—she takes only the veil of light that hides Us and We remain the unknown God in the middle of the creatures. What Pain! The wind, too, is a veil that hides Our Empire; the air is a veil, hiding Our Life that continuously gives to the creatures; the sea is a veil, that hides Our Purity, Our Refreshments and Divine Freshness—its murmuring hides Our continuous Love, and when We see We are not listened to, We even storm in huge waves so as to be recognized and loved. For every Good that man receives, Our Life is hidden inside, offering that Good to him.

“Our Divinity Loves man so much that It even hides inside the earth, making it firm and stable under his steps, not allowing him to vacillate. Even in the singing bird, in the flowered fields, in the various sweetnesses of the fruits—Our Joys, to make him taste the innocent delights of our Divine Being. And how much more could I tell you about the many Prodigies of Love by which We are veiled and hidden inside man? We veil Ourselves in the breathing, in the heartbeat, in the motion, in the memory, in the intellect, in the will; We veil Ourselves in the pupil of his eyes, in his word, in his love, and—O! how Painful it is not to be

recognized or loved. We can say that We Live in him, We carry him and We let Ourselves be carried by him. He could do nothing without Us; but still, We live together without knowing each other. What Pain! If only he knew Us.

“The life of man was supposed to be the first, the Greatest Prodigy of Our Love and Omnipotence. We had only to offer him, from within its veils, Our Sanctity and Our Love, covering him with Our Beauty—making him enjoy Our Delights. But since he does not recognize Us, he keeps Us like the far away God—away from himself. If We are not recognized, We cannot give Our Goods to the blind. He is forced to live under the nightmare of his own miseries and passions. Poor man, who does not recognize Us, either in the veils that hide Us within him, or in the veils of each created thing; he just keeps running away from Our Life and from the scope for which he was Created; so, many times, when We cannot tolerate his ingratitude, the very Goods contained in Our veils are turned into chastisement for him. Therefore, do recognize that you are nothing other than a veil hiding your Creator, in order for you to receive, and for Us to administer, Our Divine Life in all your acts. Recognize It in the veils of all created things, so that all may help you to receive a Good so Great.”



Volume 17 - May 17, 1925

(Luisa): After I had the Confessor hear what is written above - with the date of May 10th - on fusing myself in the Divine Volition, he was not satisfied, and ordered me to continue to write about the way to fuse myself in the Holy Divine Volition. So, out of obedience, and for fear that my Jesus might be even slightly disappointed, I continue.

Now, I add that as that immense void comes before my mind, in fusing myself in the Supreme Volition, the little child begins her round again, and rising up high, she wants to repay her God for all the love He had for all creatures in Creation. She wants to honor Him as Creator of all things, and so she goes around the stars, and in each flickering of light I impress my *"I love You"* and *"Glory to my Creator"*. In every atom of the light of the sun that comes down, my *"I love you"* and *"Glory"*. In the whole expanse of the heavens, between the distance from one step to another, my *"I LOVE YOU"* and *"GLORY"*. In the warbling of the bird, in the beating of its wings: *"Love"* and *"Glory"* to my Creator. In the blade of grass which sprouts from the earth, in the flower that blooms, in the fragrance that ascends: *"Love"* and *"Glory"*. On the peak of the mountains and in the depths of the valleys: *"Love"* and *"Glory"*. I wander through every heart of creature as though wanting to enclose myself and shout from within, to every heart, my *"I love you"* and *"Glory to my Creator"*. And then, as if I had gathered everything together in such a way that everything gives return of love and recognition of glory for all that God has done in Creation, I go to His Throne, and I say to Him: 'Supreme Majesty and Creator of all things, this little child comes into your arms to tell You that all of Creation, in the name of all creatures, gives You not only return of love, but also the just glory for the so many things You created for love of us. In your Will, in this immense empty space, I wandered everywhere, so that all things may glorify You, love You and bless You. And now that I have put in relation the love between Creator and creature, which the human will had broken - as well as the glory that everyone owed You, let your Will descend upon earth, that It may bind and strengthen all the relations between Creator and creature, and so that all things may return to the original order established by You.