

## HOW MAJESTIC IS THY NAME IN ALL THE EARTH!

Praising God the Creator

*Psalms 8, 19, 24, 29, 33, 65, 95, 104*

Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made (Rom 1:20).

By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear (Heb 11:3).

280 Creation is the foundation of "all God's saving plans," the "beginning of the history of salvation" that culminates in Christ. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which "in the beginning God created the heavens and the earth": from the beginning, God envisaged the glory of the new creation in Christ.

282 Catechesis on creation is of major importance. It concerns the very foundations of human and Christian life: for it makes explicit the response of the Christian faith to the basic question that men of all times have asked themselves: "Where do we come from?" "Where are we going?" "What is our origin?" "What is our end?" "Where does everything that exists come from and where is it going?" The two questions, the first about the origin and the second about the end, are inseparable. They are decisive for the meaning and orientation of our life and actions.

285 Since the beginning the Christian faith has been challenged by responses to the question of origins that differ from its own. Ancient religions and cultures produced many myths concerning origins. Some philosophers have said that everything is God, that the world is God, or that the development of the world is the development of God (Pantheism). Others have said that the world is a necessary emanation arising from God and returning to him. Still others have affirmed the existence of two eternal principles, Good and Evil, Light and Darkness, locked in permanent conflict (Dualism, Manichaeism). According to some of these conceptions, the world (at least the physical world) is evil, the product of a fall, and is thus to be rejected or left behind (Gnosticism). Some admit that the world was made by God, but as by a watchmaker who, once he has made a watch, abandons it to itself (Deism). Finally, others reject any transcendent origin for the world, but see it as merely the interplay of matter that has always existed (Materialism)...

288 Thus the revelation of creation is inseparable from the revelation and forging of the covenant of the one God with his People. Creation is revealed as the first step toward this covenant, the first and universal witness to God's all-powerful love. And so, the truth of creation is also expressed with growing vigor in the message of the prophets, the prayer of the psalms and the liturgy, and in the wisdom sayings of the Chosen People.

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### Praising God the Creator

#### **Creation and Lordship**

*Psalms 8, 24, 29, 33, 104*

The Lord God of Israel distinguishes Himself from other supposed gods by His authority over all creation. He is not bound by creation or to one particular function or particular locale. Indeed, He Himself brought creation into being and sustains it. All of creation comes from Him and depends on Him.

#### **Creation and the Covenant**

*Psalms 19, 65, 95*

God reveals Himself to us through the natural world and supernatural events. These are what Saint Bonaventure calls the two "books" of creation and Scripture. Throughout Scripture these are seen as two complementary ways of coming to know God. The same God Who created all things and reveals Himself through His creation also expresses His glory and goodness by the Law (Torah - Teaching) He bestows on Israel. This truth continues for us. There is no conflict between the God of science and the God of faith. He reveals Himself to us through both ways of knowledge.

#### **Creation and the Christ**

*Psalms 8, 19, 24*

As the Catechism indicates, all creation finds its purpose and end in Christ Himself. The Church Fathers, especially Augustine, saw Jesus throughout the Psalms. It is our Lord Himself, in His quoting of Psalms (cf. Mt 21:16), that gives reason for finding Him in the Psalms. The Apostles likewise point back to the Psalms to explain Him. Further, the Old Covenant finds its fulfillment in Christ, in Whose Blood is the New Covenant. So we should quite naturally expect to find Him in these sacred songs.