

Mass for mother of John
Cavanaugh, 7:20, Thursday,
Dillon; request Metropolitan
Club.

University of Notre Dame
Religious Bulletin
January 27, 1937

Ill, Fr. William Carey; Ed
Pratt.

Attention Please!

Make sure that someone is canvassing your hall for the flood sufferers. You can wait all right until after exams but it will be hard on those whom you want to help. Please hurry in your collections.

More About Miracles.
By Arnold Lunn

(My address until the end of February will be Murrem, Switzerland, and after that Suttoncroft, Bickley, Kent, until the fall, when I hope to return to the States. The Editor of the Bulletin has been good enough to promise to leave me space for a continuation of the articles which I started in the Bulletin early in the first semester.

Since returning to Switzerland I have discussed certain questions with a discerning critic, and as the result of a long discussion I am anxious to supplement the articles which have already appeared with others in order to make this treatment of miracles complete before passing on to other problems.)

Question XXI. Why distinguish between the natural and the supernatural? If God exists everything is supernatural, and the miracle of a flower is no less and no more surprising than the miracles at Lourdes. Those miracles, if they occur, may be explained some day by some higher law.

Answer. Every event in the natural order has a supernatural background, for all things have been created by God, and there is a loose sense in which a sunrise or a spring flower may be described as a miracle. But dull men cannot discern the supernatural behind the natural, and miracles, which St. Thomas Aquinas has defined as events "outside the range of the whole of created nature," are designed to impress on the obtuse the reality of the supernatural order. Those who blunt that distinction between the natural and supernatural play into the hands of those who deny the historical miracles on which our Faith is founded.

Question XXII. How, then, would you define a miracle?

Answer. The Oxford Dictionary defines a miracle as "a marvellous event due to supernatural agency." The Small Catholic Dictionary defines a miracle as "an effect above human or natural power." I should like for the purpose of this discussion to combine these definitions, and to define a miracle as an effect produced by a discarnate personality.

Question XXIII. What do you mean by a discarnate personality?

Answer. "Incarnate" means "in the flesh," "discarnate" "out of the flesh." Our Lord was an incarnate personality during His life on earth. He is now a discarnate personality.

This definition covers not only the miracles which were the credentials testifying to the divine claims of Our Lord, or to a divine mission as in the case of the Apostles and Saints, but also covers supernormal phenomena due to evil spirits, poltergeists, possession, and other spiritualistic phenomena.

I have avoided in this definition words such as "supernatural" and "spirit." These words provoke a violent resistance to truth in the clouded minds of the victims of materialistic superstition. If one avoids such words, there is some faint hope that we can persuade these people to approach the problem in a scientific spirit.

PRAYERS: (deceased) Mother of Eddie McGrann; grandmother of E. E. Cornelly (fresh.), anniversary on the 29th; friend of Bob Witchgor (Cavan.); mother of John Cavanaugh (Alumni). Ill, relatives of Bob Nolan (Fresh.); Tom Schreiner; Fr. McCarty's father.