

Living in Christ

The Paschal Mystery

Christ's Mission of Salvation

Second Edition

Brian Singer-Towns

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Rev. Fr. Timothy J. Hall, STL
Censor Librorum
September 30, 2014

†Most Rev. John M. Quinn, DD
Bishop of Winona
September 30, 2014

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Introduction

When I was a young man, I spent several years searching for something I didn't know I had lost. From birth I grew up in a devout Catholic family, as a teen I was an altar server and lector in my parish, and as a college student I continued to attend Mass every Sunday. But after a while, I felt like I was just going through the motions. If you were to see the brave face I presented to the world, you would have thought I was just fine. But inside I was a confused and lonely person.

What I didn't know then was that deep inside myself, in my soul, I was missing a crucial connection with God. I tried to fill that void in many ways. I tried making new friends, joining new groups, and reading about different religions. But it wasn't until I joined a Bible study group that was reading the Gospel of Mark that I found what my soul was missing: a close and intimate relationship with the Trinity—the Father, Son, and Holy Spirit.

I share this story because there is a danger in writing a student book about Jesus Christ. The danger is that it can make faith in Jesus seem like just another intellectual exercise, just another subject to master on your way to adulthood. Yet as I discovered those many years ago, yes, faith involves the intellect, but there is more to it. God wants to be in an intimate relationship of love with each of us. He has worked throughout history to reveal that desire and make it possible for us to bridge the “gap” that separates us from his love.

The Paschal Mystery is the name we give to the process of God's plan of salvation, which is principally accomplished through the life, death, Resurrection, and Ascension of Jesus Christ. This book explores that plan, from its beginnings in the Garden of Eden to its glorious conclusion at the Parousia. We will see how God has been at work throughout all of history to restore what was lost—our full and intimate communion with the Holy Trinity. Perhaps most important, we will look at how God calls each of us to be an active participant in his plan.

When I gave myself over in faith to God's loving invitation those many years ago, my whole life was renewed. I discovered a deeper and more profound relationship with God. And because of that, I entered into deeper and more loving relationships with other people. My faith in Christ saves me from sin and will save me from death. It saves me from confusion, loneliness, and despair. Every day it gives my life meaning, joy, and hope even when times are hard and when bad things happen. As a member of the Body of Christ, the Church, I have met and been loved by

many amazing and wonderful people, people who inspire me to deeper commitment in my journey of faith.

That is what I pray for you. I hope that as you study this book, you take seriously what it teaches about Jesus Christ and the Paschal Mystery. There is an important intellectual dimension to belief. We must believe in the right things, the truths revealed by God. But I also hope this will be more than an intellectual exercise for you. I pray that you will let the love of Christ that is expressed in the Paschal Mystery touch your heart and motivate your every action. I pray that you will see your study of the Paschal Mystery as an invitation from God to draw closer to him and to let this Mystery become the spiritual center of your life. Let God fill the hunger in your soul.

Blessings,
Brian Singer-Towns

Unit 1

God's Plan for Salvation: The Big Picture

In this unit, we will learn about the creation of the world and how God's creation reveals his plan for humanity. In the beginning, God created the heavens and the earth and all that is in them. Everything that God created was good, and it developed according to God's plan, which is for us to live in communion with him and with one another.

But we will see that when the first human beings sinned, they broke that communion. What did God do then? He didn't just leave us to struggle with sin on our own. Instead he promised right then and there to save all of humanity from sin and death.

After the Original Sin and the Fall, God put a plan in motion to send his Son to redeem humanity and restore what we lost through sin—communion with God and eternal life. God's plan of salvation culminated in the Passion, death, Resurrection, and Ascension of Jesus, the events we call the Paschal Mystery.

Throughout the course of salvation history, the pattern of events in which God revealed his presence and saving actions, God made covenants with his people, to show them that he would always be faithful and that he would never forsake them. Even though God's people continued to sin and turn away from him, God did not abandon them. God chose to remain faithful to his covenants, and he sent prophets to continually call God's people back to himself.

The enduring understandings and essential questions represent core concepts and questions that are explored throughout this unit. By studying the content of each chapter, you will gain a more complete understanding of the following:

Enduring Understandings

1. God created the entire world as essentially good.
2. Sacred Scripture uses figurative and symbolic language to convey religious truth.
3. Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.
4. After the Fall, God continued to find a way to communicate his love for humanity and his desire to restore humanity's communion with him.

Essential Questions

1. How do we know that the world is essentially good, despite the presence of sin?
2. How does Scripture use literary forms to convey religious truth?
3. If God created the entire world essentially good, why do people, beginning with Adam and Eve, choose to sin?
4. What characterized God's relationship with humanity after the Fall?

The Goodness of Creation

Introduction

God has a plan, and *you* are a part of it. Modern science has come a long way in explaining creation, growth, and even the end of stars and galaxies. We have some intriguing theories, such as the big bang theory, about how the universe came into existence. Through the gift of our intellect, we can continue to learn about the workings of the universe; through faith we know that the universe was made by God, so we know that what has been created was made out of the uncreated.

We begin this chapter by looking at the Scripture accounts of Creation. Although these accounts might not be scientifically true, we can accept them as religious truth because of what they reveal about God and his plan for creation. Creation, both visible and invisible, is the work of the Trinity.

You will read that God created the universe out of love. God's creation is good, and he loves all of it, every particle, every grain of sand, every blade of grass, and every form of life that swims, crawls, walks, or flies. And in his plan, human beings—the summit of God's creation—have a special place. God has made us “little less than a god, / crowned [us] with glory and honor” (Psalm 8:6). God has a plan and *you* are a part of it.

Article 1: The Primeval History

As we explore God’s plan, it makes sense to start with his intention in creating the world in the first place. Was God bored? Was he lonely? Was he looking for some free labor? No, no, and no! The creation stories of other ancient cultures claimed these as reasons for why the gods created the earth and human beings. But the two Creation accounts in Sacred Scripture, found in the first two chapters of the Book of Genesis, give very different reasons, which makes them special in teaching us about Creation. These chapters contain the familiar accounts of the six days of Creation, the creation of Adam and Eve, and Adam and Eve’s Fall from grace.

Although the two accounts of Creation originated at different times, both reveal important truths about God. God is revealed as the one, true God, who sustains the whole universe. He created the world out of love, because he is Love. He created the world to be good, because he is Goodness. He revealed the serpent’s words as lies, because he is Truth. Even after Adam and Eve’s sin, God’s love for humanity remains steadfast and faithful, because he is Faithfulness.

The two Creation accounts are part of a section of Genesis (chapters 1–11) called “The Primeval History” in some Bibles. *Primeval* sounds like *prehistoric*, and it means kind of the same thing. Describing the accounts of Creation in Genesis as **primeval history** means that these are symbolic accounts about things that happened long before we have any kind of historical records—written or archaeological. These texts probably came from several different ancient Jewish sources. By the inspiration of the Holy Spirit, these stories were told, refined, and edited together over the course of several centuries before they became the final text we have today. Through the primeval history, God reveals some very important truths that we will take a closer look at in this chapter.



primeval history

The time before the invention of writing and recording of historical data.

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Sacred Scripture

The sacred writings of the Old and New Testaments, which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit.

literary forms (genres)

Different kinds of writing determined by their literary technique, content, tone, and purpose.

Literary Forms in the Bible

Before examining the meaning of the Creation accounts in **Sacred Scripture**, it is helpful to understand **literary form** and how it relates to Scripture. Literary form is also called literary genre. A newspaper, for example, has many literary forms: news stories, editorials and opinion pieces, comics, advice columns, sports scores, and many others. They all can teach us something true, but we don't interpret a comic strip the same way we interpret a front-page news story.

We must always remember that God is the primary author of Sacred Scripture. But this does not mean that God took away the creativity of the human authors, who were inspired by the Holy Spirit. So Sacred Scripture also has many literary forms, including figurative language, hymns, parables, short stories, law codes, hero stories, prophetic oracles, Gospels, letters, proverbs, religious histories, and even love poetry. God works through all these different literary forms to reveal his truth. To interpret the Bible's truth correctly, we must take into account what the human authors intended to communicate through the different literary forms as well as what God wanted to reveal through their words.

Religious Truth and Scientific Truth

The primeval history in Sacred Scripture teaches religious truth, not science. We know this because these chapters are written in **figurative language**. Figurative

language uses symbolic images, stories, and names to point to a deeper truth. It can teach us important religious truths, but it is usually not meant to be scientifically or historically accurate. So, for example, the seven days of creation in chapter 1 of Genesis teach us that God created



the world with order and purpose. But we should not interpret this story to mean that God literally created the universe in six 24-hour days. We should also not interpret figurative language as pure fantasy; the first chapters of Genesis affirm real events that took place at the beginning of human history.

Another example of figurative language is the account in Genesis 2:21 in which God made the first woman from one of the ribs of the first man. This verse is not trying to teach that God literally made the first woman from a piece of the first man. (In an effort to “prove” this, some people even say that men have one less rib than women, but, of course, this is not true.) Instead, through this text, God reveals that men and women are intimately connected; we are equal, each gender complementing the other. Man and woman are called to be “one flesh” in the Sacrament of Matrimony.

Religious truth and scientific truth ultimately never contradict each other. God has given us both our faith and our reason, and he would not cause his gifts to us to



figurative language

A literary form that uses symbolic images, stories, and names to point to a deeper truth.

Primary Sources

Protecting Creation

In the homily for his inauguration Mass on the Solemnity of Saint Joseph, Pope Francis took his theme from Saint Joseph’s role as protector of the Holy Family. The Pope urged all human beings to be protectors—of the environment and of those who are poor, and those who are in need. The Pope said:

“In [Joseph], dear friends, . . . we also see the core of the Christian vocation, which is Christ! Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! . . . [This] means respecting each of God’s creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person. . . . In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God’s gifts!”

(“Homily of Pope Francis, Mass, Imposition of the Pallium and Bestowal of the Fisherman’s Ring for the Beginning of the Petrine Ministry of the Bishop of Rome,” March 19, 2013)

be in conflict. If religion and science seem to contradict each other, it means that we have misunderstood one or the other. Trying to interpret the figurative language in the Bible as scientific truth is a misunderstanding that causes an unnecessary conflict between our faith and our reason.

How would you explain the difference between religious truth and scientific truth to a friend?



Faith in Action

Studying God's Creation



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Deep in the southern Arizona desert, an astronomer searches the skies as he studies God's beautiful creation. That astronomer is a Jesuit priest, and he is using one of the two telescopes set in this observatory. The larger telescope is run by the University of Arizona. The smaller telescope, run by the Vatican, is known as the VATT (Vatican Advanced Technology Telescope). The only other telescope in the world run by the Vatican is in the Vatican Observatory in Rome.

The goal of the Vatican Observatory is to promote education and research opportunities for scientists interested in astronomical research. Why would the Church be interested in maintaining an observatory? Because we can learn so much about God and the goodness of creation from studying the world around us. In fact, the Church sponsors a special group, the Pontifical Academy of Sciences, consisting of scientists from all over the world. They meet periodically to study important topics in science and to share their findings with one another.

Pope Benedict XVI considered the work of the Pontifical Academy of Sciences to be of great importance. He said: "I am convinced of the urgent need for continued dialogue and cooperation between the worlds of science and of faith in the building of a culture of respect for man, for human dignity and freedom, for the future of our human family and for the long-term sustainable development of our planet" ("Address of His Holiness Pope Benedict XVI to Members of the Pontifical Academy of Sciences on the Occasion of the Plenary Assembly," November 8, 2012).

Article 2: Creation Reflects the Glory of God

Throughout all history human beings have repeatedly experienced a particular kind of awe-inspiring moment, perhaps while gazing at the stars, watching the waves on the ocean, or seeing a brilliant sunset. At such moments one might exclaim aloud or silently, “Praise God!” This is a recognition that creation itself gives glory to the Creator. God created the world to reveal his glory. Every creature is meant to share in God’s truth, goodness, and beauty.

Praise the Lord from the heavens;
praise him in the heights.

Praise him, all you his angels;
give praise, all you his hosts.

Praise him, sun and moon;
praise him, all shining stars.

.

Young men and women too,
old and young alike.

Let them all praise the Lord’s name,
for his name alone is exalted,
His majesty above earth and heaven.
(Psalm 148:1–3, 12–13)



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This image of God creating the sun and the moon is from the famous mural painted by Michelangelo in the Sistine Chapel of the Vatican.



Trinity

From the Latin *trinus*, meaning “threefold,” referring to the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. The doctrine of the Trinity is a mystery that is inaccessible to human reason alone and is known through Divine Revelation only.

Creation: The Work of the Three-in-One

Sacred Scripture joyfully proclaims that creation is evidence of the power of God. Of course, there are those who say the opposite and claim that creation simply happened, that there is no divine Creator. But faith and reason lead us to the sure knowledge that there is one God who created the universe and continues to sustain it through his love. He exists outside of space and time. Even more accurately, space and time are the creation of God. God and God alone freely created the universe without help from anyone or anything.

Sometimes Christians mistakenly believe that Creation is the work of only God the Father. Instead Sacred Scripture tells us that Creation is the work of all three Divine Persons of the **Trinity**: Father, Son, and **Holy Spirit**. The role of Jesus Christ, the Word of God and the second Person of the Trinity, is explicitly mentioned at the beginning of the Gospel of John:

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came to be through him,
and without him, nothing came to be.

(1:1-3)



The involvement of the Holy Spirit, the third Person of the Trinity, is a bit more hidden. The opening of Genesis describes “a mighty wind sweeping over the waters” (1:2). *Wind* can also be translated as “the spirit of God,” because in Hebrew the word *ruah* means “breath,” “wind,” and “spirit.” In other words, the sentence could be read as “the spirit of God sweeping over the waters.” You might also take a look at Psalm 33:6 and notice that it too says that the Lord created the heavens by his Word (Jesus Christ) and his breath (Holy Spirit). Sacred Tradition makes it clear that

Bible passages like these teach us that Creation is the work of all three Divine Persons of the Holy Trinity.

Creation Visible and Invisible

In the modern world, people put a lot of emphasis on science. This means we tend to believe solely in things we can observe through our five senses. But Sacred Scripture and **Sacred Tradition** teach that part of God's creation includes things unseen too. We profess our belief in this every time we pray the Nicene Creed, which begins, "I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible." The invisible creation, which we usually call the spiritual, is every bit as real as the visible reality, which we call the earthly realm.

So what creatures exist in the spiritual, or heavenly, realm? **Angels**. Angels are witnessed to in both Scripture and Tradition. They are spiritual beings who are



Holy Spirit

The Third Person of the Blessed Trinity, the personal love between the Father and the Son, who inspires, guides, and sanctifies the life of believers.

Did You Know?

Angels in Scripture

The Bible mentions three angels by name and two by type. The three named angels are:

- **Raphael** Raphael appeared in the Book of Tobit. He was a companion and protector of Tobiah.
- **Gabriel** Gabriel appeared to Daniel and explained the meaning of Daniel's visions (see Daniel 8:16, 9:21). He appeared to Zechariah and Mary in the Gospel of Luke (see 1:19,26).
- **Michael** In the Book of Daniel, Michael is revealed as the protector of Israel (see 10:21, 12:1). He is mentioned in the Book of Jude (see verse 9) and is the archangel who led the fight against Satan in the Book of Revelation (see 12:7).

The two types of angels are:

- **Cherubim** These angels are close to God, directly serving him. Images of them adorned the Ark of the Covenant (see Exodus, chapter 25) and Solomon's Temple (see 1 Kings, chapter 6). They appeared in the prophet Ezekiel's visions (see chapter 10).
- **Seraphim** These angels are mentioned in Isaiah, chapter 6. They serve God and proclaim his glory.



Sacred Tradition

“Tradition” comes from the Latin *tradere*, meaning “to hand on.”

Sacred Tradition refers to the living process of passing on the Gospel message. It began with the oral communication of the Gospel by the Apostles, was written down in Sacred Scripture, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Both Sacred Tradition and Sacred Scripture have their common source in the revelation of Jesus Christ and must be equally honored.

angel

Based on a word meaning “messenger,” a personal and immortal creature with intelligence and free will who constantly glorifies God and serves as a messenger of God to humans to carry out God’s saving plan.

the servants and messengers of God. They are present throughout all of salvation history and appear to human beings at key moments. For example, an angel stopped Abraham from sacrificing Isaac (see Genesis 22:11–12). An angel announced to Joseph and Mary the birth of Jesus (see Matthew 1:20 and Luke 1:26–27). Angels announced the Resurrection of Christ (see Matthew 28:2–7). The angels glorify God without ceasing, and in Heaven we will join our voices with theirs in praising and glorifying God (see Revelation 5:11).

When have you experienced awe that reminded you of God’s presence in creation?

Article 3: Human Beings: The Summit of Creation

As we explore God’s plan for creation, we face a critical question: Do human beings have a special role, a special place in God’s plan? Some people would answer this question by saying we are just the same as all the other animals; we are just a more highly evolved form of life with greater intelligence. So human life has no meaning other than what we give it. These people are wrong, however well-intentioned they might be. God has revealed that humanity indeed has a unique role, a very special place, in his plan.

Once again we turn to the Creation account in Genesis. “God created mankind in his image; / in the image of God he created them; / male and female he created them” (1:27). No other living being is created in God’s image. We are the only creature God created with a body and an immortal **soul**. Our soul, created by God, is our spiritual principle. It is what makes us most like God. The union of our body and soul is so complete that we cannot distinguish or separate one from another until our death. At our death our soul will live on until it is reunited once again with our resurrected body.

“Male and Female He Created Them”

You may have noticed the line “male and female he created them” in the quotation from Genesis. Because this verse follows the literary form of Hebrew poetry, each line is a different way of saying the same thing. The biblical author is telling us that both sexes are made in the image of God. God created men and women to be of equal dignity, yet with distinct characteristics. Both maleness and femaleness reflect God’s infinite perfection.

God created men and women for each other. “The Lord God said: ‘It is not good for the man to be alone. I will make a helper suited to him’” (Genesis 2:18). The Genesis account makes it clear that we are not meant to be solitary creatures. God created us to be in communion with each other, a partnership in which we bring together our unique gifts as men and women. The loving relationship between a man and a woman is the first form of communion between persons, reflecting the perfect communion of the Trinity. In the union of a man and a woman in marriage, God even shares with us his creative power to bring new life into the world!



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soul

Our spiritual principle, it is immortal, and it is what makes us most like God. Our soul is created by God at the moment of our conception. It is the seat of human consciousness and freedom.

Humanity’s Role

It follows by reason that if human beings are unique among God’s creatures, then we have a unique role in his plan. Humanity’s special role in God’s plan has two dimensions: (1) to be in communion with God and to respond to his love by loving him in return, and (2) to serve him, particularly as stewards of his creation. Let’s take a closer look at each of these dimensions.

Notice the symmetry in this image of Adam and Eve. What does this communicate about their relationship?

Love for God

Of all God's creatures, we are the only ones who can freely choose to return his love, to choose to share in his own life. God has given us free will and self-knowledge. Because of this we have a dignity that surpasses all other creatures. We are not just something, we are someone!

The greatest testimony to human dignity and our importance in God's plan is the Incarnation. From the beginning humanity has been destined to "reproduce the image of God's Son made man, 'the image of the invisible God' (Colossians 1:15)" (*Catechism of the Catholic Church [CCC]*, 381). When the fullness of human dignity was lost through Original Sin, God put in motion a plan to restore what we had lost. When the time was right, the Son of God assumed our human nature, restoring the fullness of human dignity. Jesus Christ, true God and true man, became the firstborn of God's sons and daughters. Through Baptism we are his brothers and sisters, sons and daughters of God.



Live It!

Be Whom God Created You to Be

Perhaps the hardest challenge in life is to be whom God created you to be. We're not talking about whether you should be an athlete, a doctor, a priest, or a teacher, but about believing that you and every person you meet are made in the image and likeness of God. This means treating yourself and every person the same way you would treat Jesus.

Wouldn't it be a perfect world if we did this? Everyone would be patient, kind, unselfish, and slow to anger (see 1 Corinthians, chapter 13). Guess what? The seed of this perfect world is already here. We call it the Kingdom of God. The Father sent his Son, Jesus, who announced the Kingdom of God and made it present through his life, suffering, death, and Resurrection. The Holy Spirit empowers us to live it. So what do you need to do to truly be the person God created you to be? How will you show that every person is made in the image of God? Take time to answer these questions. Follow up by making your answers a part of how you live.

Our Responsibility for Creation

The Creation account in Genesis summarizes the second dimension of humanity's unique role in God's plan: "God blessed them, and God said to them: 'Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth'" (1:28). This passage teaches us that God has given human beings all the other creatures for our benefit. He has put the earth and everything that lives on it in our care.

God willed into being the great diversity of creatures that exists. Each living thing has its own goodness and its own unique place in creation. Further, there is an order and interdependence among all creatures. Scientists have discovered how complex these relationships are in the plant and animal world. The removal of just one species can threaten a whole ecosystem. And God has given us the responsibility for nurturing his creation. We must respect each creature's goodness and place in the order of creation. We are called to care for the earth until the time Christ returns and brings about "a new heaven and a new earth" (Revelation 21:1).

These people are rescuing animals from an oil spill. How would you rate humanity's care of the earth in recent years?



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Do human beings have a special place in God's plan? How do you know?



original holiness

The original state of human beings in their relationship with God, sharing in the divine life in full communion with him.

original justice

The original state of Adam and Eve before the Fall, a state of complete harmony with themselves, with each other, and with all of creation.

Article 4: The Garden of Eden: The Perfect Life

How would you describe the perfect life? Can you even imagine what such a life would be like? Would you be on a tropical island, with perfect weather every day, with delicious food nearby just waiting to be picked and eaten? Well, one man and one woman did have a perfect life, at least at first. Adam and Eve started out not only in a perfect place, the Garden of Eden, but also in perfect relationship with God and with each other.

Original Holiness and Original Justice

Adam and Eve appear in Genesis 2:4–3:24. Because this account was written in figurative or symbolic language, the elements must be interpreted symbolically.

As you read about Adam and Eve, it is important to focus on the quality of their relationships. First, notice the relationship between Adam and God. God breathed his life directly into Adam, a very intimate act. God walked in the garden, talking to Adam as a friend. He was concerned for Adam's happiness and worked to make the perfect partner for him. All of this is a symbolic way of saying that God intended the first human beings to

Pray It!

Prayers for Creation Stewardship

In God's plan, he gave the care of all creation to human beings. In the Church's Liturgy, we ask for God's help in caring for the earth. This is the opening prayer for the Mass for the Sanctification of Human Labor. Pray to ask God to guide you in making good choices to care for creation.

O God, who willed to subject
the forces of nature to human labor,
mercifully grant
that, undertaking in a Christian spirit what we are to do,
we may merit to join our brothers and sisters
in practicing sincere charity
and in advancing the fulfillment of your divine work of creation.

(Roman Missal)

share in his life, to be in direct communion with him. We call this state **original holiness**.

In this Scripture account, the human author of Genesis describes God anthropomorphically, meaning God is depicted in a human way. This technique relies on the use of analogy—that is, describing God as being like a human being and with human characteristics. We must, of course, understand that this analogy, like any description of God, is imperfect. “Our human words always fall short of the mystery of God” (CCC, 42). However, by describing him with human characteristics the biblical author emphasizes God’s closeness to Adam and Eve.

Next, notice the relationship between Adam and Eve and their relationship with the rest of creation. Adam and Eve were of one mind and one body, a relationship symbolized by Eve’s being made from a part of Adam. They felt no shame in each other’s presence, even though they were naked. This symbolizes their complete honesty and respect for each other. At the beginning their work of caring for the garden and producing food was not a burden. This symbolizes their harmony with the rest of creation. This state of complete harmony between Adam and Eve and the rest of creation is called **original justice**.

The state of original holiness and original justice is God’s will, his plan for all humanity. God wants us to be happy. That happiness comes from our friendship and full communion with God, with other people, and with creation. Even though this plan was interrupted, God’s will is not blocked. Those with faith in God—the Father, Son, and Holy Spirit—will experience a taste of original holiness

The artist who created this painting is trying to convey the Garden of Eden before the Fall. How would you describe what is being portrayed here?



Museum of Fine Arts, Boston, Massachusetts, USA / Gift of Maxim Karolik for the M. and M. Karolik Collection of American Paintings, 1815–1865 / Bridgeman Images

and original justice in this life and will know it completely in Heaven.

How does faith in God help you to glimpse original holiness and original justice in this life?

Chapter Review

1. Explain what is meant by *primeval history*. Where do you find an example in the Bible?
2. Give two examples of the use of figurative or symbolic language in the first two chapters of Genesis.
3. What is the relationship between Creation and the Trinity?
4. What are angels and what do they do?
5. Give a theological definition of the word *soul*.
6. Give two reasons why God created humans as male and female.
7. What is original holiness?
8. What is original justice?