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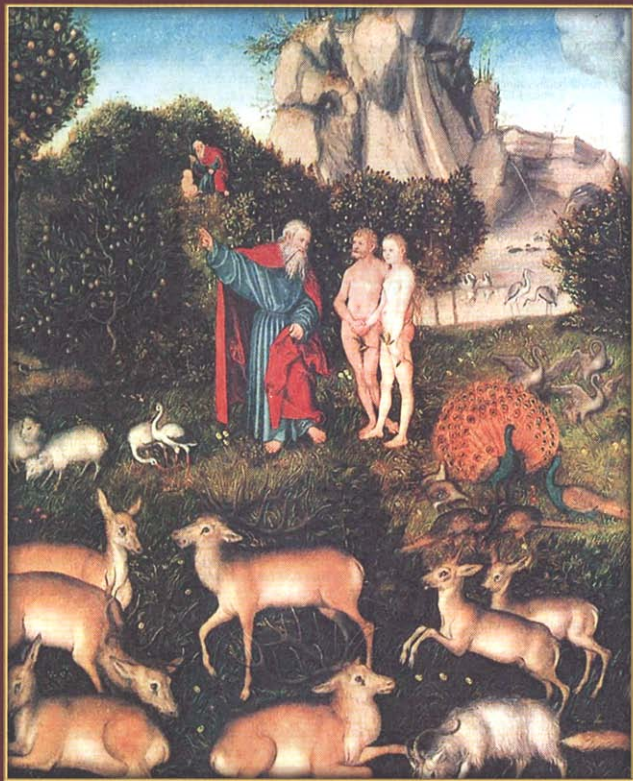
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# The Mystery of Redemption and Christian Discipleship



## Chapter 2 God's Good Rational Creatures

*Rational creatures can consciously proclaim God's glory and goodness with thankful joy.*

#### OPENING ACTIVITY

Charity and chastity are immense goods that are proper to our bodily rational human nature.

Read the subsection of the text called "Charity and Chastity."

Then work with a partner to define each of these two terms in your own words.

Share with the group.

This chapter focuses on the blessings God gave (1) to Adam and Eve as bodily rational beings, many of which still pertain to us, and (2) to purely spiritual beings.

#### BASIC QUESTIONS

This chapter will attempt to answer the following Basic Questions:

- ✦ What does it mean to be made in the image and likeness of God?
- ✦ Why did God make "man" male and female?
- ✦ What is the role of charity and chastity in human life?
- ✦ What was man's original condition?
- ✦ Who are angels?

#### KEY IDEAS

The Key Ideas of this chapter are:

- ✦ Human beings are made in the image and likeness of God because God has endowed them with immortal, rational souls that can reason, act freely, and love.
- ✦ God created human beings as either male or female; their sexual complementarity is ordained for marriage, procreation, and child rearing.
- ✦ Human beings are called to self-giving love and to use their sexuality in the service of faithful and fruitful married love.
- ✦ Human beings were created in a state of original holiness and justice, immune from suffering, with a vocation to work.
- ✦ Angels are purely spiritual beings who serve God, some by guarding us.

## CHAPTER 2

# God's Good Rational Creatures



*Creation of Adam in the Paradise by Bruegel.*  
Human beings are to be the stewards of God's good creation.

## INTRODUCTION

The Book of Genesis teaches us that human beings are unique and constitute the pinnacle of God's creation. The reason for this is that we are made in the image and likeness of God. We also saw that God entrusted the world to human beings to use and develop through their work. Human beings are to be the stewards of God's good creation.

In this chapter, we will look more closely at what it means to be created in the image of God. We will also consider man's original condition as God created him and her. This will lay the groundwork to later understand what was lost by Original Sin, what has remained, and what has been restored and added by Christ our Redeemer. We will also briefly consider the other rational beings that God created, the angels.

## IMAGE AND LIKENESS

The Book of Genesis makes an astonishing claim: God did not merely create man, but he made man in his own image and likeness.<sup>1</sup>

What does it mean to be made in the image and likeness of God? Let us begin by asking why God creates anything at all.

God is infinitely perfect and perfectly happy. He needs nothing, for nothing outside of himself can add anything to his perfection or happiness. This is entirely different from our human condition. As fallen human beings, we are imperfect and always seeking happiness. We act in order to make ourselves happy or happier. We are enormously creative beings, and we create in order to fill some need we have.

God creates because his nature is love. God freely shares his goodness, beauty, truth, and love with his creatures. All of God's creation in some way reflects God's perfection. Most of creation does this without knowing it.

But as far as we know, in the entire visible creation, we are the only bodily creatures who have the capacity to understand God's infinite goodness and to respond to it consciously.

We can do this because we have a rational soul. This is the most basic meaning of being made in the image of God.

What is this rational soul like? Every rational soul is immaterial: It is a spiritual reality, rather than a physical or material substance like the organs of the human body. It is also simple in that it is a single unit, not composed of any parts. This is unlike our bodies, which are made up of trillions upon trillions of material parts, the cells of our body, which also are made of parts themselves.

Our human rational soul is also *immortal*. Our bodies will die, but our souls will live forever. Our bodies, when separated from our souls, decompose, that is, the uncountable number of their parts comes apart.

Having an immortal soul makes us somewhat like God, who also is immortal. However, due to his divine nature, God always was and always will be; he is both uncreated and immortal. In our case, there was a time when we didn't exist, and we had to be created in order to come into existence. But once God creates our souls, they too will exist forever because God wills to sustain them eternally in existence.

The human soul is also *rational*. That means it has the spiritual powers of intellect and will. We can form concepts, know something about God, make rational decisions, and love. Our spiritual component enables us to discover the secrets of created reality through the intellect. The human mind can decipher the laws of the universe and express them in scientific and mathematical formulas. We can process abstract thoughts and ideas, and relate them to others by use of language. This is a great gift that can lead to a deeper understanding and appreciation of God's creation and, ultimately, of God himself. The power of the rational soul to make choices is called free will.

The spiritual soul enables every person to know, love, and serve God in this life and consequently share in his friendship and love for all of eternity. Thus, the human soul is the key component that gives each individual his or her exalted dignity and reflects a spark of divine life.

Finally, to possess a rational soul means to be a person. We are not a *something* but a *someone*, and each human being is an end in him- or herself.<sup>2</sup> The rational soul gives us an identity not possessed by any other earthly creature.



Creation of Adam by Michelangelo.

All of God's creation in some way reflects God's perfection.

#### Focus Question 1:

Why are human beings unique, occupying the pinnacle of creation?

#### Focus Question 2:

What is the basic significance of work?

#### Focus Question 3:

What are the two kinds of rational persons that God created?

#### Focus Question 4:

Does God have any need to act?

#### Focus Question 5:

Why do human beings act?

#### Focus Question 6:

Why did God choose to create?

#### Focus Question 7:

How are human beings different from all other material creatures when it comes to reflecting God's perfection?

#### Focus Question 8:

What is the most basic meaning of being made in the image of God?

#### Focus Question 9:

What does it mean to say that a rational soul is immaterial?

#### Focus Question 10:

What does it mean to say that a rational soul is simple?

#### Focus Question 11:

Why is a rational soul immortal?

#### Focus Question 12:

What does it mean to say that the human soul is rational?

#### Focus Question 13:

What gives the human person a dignity above every other material being?

#### Focus Question 14:

Which beings are persons?

## VOCABULARY

## SOUL

The form of the body, this is an individual spiritual substance created directly by God in his image and likeness. The unity of a body and soul form a human person. The soul is immortal—it does not perish when separated from the body at death—and it will be united with a glorified body at the final resurrection.

## GUIDED EXERCISE

Having a rational soul gives one some amazing powers. Work with a partner to come up with a concrete example of each of the following powers of the soul:

- ✱ Form a concept
- ✱ Know God
- ✱ Make a rational choice
- ✱ Love
- ✱ Know yourself
- ✱ Possess yourself
- ✱ Give yourself
- ✱ Enter into communion with God
- ✱ Enter into communion with another person

## VOCABULARY

## FREE WILL

This gift from God includes the power of directing one's own actions without constraint. This makes possible the choice to love God.

## Focus Question 15:

What is the origin of the human body?

## Focus Question 16:

What is the origin of the human soul?

## Focus Question 17:

Philosophically speaking, what is the relationship between the human body and the human soul?

## Focus Question 18:

Why are both body and soul sacred?

## Focus Question 19:

What are the two kinds of human beings God has created?

## Focus Question 20:

Is one better than the other?

## Body and Soul

In the account of the creation of man in the second chapter of Genesis, we are told, "The LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."<sup>3</sup> While the body of Adam was created from pre-existing material, i.e., the "dust" from the ground, his soul was created directly by God. The same is true for each human being. While a person's biological nature comes from his or her parents, the soul is created and infused into the body directly by God without mediation or human intervention.

In philosophical language, the soul is called the "spiritual principle" of the body, and with the body it forms a unity. The body is not a mere disposable "shell" of the soul, but rather the soul is the "form" of the body (cf. CCC 365). In addition, both body and soul are sacred because both are created by God. The body is created indirectly by God through our parents, while the soul is directly created by God.

This is an important point especially when considering theories of human evolution. Even if we were to have developed through an evolutionary process according to God's plan, the spiritual soul is always an act of immediate creation by God and, therefore, did not evolve. The human race did not exist until God infused the first man and woman with a soul, and all humans have descended from these first parents.

## GOD CREATED MAN IN THE STATE OF MARRIAGE

When God created man, he made them either male or female. Because both man and woman were made in the image of God, they share an equal personal dignity.



Because both man and woman were made in the image of God, they share an equal personal dignity.



When a man and woman freely consent to a permanent, lifelong, and exclusive union, God himself creates an indissoluble bond between them.

However, men and women are physically, emotionally, and spiritually different. These differences are not intended to put men and women in conflict with each other but, rather, in a complementary relationship; that is to say, they work together for the good of the spouses and their family. These differences between male and female reflect an image of God's power and loving care.<sup>4</sup>

Note that Genesis tells us that Adam and Eve, our first parents, were created in a state of marriage. In reflecting on Adam's joyful amazement at beholding Eve, the author wrote, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."<sup>5</sup> Marriage as a lifelong union of one man and one woman was God's design from the very beginning. Christ reiterated God's original design in marriage when the Pharisees questioned him about why Moses permitted divorce in some circumstances. He answered them by quoting the Book of Genesis and then commenting upon it.

**"Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder."**  
(Mt 19: 4-6)

When a man and woman freely consent to a permanent, lifelong, and exclusive union, God himself creates the power to break. This is the doctrine of marital indissolubility that the Church faithfully upholds.

The heart of marriage as God has designed it is mutual self-giving love and communion. The husband puts his wife's true good above his own preferences, and the wife puts her husband's true good above her own. The result is deep communion—union with one another. This love and communion reflect the love and communion of the Blessed Trinity. This is why the married state is a sign of the image and likeness of God.

Love and communion, in fact, are very important parts of our vocation as human persons.<sup>6</sup> This is true even if one does not marry. Those whom God calls to celibacy can still lead lives of love and communion with others in imitation of Christ.

#### Focus Question 21:

In what ways are men and women different?

#### Focus Question 22:

What does it mean to say that male/female differences are complementary?

#### Focus Question 23:

What are the most basic things a child needs that the father and mother can provide?

#### Focus Question 24:

What was the relationship between Adam and Eve as God created them?

### GUIDED EXERCISE

Work with a partner to come up with one example of each of the following on either the physical, emotional, or spiritual level:

- Something the husband can provide that the wife needs.
- Something the wife can provide that the husband needs.
- Something the father has that the child needs.
- Something the mother has that the child needs.
- Something the child can provide that both parents need.

#### Focus Question 25:

Why is divorce impossible in the case of an actual marriage?

#### Focus Question 26:

What is the mutual self-giving at the basis of marriage?

#### Focus Question 27:

What is the communion at the basis of marriage?

#### Focus Question 28:

How do a husband and wife reflect the image of God?



**Focus Question 29:**

What is charity?

**Focus Question 30:**

Where is the best place to learn the meaning of charity?

**Focus Question 31:**

What is chastity?

**Focus Question 32:**

What sexual activity is proper to unmarried persons?

**Focus Question 33:**

What sexual activity is proper to married persons?

**Focus Question 34:**

What does it take to live human sexuality according to God's plan?

**FROM YouCat**

*What is charity?*

**Charity is the power by which we, who have been loved first by God, can give ourselves to God so as to be united with him and can accept our neighbor for God's sake as unconditionally and sincerely as we accept ourselves.**

Christ places love above all laws, without however abolishing the latter. Therefore St. Augustine rightly says, "Love, and do what you will." Which is not at all as easy as it sounds. That is why charity, love, is the greatest virtue, the energy that inspires all the other virtues and fills them with divine life. (*YouCat* 309)

**Focus Question 35:**

What is the act proper to marriage?

**Focus Question 36:**

Is having children part of God's plan for humanity?

**Charity and Chastity**

Two very important virtues for friendship, for marriage, and for family life are charity and chastity.

Charity can be defined as love in action. It is the gift of ourselves, as persons, by which we consider the well-being of others, starting with those in our immediate family. Charity is any thought, word, or deed that is aimed at attaining the true good of another.

We learn charity—how to love others—through our earliest experiences in the home. If a person does not experience charity as a child through the example of loving parents, it is very hard to learn it elsewhere.

The virtue of chastity fits sexuality correctly into one's life. The person who practices chastity properly moderates or directs sexual desire according to his or her state in life. This means that unmarried individuals refrain from sexual activity. But married persons must also practice chastity in marriage. In marriage, sex is self-giving love offered exclusively to one's spouse. It must never be a self-centered act and must always serve as a true expression of faithful love. Living human sexuality according to God's plan takes self-mastery for both the married and unmarried.

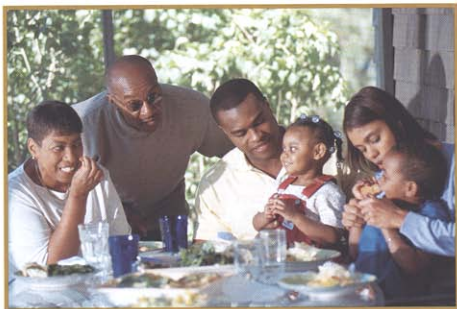
**Fruitfulness**

We said above that God designed marriage as mutual self-giving love and communion in which each spouse puts the other's true good above his or her own, resulting in a deep communion. The act proper to this love is marital or conjugal intercourse.

Thus, God also calls husbands and wives to be *fruitful*.

**"And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it.'" (Gn 1:28)**

With this command, God intended much more for people than simply to reproduce. God invites husbands and wives to share in his creative power by the begetting and rearing of children. Husbands and wives are co-creators with God to bring new human life into existence. This is yet another way in



Husbands and wives are co-creators with God to bring new human life into existence.



Society is wise to support and defend marriage as God has designed it, because solid marriages and families are the foundation of a strong, productive, and harmonious community.

which the human person, male and female, reflects the image and likeness of God. God creates to share his being and happiness, motivated by love. So do husbands and wives.

In a committed and faithful marriage, then, husbands and wives imitate God through their sacrificial love for one another and their life-giving act of human procreation. By embracing their sexual identity as men and women, and living out their natural complementarity, husbands and wives mutually support one another, serving one another's needs and the needs of the family.

God intended that the children who come into existence through marital love be properly nurtured and educated in a family environment of love and virtue. The family—a unity of a father and a mother together with their children—is yet another way that we are made in the image of God, since the Blessed Trinity is a community of three divine Persons.

A family that lives out its vocation does not just benefit its immediate members. It also exerts a positive influence on the world at large. By modeling the self-giving love of God, husbands and wives form their children in human virtues and Christian charity. Persons who are infused with human virtues and charity care about the common good, social justice, peace, good will, and respect for the dignity of every human person. This is why society is wise to support and defend marriage as God has designed it, because solid marriages and families are the foundation of a strong, productive, and harmonious community.

As the *Catechism* puts it:

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society. (CCC 2207)

#### Focus Question 37:

What is the role husband and wife play in bringing new human beings into existence?

#### Focus Question 38:

How is human reproduction related to being made in the image of God?

#### Focus Question 39:

Is it enough for parents just to procreate?

#### FROM *YouCat*

*What does it mean to say that man is a sexual being?*

God created man as male and female. He created them for each other and for love. He created them with erotic desires and the ability to experience physical pleasure. He created them to transmit life.

(*YouCat* 400)

#### Focus Question 40:

How does the community of the family relate to being made in the image of God?

#### Focus Question 41:

Why is the family a benefit to society?

#### Focus Question 42:

Why is it wise for society and government to promote marriage and the family?

**FROM YouCat**

*What place does the family have in God's plan of creation?*

A man and a woman who are married to each other form, together with their children, a family. God wills that the love of the spouses, if possible, should produce children. These children, who are entrusted to the protection and care of their parents, have the same dignity as their parents.

God himself, in the depths of the Trinity, is communion. In the human sphere, the family is the primordial image of communion. The family is the unique school of living in relationships. Nowhere do children grow up as well as in an intact family, in which they experience heartfelt affection, mutual respect, and responsibility for one another. Finally, faith grows in the family, too; the family is, the Church tells us, a miniature church, a "domestic church," the radiance of which should invite others into this fellowship of faith, charity, and hope. (YouCat 368)

**Focus Question 43:**

What was the state of original justice Adam and Eve enjoyed?

**Focus Question 44:**

What was the state of original holiness that Adam and Eve enjoyed?

**Focus Question 45:**

What was the relationship between Adam and Eve and God before the Fall?

**Focus Question 46:**

What was the relationship between Adam and Eve and suffering before the Fall?

**Focus Question 47:**

What kind of inner harmony did Adam and Eve possess before the Fall?

Such is the nature of male-female relationships according to the original plan of God. We can imagine how good life on earth should have been. Although sin and its effects have led to corrupted views and practices with regard to marriage, family, and human sexuality, the teachings of Christ and the Redemption he accomplished call all of humanity to return to the original vision for which we were created. Those who participate in the graces of Christ's Redemption can do this.

## THE ORIGINAL STATE OF MAN

St. Paul tells us we were "created after the likeness of God in true righteousness and holiness."<sup>7</sup> God created Adam and Eve in a state of original justice and original holiness.<sup>8</sup> According to the *Catechism*, original justice means Adam and Eve were in a right relationship with themselves, each other, and all of creation.<sup>9</sup> Original holiness means Adam and Eve shared in God's own life through sanctifying grace, so they were adopted children of God.<sup>10</sup>

Before the Fall, Adam and Eve possessed a clear awareness of God's presence and enjoyed a profound and loving relationship with him. They were exceedingly happy in the paradise God had created for them and were destined for a blissful life in Heaven. As long as Adam and Eve remained close to God through fidelity to his will, they did not suffer, become sick, or face death. Their natural inclinations were subject to the control of their minds and wills, and they enjoyed harmony and self-mastery inside their hearts.

Adam and Eve were not only created but were also given a vocation. Just as God labored to create the world, so the human person has a vocation to labor in order to care for and develop God's creation. This is part of our call to participate in God's creative power and to exercise dominion over his creation, as we saw when we looked at man's vocation to work in the first chapter.



*The Garden of Eden by Field.*

God intended our first parents to have a joyful relationship with him, with each other, and with the rest of creation.

God intended our first parents to have a joyful relationship with him, with each other, and with the rest of creation. In the state of original holiness and justice, work was not a burden but rather an easy and rewarding activity. Without toil or fatigue, Adam and Eve cultivated the earth as stewards and collaborated with God in perfecting the visible creation.<sup>11</sup> As outlined in the Book of Genesis, it was clearly God's intention for man and woman to find pleasure and fulfillment in every aspect of their lives.

## THE CREATION OF ANGELS

In the Creed, we proclaim that we believe that God has made "heaven and earth" and "all things visible and invisible." This means God has created everything in both the material and spiritual realms.



*Christ in Gethsemane* by Palliere.

Since the very beginning, the angels have cooperated in God's plan of salvation for his people.

In our case, God created both our material, physical bodies, and our immaterial, spiritual souls. Human persons, because we comprise both body and soul, are the only creatures to share both material and spiritual existence.<sup>12</sup>

God also created the purely spiritual, noncorporeal beings that we call angels. "Noncorporeal" means that they do not have a material body. Angels, like us, are persons who possess intelligence and free will. Once created, they are immortal. They serve God, glorify him, and carry out his plan of salvation. In other words, they assist in his work of redemption.<sup>13</sup>

Scripture makes frequent reference to the angels. Since the very beginning, the angels have cooperated in God's plan of salvation for his people. *Angel* means "messenger," and often angels have acted as God's messengers, as when the Archangel Gabriel announced to the Blessed Virgin Mary she had been chosen to be the Mother of the Redeemer. At other times, they assist people in following God's will. For example, the Archangel Raphael guided Tobias to act prudently and faithfully during his journey in the Book of Tobit.

Christ often spoke of angels during his public ministry. Referring to little children, he said, "Their angels always behold the face of my Father who is in heaven."<sup>14</sup> Christ was consoled by an angel during his agony in the Garden of Gethsemane.<sup>15</sup> And angels announced the Resurrection to the holy women who had come to visit Christ's tomb.<sup>16</sup>

### Focus Question 48:

What was work like for Adam and Eve before the Fall?

### VOCABULARY

#### ADAM

The first man and our first father. Together with Eve, he committed the first sin (Original Sin). This Hebrew name refers to the particular individual or to mankind in general.

#### EVE

The first woman and our first mother. Eve was created from the rib of Adam, and thus woman, unlike the animals, is man's equal and complement. With Adam, she committed the first sin (Original Sin).

#### ORIGINAL HOLINESS

The state of harmony that existed between our first parents and God by which they fully participated in divine life before the Fall.

#### ORIGINAL JUSTICE

The state enjoyed by our first parents characterized by inner harmony of the human person, harmony between man and woman, and harmony with creation.

### Focus Question 49:

What does God's creation include?

### Focus Question 50:

How are human beings a kind of bridge between the material and spiritual realms?

### Focus Question 51:

What created beings are purely spiritual?

### Focus Question 52:

Why are angels persons?

### Focus Question 53:

What role do angels play?

**Focus Question 54:**

What are guardian angels?

**GUIDED EXERCISE**

Write a paraphrase of the Guardian Angel prayer to understand it better.

**VOCABULARY****ANGEL**

From the Greek *angelos*, a translation of the Hebrew *malak*, meaning "messenger." A spiritual, personal, and immortal creature, possessing intelligence and free will, who glorifies God without ceasing and serves God as protector of and messenger to man.

**GUARDIAN ANGEL**

An angel personally assigned to protect and intercede for every human being.

**FROM YouCat**

*What reasons do Christians give for human dignity?*

Every person, from the first moment of his life in the womb, has an inviolable dignity, because from all eternity God willed, loved, created, and redeemed that person and destined him for eternal happiness.

If human dignity were based solely on the successes and accomplishments of individuals, then those who are weak, sick, or helpless would have no dignity. Christians believe that human dignity is, in the first place, the result of God's respect for us. He looks at every person and loves him as though he were the only creature in the world. Because God has looked upon even the least significant child of Adam, that person possesses an infinite worth, which must not be destroyed by men. (*YouCat* 280)



*The Three Archangels with Tobias* by Botticini.

The Church venerates the angels who help her on her earthly pilgrimage and who protect human beings.

The Church venerates the angels who help her on her earthly pilgrimage and who protect human beings.<sup>17</sup> Catholic tradition maintains each person has a guardian angel who accompanies him or her at every moment and who can protect from physical and moral harm. As the *Catechism* states:

From its beginning until death, human life is surrounded by their watchful care and intercession.<sup>18</sup> "Beside each believer stands an angel as protector and shepherd leading him to life."<sup>19</sup> Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God. (CCC 336)

We can call upon our guardian angel in prayer to protect us and lead us on the right path whenever we need angelic assistance.

**PRAYER TO  
ONE'S GUARDIAN ANGEL**

*Angel of God, my guardian dear,  
to whom God's love commits me here,  
Ever this day (night) be at my side,  
to light and guard, to rule and guide.  
Amen.*

**CONCLUSION**

**W**e see from Scripture how God endowed us with his own image and likeness as rational souls endowed with intellect, free will, and immortality, giving us a unique and lofty position among all his creatures. We also were given certain responsibilities to care for his earthly creation. In the next chapter, we will examine how our first parents' misuse of free will has sullied all subsequent generations.

## ST. MARIANNE COPE (1838-1918)

**S**ince the Fall of humanity, which we will consider in Chapter 3, the earth has been a vale of tears in the shadow of death. At the same time, through the Redemption, Christians have brought the love of Christ into the world in beautiful ways.

One such Christian woman was St. Marianne Cope. Born Maria Anna Koob in Germany on January 23, 1838, her name was anglicized after her family emigrated to the United States when she was one, settling in Utica, New York.

She was only in eighth grade when she went to work in a factory to help support her family after her father fell ill. When her younger brothers and sisters were old enough to take care of themselves, Marianne pursued the religious vocation to which she had always felt called, joining the Third Order Regular of St. Francis. She served first as a teacher to the children of German-speaking immigrants and later as a school principal. In 1870, she helped to open two Catholic hospitals and was made the superior general of one of them. These hospitals were unique for the time in that they cared for all people, regardless of medical condition, nationality, religion, or race. The hospitals were also unique for their insistence on cleanliness at a time when the causes of infectious diseases were unknown. Mother Marianne, as she was called, soon gained a reputation for her cheerfulness, kindness, and administrative skill.

In 1883, King Kalakaua of Hawaii asked her for help in caring for those suffering from leprosy. He had already contacted fifty congregations and had been turned down by each one. Mother Marianne, in the spirit of St. Francis, immediately resolved to accept the invitation. Thirty-five of the sisters also volunteered and six were selected to go with her to Hawaii.

Arriving in Honolulu, they tended to the medical care of those suffering from leprosy in a government hospital that had been set up as a receiving center for lepers throughout the islands. If it was determined that a patient had leprosy, he or she was sent to the remote island of Molokai. Because no one wanted to care for the lepers, the hospital had been left in filth. Immediately the sisters began to clean it up and to bring joy and dignity back into the lives of the patients. Two years later they set up their own hospital, where they also offered support to the children of the lepers. Mother Marianne's work was recognized by the King of Hawaii, who awarded her the Cross of a Companion of the Royal Order of Kapiolani.

In 1888, Mother Marianne moved to the leper colony island of Molokai, where she worked with Fr. Damien, who would later be canonized for his heroic service to the island's lepers. When he contracted leprosy himself, he was abandoned by the government

*Continued*



*St. Marianne Cope.*  
Mother Marianne's work was recognized by the King of Hawaii, who awarded her the Cross of a Companion of the Royal Order of Kapiolani.

### Focus Question 55:

How did Maria Anna show a sense of generous service when she was just a girl?

### Focus Question 56:

How were the hospitals St. Marianne helped found unique in their time?

### Focus Question 57:

What was St. Marianne willing to do that no one else seemed to do?

### Focus Question 58:

What was St. Marianne's relationship with St. Damien of Molokai?

### FROM *YouCat*

*What is freedom and what is it for?*

**Freedom is the God-given power to be able to act of one's own accord; a person who is free no longer acts under the influence of someone else.**

God created us as free men and wills our freedom so that we might decide wholeheartedly in favor of the good, indeed for the greatest "good"—in other words, for God. The more we do what is good, the freer we become. (*YouCat* 286)

**FROM YouCat**

*Was it part of God's plan for men to suffer and die?*

God does not want men to suffer and die. God's original idea for man was paradise: life forever and peace between God and man and their environment, between man and woman.

Often we sense how life ought to be, how we ought to be, but in fact we do not live in peace with ourselves, act out of fear and uncontrolled emotions, and have lost the original harmony that man had with the world and ultimately with God. In Sacred Scripture the experience of this alienation is expressed in the story of the Fall. Because sin crept in, Adam and Eve had to leave paradise, in which they were in harmony with each other and with God. The toil of work, suffering, mortality, and the temptation to sin are signs of this loss of paradise. (YouCat 66)

**CLOSURE**

Answer one of the Basic Questions of this lesson in one paragraph, explaining and illustrating it with evidence from this text.

**ALTERNATIVE ASSESSMENT**

Free write for five minutes, imagining how life for you would be different if human beings had always retained the gifts Adam and Eve possessed in the Garden of Eden.

Share responses.

**ST. MARIANNE COPE**

*Continued*

and his friends, but not by Mother Marianne. When he died, she took over the administration of the leper colony. As always, she began to clean things up, bringing cheerfulness and dignity into the lives of the patients. The cottages were well-kept and the children were educated and taught music and sports. Mother Marianne died of natural causes on August 9, 1918 and was canonized on October 21, 2012 by Pope Benedict XVI, who had beatified her earlier in his pontificate. Her feast day is January 23.

**DISCUSSION QUESTIONS**

1. Why did God choose to create?
2. What is the most basic meaning of being made in the image of God?
3. What does it mean to say that a rational soul is simple and immaterial?
4. Why is a rational soul immortal?
5. What does it mean to say that the human soul is rational?
6. What is the origin of the human soul?
7. What are the two kinds of human beings God has created?
8. Is one better than the other?
9. In what ways are men and women different but complementary?
10. How do a husband and a wife reflect the image of God?
11. What are charity and chastity?
12. How is human reproduction related to being made in the image of God?
13. Why is the family a benefit to society?
14. What was the state of original justice and holiness Adam and Eve enjoyed?
15. What was the relationship between Adam and Eve and suffering before the Fall?
16. What kind of inner harmony did Adam and Eve possess before the Fall?
17. Who are angels?

**ENDNOTES – CHAPTER 2**

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|-----------------------------|--|
| 1. Cf. Gn 1: 26-27.         | 12. Cf. CCC 327.   |
| 2. Cf. CCC 357.             | 13. Cf. CCC 328, 330-333.  |
| 3. Gn 2: 7.                 | 14. Mt 18: 10.   |
| 4. Cf. CCC 2332-2335.       | 15. Cf. Lk 22: 43.   |
| 5. Gn 2: 24.                | 16. Cf. Mt 28: 2-7.  |
| 6. Cf. CCC 2331.            | 17. Cf. CCC 352.   |
| 7. Eph 4: 24.               | 18. Cf. Mt 18: 10; Lk 16: 22;<br>Ps 34: 7; 91: 10-13; Jb 33: 23-24;<br>Zec 1: 12; Tb 12: 12. |
| 8. Cf. CCC 375.             | 19. St. Basil, <i>Adv. Eunomium</i> III,<br>1: PG 29, 656B.                                  |
| 9. Cf. CCC 376.             |  |
| 10. Cf. CCC 375.            |  |
| 11. Cf. Gn 2: 15; 3: 17-19. |  |