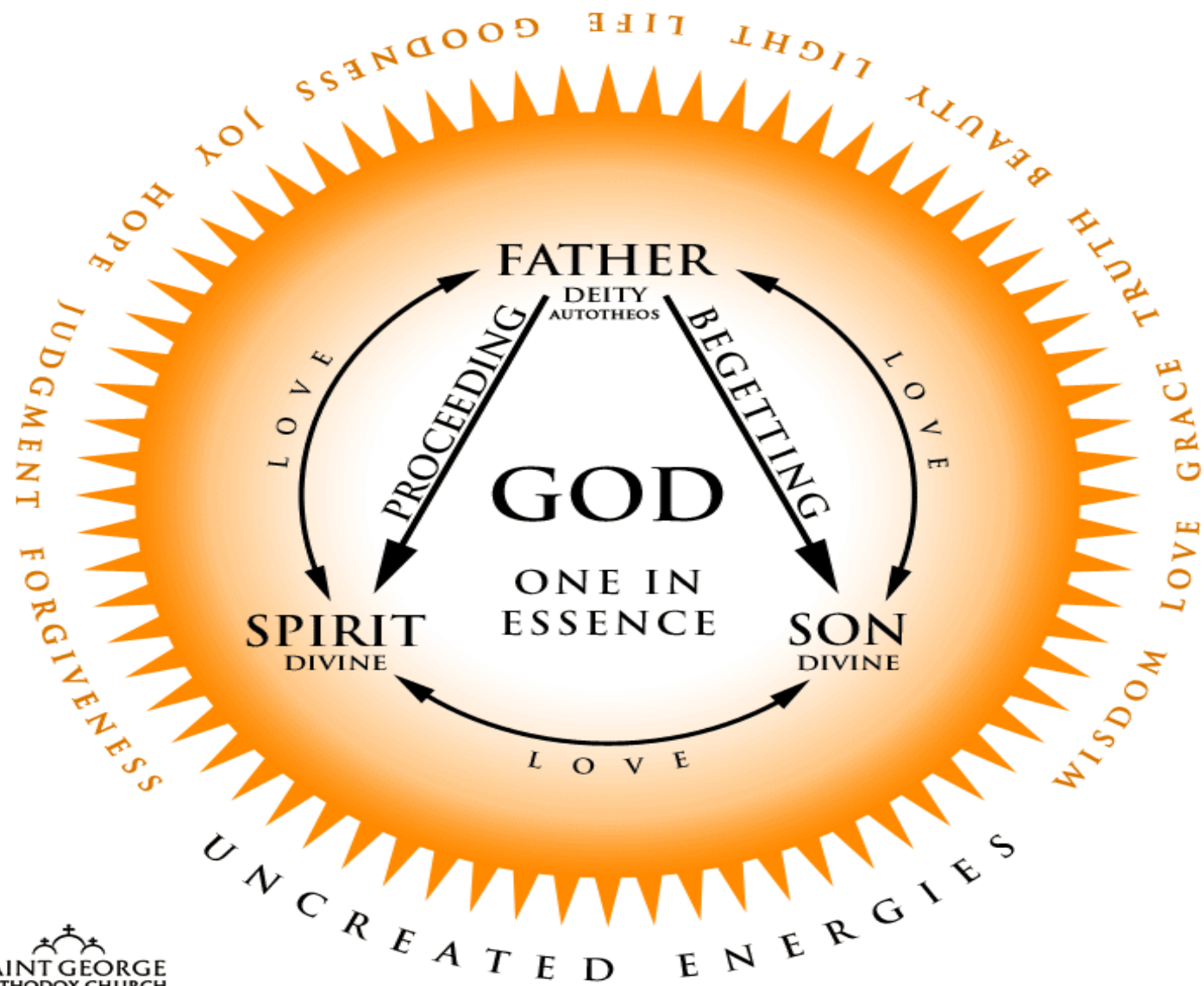


Adult Faith Formation #4

The Story of Salvation: Creation, Fall & Redemption





Transmission of Divine Revelation

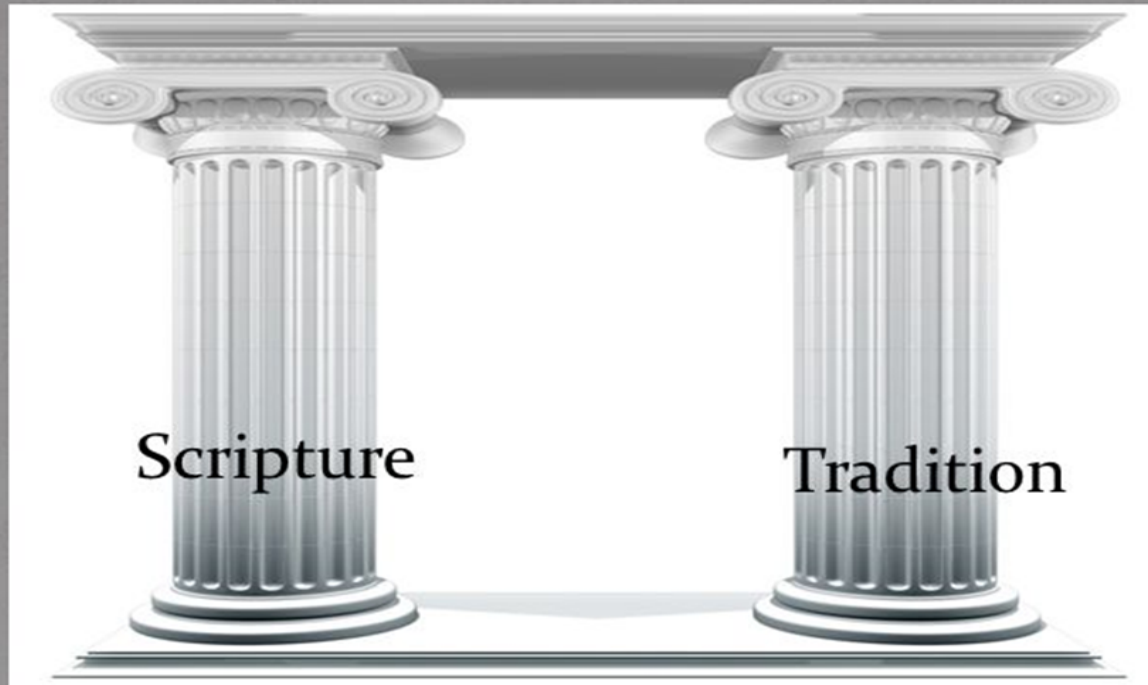
Deposit of Faith

The
written
word of
God

Scripture

Tradition

The
teachings
of the
Church
based on
scripture
and the
tradition
s of the
church



SACRED SCRIPTURE: A CATHOLIC STUDY OF GOD'S WORD
PART 1 THE OLD TESTAMENT

The Canon of Sacred Scripture

46 OT books
+ 27 NT books
= 73 Books

- written between 1000 BC and 150 BC
- predominantly written in Hebrew

- ***Deuterocanonical books***: 1 and 2 Maccabees, Judith, Tobit, Baruch, Sirach, and Wisdom mostly written in Greek after 300 BC; also known as the ***Apocrypha***



Tonight's Session:

- *The Story of Salvation: Creation, Fall, & Redemption*
 - *How originally we were united with God and experienced harmony*
 - *How sin broke our unity and left us with an inclination to sin (concupiscence)*
 - *How Jesus came to restore us to the Father*
- 



“In the beginning God created the heavens and the earth.” Holy Scripture begins with these solemn words. The profession of faith takes them up when it confesses that God the Father almighty is “Creator of heaven and earth” (Apostles’ Creed), “of all that is, seen and unseen” (Nicene Creed).

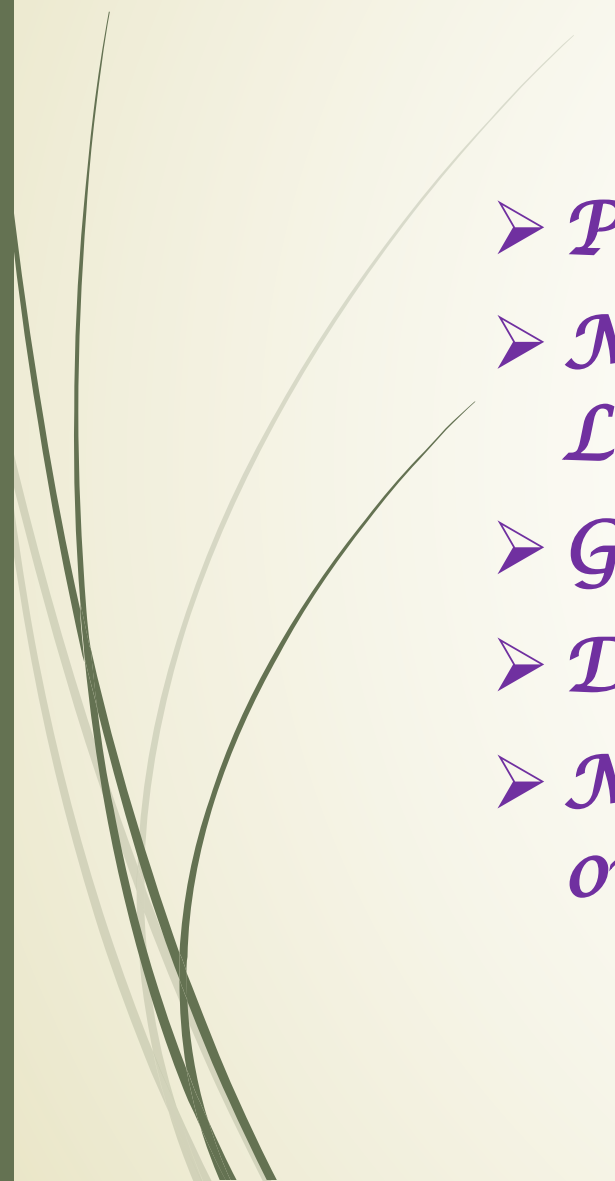
(CCC 279)

*Catechesis on creation is of
major importance:*

- *Where do we come from?*
 - *Where are we going?*
 - *What is our origin?*
 - *What is our end?*
 - *Where does everything that exist
come from and where is it going?*
- 



Ancient Religion and Cultures' Responses concerning the question of origins:

- *Pantheism (e.g., the world is God)*
 - *Manichaeism/Dualism (e.g., Good vs Evil; Light vs Darkness)*
 - *Gnosticism (e.g., physical world is evil)*
 - *Deism (e.g., God as watchmaker)*
 - *Materialism (e.g., reject transcendental origin for the world)*
- 



Question of Origins:

- *Human intelligence (e.g., the existence of God can be known by human reason)*
 - *Beyond the natural knowledge, the mystery of creation is revealed by God Himself (e.g., first and universal witness to his powerful love as forged first in the covenant with His People)*
- 



“In the beginning God created the heavens and the earth...”:

- *God created all beings *ex nihilo* (e.g., from nothing)*
 - *Hebrew word, *bara* (verb, to create), always has God as its subject*
 - *The totality of what exists depends on the One who gives it being (e.g., heavens and the earth)*
- 



The World Was Created For The Glory OF GOD:

- *Bonaventure: "...not to increase his glory, but to show it forth and to communicate it..."*
 - *Power: raised them from nothingness*
 - *Wisdom: designed the nature of each and appointed its purpose*
 - *Goodness: source of all the gifts bestowed on them through his wisdom and power*
 - *In creating angels and men, God made them, so that they might win everlasting happiness for themselves*
- 



God's Creative Act Is Continuous:

“With creation, God does not abandon his creatures to themselves. He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognizing this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence” (CCC 301).





God's Divine Providence:

*“Creation has its own goodness and proper perfection, but it did not spring forth complete from the hands of the Creator. The universe was created ‘in a state of journeying’ (in statu viae) toward an ultimate perfection yet to be attained, to which God has destined it. We call ‘divine providence’ the dispositions by which God guides his creation toward this perfection”
(CCC 302).*



God's Providence: and Secondary Causes

“God is the sovereign master of his plan. But to carry it out he also makes use of his creatures' co-operation. This use is not a sign of weakness, but rather a token of almighty God's greatness and goodness. For God grants his creatures not only their existence, but also the dignity of acting on their own, of being causes and principles for each other, and thus of co-operating in the accomplishment of his plan”

CCC 306)



Creation vs Evolution:

- *Two doctrines don't necessarily contradict each other*
- *Evolution can explain the development of our bodies (e.g., survival of the fittest)*
- *Evolution can't explain our soul (e.g., "breathed" into man by God [Gen 2:7])*
- *Evolution can explain natural processes*
- *Evolution can't deny supernatural divine design*



The Solemn Teachings about our First Parents:

- *God created man in his own image*
- *God gave the first man, Adam, sanctifying grace and immunity from death*
- *He lost these precious gifts by his sin*
- *He transmitted his guilt and its evil consequences to all his posterity*
- *Man has not lost, however, his free will*

In the Image of God





“In the Image of God”:

“Of all visible creatures only man is ‘able to know and love his creator’. He is ‘the only creature on earth that God has willed for its own sake’, and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity” (CCC 356)





“In the Image of God”:

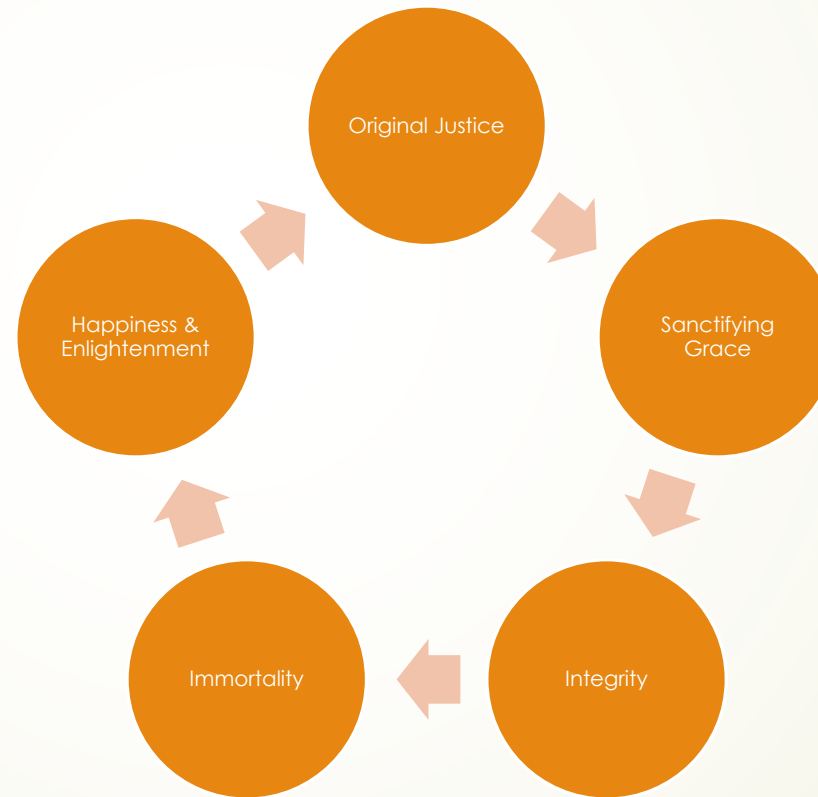
“Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead” (CCC 357).



Man in Paradise



Man In Paradise





The state of “Original Justice” implies a three-fold harmony:

- *The inner harmony of the human person*
 - *The harmony between man and woman*
 - *The harmony between the first couple and all creation*
- 

The Gift of Integrity:

- *Integrity = completeness, the absence of defect*
- *The "mastery" over the world that God offered man from the beginning was realized above all within man himself: mastery of self. The first man was unimpaired and ordered in his whole being because he was free from the triple concupiscence that subjugates him to the pleasures of the senses, covetousness for earthly goods, and self-assertion, contrary to the dictates of reason (CCC 377).*

The Gift of Immortality:

- *“...the tree of life also in the midst of the garden” (Gen 2:9)*
- *“..but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (e.g., they were immortal until this transgression) (Gen 2:17; cf. Gen 3:19, 22)*



The Gift of Enlightenment:

- *‘The Lord God took the man and put him in the Garden of Eden to till it and keep it’ (Gen 2:20)*
- *“The man gave names to all cattle, and to the birds of the air, and to every beast of the field (Gen 2:9)*
- *Aquinas says that Adam had a full knowledge of subjects suitable for human instruction (cf. I, q. 94, aa. 1,3)*



“Their Happiness...”

“Man lived in Paradise as he pleased, as long as his pleasure lay in what God had ordered. He lived in the enjoyment of God, the source of all the good there is in man. He lived free from want, and might have so lived for ever. For was at hand, lest he should hunger; drink, lest he should thirst; the tree of life, lest old age should undo him. His senses and feelings were undisturbed by bodily decay. He feared no disease from within, no assault from without. In his flesh was perfect health; in his soul, perfect peace. ...”





“Their Happiness...”

...As Eden was unvisited by excess of heat or cold, so the will of him who dwelt there was untroubled by fear or greed. No sadness was his, no mere empty pleasure: a steady tide of unceasing joy flowed out to him from God whom he loved with the glowing heart that comes from a pure heart, a good conscience, and faith undimmed by falsehood or insincerity. Man and wife were there, one in mutual trust, one in honorable love, one in the guard they kept over mind and body, one in the easy service of obedience to God's command”

(The City of God, Bk 14, ch. 26)

The FALL



The Fall

- *“The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place ‘at the beginning of the history of man.’”*
- *The Church does not require us to interpret the creation and Fall stories in Genesis literally, but she does insist that they must be interpreted historically, as something that really happened.*
- *“The doctrine of OS is, so to speak, the ‘reverse side’ of the Good News that Jesus is the Savior” (CCC 389).*



The Fall – Original Sin:

By “Original Sin” one may denote it either as:

- *(1) the actual sin committed by our first parents [Adam]*
- *(2) the unhappy state to which that sin reduced them and their posterity*



What was the sin?

“Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of.

All subsequent sin would be disobedience toward God and lack of trust in his goodness” (CCC 397)



“In that sin man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Created in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God”, but “without God, before God, and not in accordance with God” (CCC 398).



The Gravity of the Sin Committed by Adam:

- *God had impressed upon him the gravity of the offence by declaring the punishment to follow*
- *The command was easy to follow*
- *Adam acted with reason and full deliberation*
- *He sought to be like God in the knowledge of good and evil*
- *He sinned as the head of the human race*
- *Aquinas points out his sin was a sin of pride manifesting itself as an act of disobedience*



The Consequence of Adam's Sin for Humanity:

All men are implicated in Adam's sin, as St. Paul affirms: "By one man's disobedience many (that is, all men) were made sinners": "sin came into the world through one man and death through sin, and so death spread to all men because all men sinned"

(CCC 402)



The Consequence of Adam's Sin for Humanity:

Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul"

(CCC 403)

Has God dealt 'unjustly with' the human race?

An aristocrat bestows his favour on two of his servants, man and wife, both of lowly station. On condition of fidelity to him, he promises to adopt them as his heirs, to raise them and their children to noble rank (e.g., sanctifying grace); he gives them house and lands, and provides them with every comfort (e.g., other gifts). They prove ungrateful and disloyal. The aristocrat withdraws his promise of adoption, deprives them of their riches, and reduces them to the level at which he had found them. He has deprived them and their descendants of nothing but privileges to which they never had any claim except the claim which would have risen from the faithful observance of the condition he had imposed.



The Transmission of Original Sin:

- *It isn't transmitted to us through our soul, because our soul is directly created by God*
 - *It is transmitted to us through the bodily element, the flesh we inherit from God*
- 

The Transmission of Original Sin:

By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act (CCC 404)



Original Sin Chief Consequences:

Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called concupiscence." Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle (CCC 405)



Original Sin

Adam and Eve enjoyed:	By their sin they lost these and so we are born:	Now:
Sanctifying Grace	without Grace	Baptism restores Grace
And... Integrity Immortality Happiness Knowledge	And subject to... Concupiscence Death Suffering Ignorance	But... Not the other gifts until the next life



The Doctrine of Original Sin is reasonable:

- *The word religion contains the idea of OS, for re-ligion means that by which one seeks to be linked again to the divine (re-ligare, to link, bind, tie again)*
 - *All religion represent man's quest for reunion with God, and a desire to see the saving sacred enfleshed.*
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The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man's situation and activity in the world. By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails "captivity under the power of him who thenceforth had the power of death, that is, the devil".

Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals (CCC 407).



The three stages of history: Bad news and good news

- *The Bible's story follows three states: Creation, Fall and Redemption*
- *The good God creates a good world and man; then man defaces God's creation and himself; then God laboriously set it right.*
- *The three stages are Paradise (Eden), Paradise Lost (the Fall), and Paradise Regained (the Redemption)*



*“After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall. This passage in Genesis is called the *Protoevangelium* ("first gospel"): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers” (CCC 410).*

Why did God allow sin?

- *Why didn't God prevent the first man from sinning? St. Leo the Great responds, "Christ's inexpressible grace gave us blessings better than those the demon's envy had taken away".*
- *Aquinas: "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good."*
- *Paul: "Where sin increased, grace abounded all the more"*
- *Easter liturgy: "Exultet sings, "O happy fault...which gained for us so great a Redeemer!" (CCC 412)*



In Brief...

- *God, who is infinitely perfect and happy in himself, freely created man to make him share his own goodness and love (CCC 1).*
 - *Originally, we were united with God (on the vertical level) and experienced harmony within the human family (on the horizontal level).*
 - *Humanity was the united family of God reflecting the unity of God himself (CCC 376).*
 - *Man and woman sinned, disobeying God and refusing to give themselves in love (CCC 397-398).*
 - *This sin broke our relationship with God and broke the harmony between man and woman (CCC 396).*
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- *This Original Sin also brought death into the world and wounded our human nature, leaving us with an inclination toward sin, called concupiscence (CCC 400, 404-405).*
 - *God sent his Son Jesus Christ to die for our sins, offering on our behalf the perfect gift of love that restores us to the Father, and to send the Holy Spirit to fill us with his very life (CCC 457-460).*
 - *Jesus established the universal “Catholic” Church to gather the broken family of man into the united family of God (CCC 830).*
 - *The Catholic Church passes on the teachings of Christ and, through the sacraments, dispenses the graces he won for us on the Cross to enable us to live like Christ on earth and with him forever in Heaven (CCC 774-776, 849).*

Closing Prayer:

We give you praise, Father most holy, for you are great and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures.

And when through disobedience he had lost your friendship, you did not abandon him to the domain of death... And you so loved the world, Father most holy that in the fullness of time you sent your Only Begotten Son to be our Savior...

To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

—From the Roman Missal, Eucharistic Prayer IV