The Human Person

Lesson 6 Summary

Lesson Learning Objectives

* The participants will examine key aspects of the Church’s teaching on Creation.
* The participants will be introduced to the doctrine of Original Sin.

Content Summary

1. Human beings are the crown of God’s creation. Made in the image of God, we alone are capable of knowing God and freely returning God’s love.

2. We are both physical and spiritual beings. We call this spiritual aspect of human beings the soul.

3. The Book of Genesis has two different Creation stories (Genesis 1:1—2:4 and Genesis 2:4—3:24). The first Creation story teaches us that God gives human beings a special responsibility for caring for creation, called stewardship.

4. The Garden of Eden symbolizes the ideal relationship that God intended to have with human beings. Adam and Eve see God face-to-face. They are in a perfect state of holiness and justice.

5. God’s only command to Adam and Eve was to not eat from the tree of the knowledge of good and   
evil (see Genesis 2:16–17). Adam and Eve disobeyed God and committed the first sin.

6. Adam and Eve’s sin has consequences, not just for them but for all of us! The harmony that should exist between people, between human beings and nature, and between people and God has been wounded.

7. Adam and Eve’s sin is called Original Sin, and it affects all humanity.

8. The doctrine of Original Sin is behind another important concept in Scripture and Tradition: that  
since the fall of Adam and Eve, the human race has been involved in a spiritual battle between good and evil.

9. God has promised to help us win this battle against evil. In fact, through his life, death, and Resurrection, Jesus Christ has already won the battle. We share in his victory by being his faithful followers.

10. Through the sin that resulted in Christ’s suffering and death, God turned Adam and Eve’s sin into a glorious victory.

11. Jesus Christ has become the new Adam, who rose above temptation to conquer sin and death, including the effects of Original Sin.

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