

# Creation Quotes from the Catechism of the Catholic Church

(with links to footnotes and cross-references)

**#293** Scripture and Tradition never cease to teach and celebrate this fundamental truth: “The world was made for the glory of God.”<sup>131</sup> St. Bonaventure explains that God created all things “not to increase his glory, but to show it forth and to communicate it,”<sup>132</sup> for God has no other reason for creating than his love and goodness: “Creatures came into existence when the key of love opened his hand.”<sup>136</sup> The First Vatican Council explains: (337, 344, 1361, 759)

This one, true God, of his own goodness and “almighty power,” not for increasing his own beatitude, nor for attaining his perfection, but in order to manifest this perfection through the benefits which he bestows on creatures, with absolute freedom of counsel “and from the beginning of time, made out of nothing both orders of creatures, the spiritual and the corporeal...”<sup>137</sup>

**#294** The glory of God consists in the realization of this manifestation and communication of his goodness, for which the world was created. God made us “to be his sons through Jesus Christ, according to the purpose of his will, *to the praise of his glorious grace*,”<sup>138</sup> for “the glory of God is man fully alive; moreover man’s life is the vision of God: if God’s revelation through creation has already obtained life for all the beings that dwell on earth, how much more will the Word’s manifestation of the Father obtain life for those who see God.”<sup>139</sup> The ultimate purpose of creation is that God “who is the creator of all things may at last become ‘all in all,’ thus simultaneously assuring his own glory and our beatitude.”<sup>140</sup> (2809, 1722, 1992)

**#307** To human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of “subduing” the earth and having dominion over it.<sup>168</sup> God thus enables men to be intelligent and free causes in order to complete the work of creation, to perfect its harmony for their own good and that of their neighbors. Though often unconscious collaborators with God’s will, they can also enter deliberately into the divine plan by their actions, their prayers, and their sufferings.<sup>169</sup> They then fully become “God’s fellow workers” and co-workers for his kingdom.<sup>170</sup> (106, 373, 1954, 2427, 2738, 618, 1505)

**#373** In God’s plan man and woman have the vocation of “subduing” the earth<sup>218</sup> as stewards of God. This sovereignty is not to be an arbitrary and destructive domination. God calls man and woman, made in the image of the Creator “who loves everything that exists,”<sup>219</sup> to share in his providence toward other creatures; hence their responsibility for the world God has entrusted to them. (307, 2415)

**#2402-03** In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits.<sup>187</sup> The

goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow for a natural solidarity to develop between men. (226, 1939) The *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The *universal destination of goods* remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.

**#2415** The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity.<sup>195</sup> Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.<sup>196</sup> (226, 358, 373, 378)