



10th Grade: Lesson 1: The Goodness of Creation and the Fall from Grace

Introduction:



Today we're going to start at the beginning, with the goodness of creation and our fall from grace. We'll look at the Trinity, who created everything, and at man, the pinnacle of that creation. We will also look at the fall of the angels and the rebellion of man.

Let us begin this lesson by reading about the Saint whose feast we celebrate today: [Click Here](#).



Opening Prayer:



Let us pray the Suscipe, a prayer written by St. Ignatius of Loyola. He had a way of cutting right to the heart of the matter and asking God for the things that are truly important. Learn this prayer this semester - we'll pray it a few times.

Take, Lord, and receive all my liberty, my memory, my understanding and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace. That is enough for me. Amen

AN ACT OF RESIGNATION

My Lord God, even now I accept at Thy hands, cheerfully and willingly, with all its anxieties, pains and sufferings, whatever kind of death it shall please Thee to be mine. Amen.



Scripture:



For our Scriptural readings today, let's start at the very beginning, and read Genesis 1-3.

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed--the first day.

Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed--the second day.

Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed--the third day.

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed--the fourth day.



Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed--the fifth day.

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "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 move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed--the sixth day.

Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation. Such is the story of the heavens and the earth at their creation.

At the time when the LORD God made the earth and the heavens while as yet there was no field shrub on earth and no grass of the field had sprouted, for the LORD God had sent no rain upon the earth and there was no man to till the soil, but a stream was welling up out of the earth and was watering all the surface of the ground, the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad. A river rises in Eden to water the garden; beyond there it divides and becomes four branches. The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. The gold of that land is excellent; bdellium and lapis lazuli are also there. The name of the second river is the Gihon; it is the one that winds all through the land of Cush. The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it. The LORD God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die." The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all



the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. The man and his wife were both naked, yet they felt no shame.

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.

Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me--she gave me fruit from the tree, so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel." To the woman he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master." To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, Until you return to the ground, from which you were taken; For you are dirt, and to dirt you shall return."

The man called his wife Eve, because she became the mother of all the living. For the man and his wife the LORD God made leather garments, with which he clothed them. Then the LORD God said: "See! The man has become like one of us, knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever." The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. When he expelled the man, he settled him east of the



garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.

Catechism References:



280 Creation is the foundation of "all God's saving plans," the "beginning of the history of salvation" that culminates in Christ. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which "in the beginning God created the heavens and the earth": from the beginning, God envisaged the glory of the new creation in Christ.

286 Human intelligence is surely already capable of finding a response to the question of origins. The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error. This is why faith comes to confirm and enlighten reason in the correct understanding of this truth: "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear."

287 The truth about creation is so important for all of human life that God in his tenderness wanted to reveal to his People everything that is salutary to know on the subject. Beyond the natural knowledge that every man can have of the Creator, God progressively revealed to Israel the mystery of creation. He who chose the patriarchs, who brought Israel out of Egypt, and who by choosing Israel created and formed it, this same God reveals himself as the One to whom belong all the peoples of the earth, and the whole earth itself; he is the One who alone "made heaven and earth".

289 Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place. From a literary standpoint these texts may have had diverse sources. The inspired authors have placed them at the beginning of Scripture to express in their solemn language the truths of creation - its origin and its end in God, its order and goodness, the vocation of man, and finally the drama of sin and the hope of salvation. Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal source for catechesis on the mysteries of the "beginning": creation, fall, and promise of salvation.



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", 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." 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."

343 Man is the summit of the Creator's work, as the inspired account expresses by clearly distinguishing the creation of man from that of the other creatures.

355 "God created man in his own image, in the image of God he created him, male and female he created them." Man occupies a unique place in creation: (I) he is "in the image of God"; (II) in his own nature he unites the spiritual and material worlds; (III) he is created "male and female"; (IV) God established him in his friendship.

Lesson:



The first three chapters of Genesis that we read today stand apart from the rest of Scripture. This is called the creation myth. "Myth" does not mean that it is fiction; rather that it is an ancient story that serves to explain truths about the world as it is. We cannot know with scientific or historical precision about the creation of the world, but this myth conveys religious truth.



What can we know as fact from this story? There is a God. He created everything, and that creation reflects His glory. Our creed says that He created everything, “seen and unseen.” Not only did He create the world, the heavens, and life itself, but He brought into being the angelic world as well. We will look again at the angels in a moment, but for now, let’s look at the summit of His creation: human life.

God created everything else in preparation for the sixth day of creation. He made man in His own image and likeness. No other creation can know the Creator. In fact, no other creation can know themselves. Man was set up above all other creation, entrusted with the care of the rest of creation.

He made us male and female — similar but different. We are equally important in His eyes, but bestowed with diverse characteristics. God is powerful, loving and tender. Man’s bodies are designed to be physically powerful, protecting and providing for others. Woman’s body is designed to bear children, feed them and love them. Men and women not only have different gifts to offer the world, they also have different gifts for the Church. The hierarchy of the Church might be male, but women have the role of raising Catholic children. By looking at the saints of the church, we can see that both are equally able to achieve holiness, in many different ways.

Every human being is a unity of body and soul. From the first moment of conception, we have a unique body and unique soul. This unity is so critically important that we call the moment where body and soul separate “death.” After our death, our souls will either go to heaven, purgatory or hell. Our bodies will decompose, but after the Last Things, will be reunited with our souls.

Not only did God give us life, He gave our first parents the perfect life. His plan for us included original holiness and original justice. As long as that holiness and justice existed, man would not experience pain or death. “Original justice” refers to the proper way relationships were to exist between man and woman, humanity and God, humanity and creation, and indeed the proper balance in the human person itself.

We were given everything in the Garden. Our physical needs were taken care of, but more importantly, we were able to walk with God, and see Him face to face. Grace is the free gift of God’s love and life in us — Adam and Eve were surrounded by grace in a manner we can only imagine. They weren’t satisfied with this, and wanted the only thing they didn’t have — they wanted to be more like God.

The full meaning of Original Sin isn’t seen at this moment in Genesis. It isn’t until after the Passion, Death and Resurrection of Jesus that it can be fully understood. All of history pivots around the Death and Resurrection — Original Sin made it necessary, and the Final Coming will return us to Paradise, where we can walk in the garden with God. Christ only needed to die because of this Original Sin. Man was the one who earned the punishment of banishment, but God was the one who held the keys to Paradise. It was necessary for someone who held the keys (God) but was on the outside (man) to open the door.

Not only did man fall from grace, but some of the angels rebelled as well. Man is presented with a million choices a day — do we listen to our desires or to God’s will? The angels, on the other hand, were given one choice at the beginning of creation — do you set yourself up against God, or do you serve Him? One of the angels who did not choose God is known as satan, and he was the one who tempted Adam and Eve.



Adam and Eve's sin wasn't that they ate an apple — it was that they disobeyed. God asked them to follow Him and obey Him, but they chose a self-centered life. In choosing to listen to the father of lies (John 8:44) rather than Truth Himself, they lost not only paradise and grace, but holiness and the right to justice. As a result, every human that came after them suffered. We now experience pain and death. We suffer from concupiscence, which is a tendency towards sin. The final result of original sin is our need for a Savior.

Activity:



Find a painting by one of the masters that illustrates either creation, the fall from grace, or our need for a Savior. Do a little research about that painting and write a couple paragraphs explaining it.

Closing Prayer:

Let us pray the beautiful prayer of St. Francis. You may have sung this prayer at church before, so it should be straightforward to memorize.

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen



We will close all of our lessons with a very special prayer. This prayer is actually *Liturgy*, which means it forms part of the official, public prayers of the Church. Because it is liturgy, we must approach it with respect and reverence, and follow the proper postures and guidelines, just as if we were attending the Liturgy of the Holy Mass.

This prayer is called the Divine Office which is contained in a series of books called the Breviary. At certain points throughout the day, all of the Church prays the same liturgy to God, and we are all united in this wonderful prayer. The purpose of the Divine Office is to sanctify time and our day, making us constantly in prayer before the Father.

We here at CatechismClass.com highly encourage all students to learn to pray the Hours, because this truly brings you into the life of the Church, as it is praying with the Church as the Church prays. Priests, deacons, monks, and nuns are required to pray these hours throughout the day. However, everyone is invited to pray these. Holy Mother Church encourages all of her faithful to regularly pray the Hours, especially in common (Code of Canon Law, Canon 1174.2).

The Divine Office is immensely helpful to a life of grace, and it is a great grace to be able to enter into the prayer of the Church before God. The main hours to pray are Lauds, Vespers, and Compline are the major hours. Prime, Terce, Sext, and None are the little hours. Matins, the first hour, is often prayed very early in the morning or night and usually immediately precedes Lauds. As a layman, you don't need to pray the Office perfectly. But it would be very worthwhile for you to unite your prayers to the Church's official Liturgy.

You may pray the Divine Office online at [Divinum Officium](#) for free now by clicking here.