

## **Appendix 1e — What Catholics Believe about Creation**

In Genesis chapters 1 and 2, we have two stories about God's creation of the world and everything that exists. These accounts are not scientific explanations of God's exact methods of creation but rather are ancient stories to explain our existence and our origin from God.

Many people wonder what it is exactly that they must believe about creation. For example, are we to believe that God created the heavens and the earth in exactly six days (six consecutive 24-hour periods)?

Here are the nine things the Church teaches that we must believe about creation (Genesis 1-11):

1. We are required to believe the creation of all things by God at the beginning of time.
2. We are required to believe the special creation of man.
3. We are required to believe the formation of the first woman from man.
4. We are required to believe the unity of the human race. [Common parents]
5. We are required to believe the original happiness of our first parents.
6. We are required to believe the divine command placed upon man to prove his obedience.
7. We are required to believe his transgression of that command at the instigation of the devil by the serpent.
8. We are required to believe the fall of our first parents from the state of innocence.
9. We are required to believe the promise of a future redeemer.

These are the teachings of the Magisterium (through the Pontifical Biblical Commission) in 1909.

**“Did Adam and Eve Really Exist?** In a word, ‘Yes.’ Other biblical writers believed it (see Tb 8:6, Acts 17:26, Rom 5:12), and in 1909 the Pontifical Biblical Commission confirmed it, saying that among other things, one of the things that must be believed to be true about the Genesis account of creation is the oneness of the human race. All mankind shares the same first parents. Pope Pius XII’s encyclical *Humani Generis* states it firmly:

... the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own. (cf. Rom 5:12-19; Council of Trent, Session V, canon 1-4)” (HG 37)