

148 The Fall is completed with the expulsion of our first parents from Paradise: "He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life" (Gn 3:24). As a consequence of the Fall, that is, of the sin of the first parents (original sin), humankind lost Paradise. We cannot return to the tree of life in any other way except by God's power, and so, we are in need of God's salvation.

3) The Consequences of the Fall

149 The Fall of our first ancestors is the tragedy of humankind. Instead of being sons and daughters of God, brothers and sisters to all, and stewards of creation, humans by their own sinful choice became slaves of evil, enemies to other people. They fell under the sway of the world. Created in the image of God, humankind failed to attain God-likeness: "Sin destroyed Godlikeness in humankind."¹²⁹

150 As a consequence of sin, the human will to choose good was weakened and the inclination towards evil increased. Through sin, we found ourselves in a state of interior division, as the law of sin within us opposed the law of God. Then, as the holy apostle Paul teaches, we do not do the good that we love, but rather the evil that we hate (see Rom 7:19-21). "Instead of the visible Eve, I have the Eve of the mind: the passionate thought in my flesh, showing me what seems sweet; yet whenever I taste from it, I find it bitter."¹³⁰

151 The human intellect is also clouded as a consequence of sin, and humankind has forfeited communion with God—the highest Truth. As a result of sin, human beings cease to understand their own vocation and the destiny of the existence of all creatures to whom Adam himself gave names in Paradise (see Gn 2:20).

152 Spiritual death led to bodily death: "This liability to death ... was provisionally made to envelop the nature created for immortality."¹³¹ Fear and shame were additional consequences of the fall: "They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden" (Gn 3:8). Fear deprives us of peace. We avoid contact with God.

¹²⁹ LEONTIUS OF BYZANTIUM, *Against Nestorius*: PG 86, 1348.

¹³⁰ Lenten Triodion, Fifth Thursday of the Great Fast, Matins, Great Canon of Repentance by Saint Andrew of Crete, Ode 1.

¹³¹ GREGORY OF NYSSA, *Great Catechism*, 8: PG 45, 53.

- 153 With the question, "Adam, where are you?" (Gn 3:9), the Lord God stirs humankind to repentance through the voice of conscience. However, Adam does not repent, but gives excuses, trying to avoid personal responsibility: "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate" (Gn 3:12). In a similar way, Eve also makes excuses: "The serpent tricked me, and I ate" (Gn 3:13).
- 154 Sin injures relationships among people, introducing alienation and opposition between man and woman: "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves" (Gn 3:7). After the Fall, the relationship between man and woman became subject to impulsive physical urges. As we read: "Your desire shall be for your husband. "The desire to subordinate others to oneself also comes into play: "[your husband] shall rule over you" (Gn 3:16). Sin brings sickness and suffering into human life (see Gn 3:16-19).
- 155 Sin distorts human attitudes toward work. From being a blessing, work is reduced to a means of survival: "By the sweat of your face you shall eat bread" (Gn 3:19). Sin disrupted the harmony between humankind and nature: "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil, you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field" (Gn 3:17-18).
- 156 Sin destroys fraternity among humankind, as when a brother becomes a stranger and an enemy to his own brother (see Gn 4:1-16, the story about Cain and Abel). Sin introduces disorder into society, and gives rise to vain efforts to build a society without God (see Gn 11:1-9, the story of the Tower of Babel). However, the great expectations of human pride end only in great disillusionment, malaise, confusion, and misunderstanding: "Skillfully have you planned to build a tower, O my soul, and to establish a stronghold for your lusts; but the Creator confounded your designs and dashed your devices to the ground."¹³²
- 157 The universal consequences of the fall arise before us in the story of the Flood (see Gn 6-9): "The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually ... the earth was corrupt in God's sight, and the earth was filled with violence" (Gn 6:5, 11). The raging of passions and evil inclinations that predominated among people

Lenten Triodiam, Fifth Thursday of Great Fast, Matins: Great Canton of Repentance by Sint Andrew of Crete, Ode 2