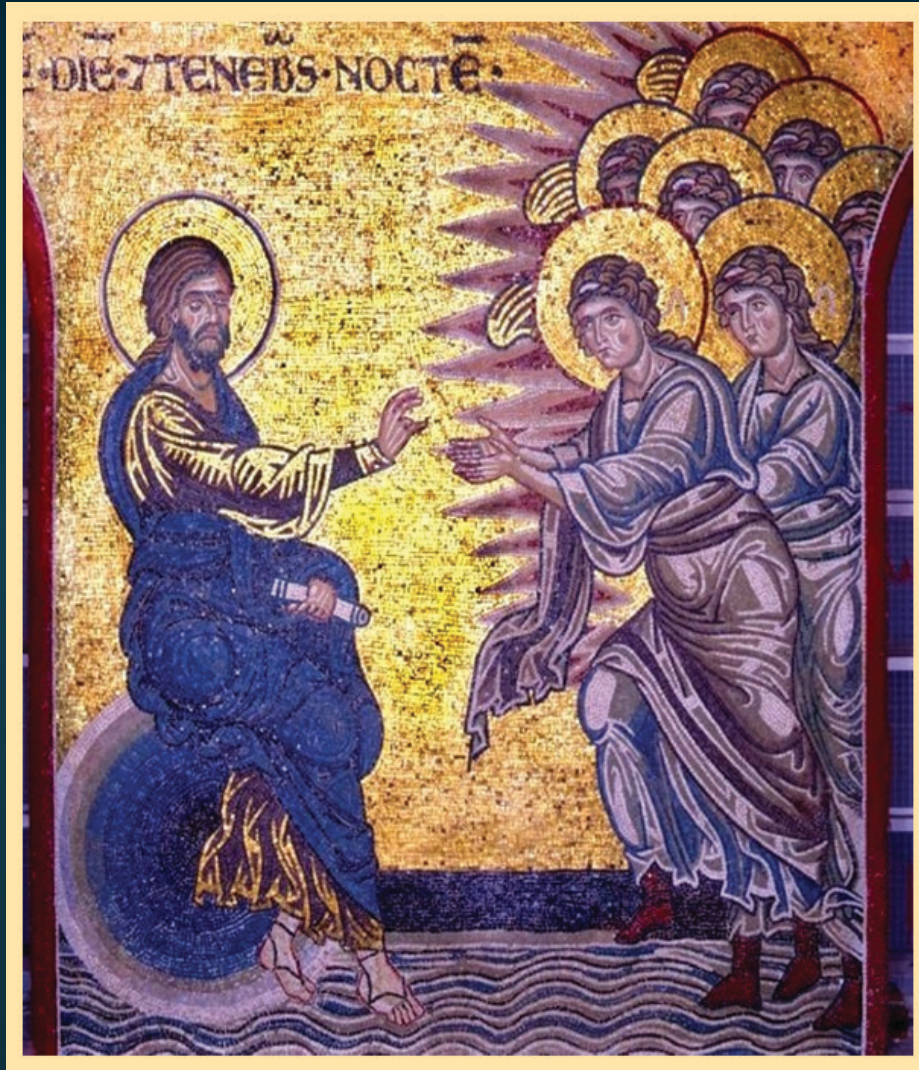


FOUNDATIONS RESTORED

A CATHOLIC PERSPECTIVE ON ORIGINS



SEEKING THE HARMONY OF TRUTH ABOUT ORIGINS IN THE LIGHT OF CHURCH
TEACHINGS, THOMISTIC PRINCIPLES, AND EVOLUTIONARY CLAIMS

TEACHER'S GUIDE

Nihil Obstat

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I M P R I M A T U R

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Bishop of Lira Diocese
10 January 2020

Dedication



This DVD series is dedicated to Connor McCullough (1995-2012) and to all of the young Catholics of his generation who, like the prophet Daniel of old, defend the Bride of Christ against the corrupt judgments of false teachers. Just as Daniel examined the corrupt judges, exposed the contradictions in their testimony, and vindicated Susanna, so will the young Catholics of Connor's generation examine the false prophets of our day, expose the contradictions in their testimony, and vindicate the Immaculate Bride of Christ and her infallible teaching.

Dear Reader,

This Guide for Teachers contains a set of expertly coined and thoroughly filtered questions that lead one into the reality and reasonableness of the Creation-Providence Framework as an explanation for the origin of all that is, visible and invisible.

It is a manuscript that keeps a truth-seeker in suspense and eager to draw out as much from it as he can. From the patristic wisdom to the discoveries of modern science, climbing on the wings of common sense, the Guide is an invaluable tool in the hands of Teachers of Religion. In fact, its content offers what our society has lacked for a long time.

It harmoniously blends theology, philosophy, natural science, psychology and mathematics into a kind of “Truth-Seeking Guide.”

I therefore highly recommend the use of this Guide as a trusted tool.

Blessings,
✠Wanok Sanctus Lino
Bishop of Lira Diocese

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Foundations Restored

Teacher's Guide

Introduction

This Teacher's Guide (the Guide) will help parents, teachers, and discussion group leaders ensure that their pupils derive the greatest possible benefit from the "Foundations Restored" DVD series. This Guide follows the organization of the DVD series and is arranged into seventeen sections, one for each DVD episode.

Each section in this Guide contains suggested introductory remarks to be read before viewing the corresponding episode. Each section also provides discussion questions that can be covered after viewing an episode and the questions can also be used for testing if the series is being used as a one semester or as a two-semester course (a two-semester course is recommended). Suggested answers are also provided in this Guide for all of the episode questions.

A review list of all episode questions is provided at the end of this Teacher's Guide to help the teacher in testing the student's understanding of the essential content of the entire DVD series. These questions may be used as **Test Questions** and included as part of multiple tests during the course. The end of the Guide also contains a **Glossary** of terms and a **Bibliography** of important sources used for the DVD series that can be used as a list of materials "**For further reading.**"

The DVD suggested viewing age is from the junior or senior in high school level (once an introductory biology class has been taken) through adult. For advanced classes, homework assignments involving the "For Further Reading" list in the Bibliography may be given.

Suggested Format

It is recommended that "Foundations Restored" be viewed one episode at a time, starting with:

- 1) An Opening Prayer,
- 2) The Introduction, which contains background material or review questions (if class time is more limited, the teacher can choose not to pose all of the review questions),
- 3) Viewing of the DVD episode, and
- 4) A question and answer session including discussion.

Given that the average DVD episode lasts more than an hour, *it will be typical to have a single episode with the introduction and all of the related Q&A discussion require three or more class periods.* Of course, it is also possible to assign questions as homework if the class time is limited, or if the course is scheduled for a single semester. Whether the Q&A session that occurs following a DVD episode occurs in class or involves homework, students and teachers will likely need to view certain DVD

segments more than once to derive the best answers to the questions given. This can take added time and is why a year-long, or two-semester course is recommended.

This Guide also includes extra background and introductory material for the early episodes, as the concepts therein are fundamental to the entire series. Once students have thoroughly grasped the fundamental concepts, the rest of the series should not need a detailed introductory discussion.

It is our experience that the material in this course can have a profound spiritual impact and a deepening of the faith on the part of those who approach the series with a humble spirit and when the course is presented in a fitting environment. During each class and before beginning with the opening prayer, it would be ideal to display an image of Jesus derived from the Holy Face on the Shroud of Turin as well as an image of the Our Lady of Guadalupe *tilma*. Alternatively, the leader could distribute holy cards or pamphlets of the same.

To prepare for a fruitful viewing of each episode, we suggest that the opening prayer be led by the parent, teacher, or group leader and last for approximately five minutes. Below is a rubric for prayer that we have composed for this purpose. The structure of this brief prayer is modeled after the four purposes of prayer (as taught by the Catholic Church): thanksgiving, sorrow for sin, petition, and adoration.

Opening Prayer

Leader (L): In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

L: Come, Holy Spirit, fill the hearts of Your faithful, and enkindle in them the fire of Your love.

L: Send forth Your Spirit and they shall be created.

Class (C): And Thou shalt renew the face of the Earth.

L: Let us pray.

O God, who by the light of the Holy Spirit, didst instruct the hearts of the faithful, grant that in the same Spirit we might be truly wise and ever rejoice in His consolation. Through Christ Our Lord.

C: Amen.

L: Now place yourself in the presence of God by closing your eyes and thinking of Our Lord, Jesus Christ in the way you best like to picture Him-- for example, [Slowly] as the One through whom all things were created, as an infant in the manger, as He experienced His Agony in the Garden, or as the Resurrected Christ. [Pause to allow students to select.] Then let us say together with Him the prayer that He taught us to pray.

C: Our Father....

L: Keeping your eyes closed, take a minute now to thank God for all of His blessings. [Pause]

Still keeping your eyes closed, take a minute now to ask Our Lord to show you any time since your last Confession when you disobeyed any of His Ten Commandments or offended Him in any way. [Pause]

Let us say together the Act of Contrition.

C: My God, I am heartily sorry . . .

L: Still keeping your eyes closed, take a minute now to pray for any of your family, relatives, friends or others who are especially in need of God's blessing. [Pause]

Finally, still keeping your eyes closed, take a minute now to ask Our Lord to guide you in all your thoughts, words and actions and to direct you now through your thoughts if there is something in particular that He would like you to do. [Pause]

Let us ask Our Blessed Mother, the Spouse of the Holy Spirit, to pray for us, that we will remain united to Jesus in all of our thoughts, words and actions of this day and for all the days of our lives, and that we will understand, retain, and apply the truths that we are about to learn.

C: Hail Mary...

L: Finally, let us say,

C: Glory be to the Father . . .

Episode I

This episode contrasts the naturalistic and supernatural frameworks in which the study of origins takes place and explains why it is not “scientific” or reasonable to exclude supernatural explanations for the origins of man and the universe.

Episode length: 68 minutes

Introduction to the Lesson

(Following the opening prayer; before the DVD is viewed)

In the world and in the Catholic community today, there are two competing overall views, or frameworks, within which to study the origins of man, the animal kinds, the Earth, and the universe. The two frameworks are [it would be helpful to write these on a marker board]:

- The Naturalistic, Uniformitarian Framework
- The Supernatural, Creation-Providence Framework

According to the first framework—adopted by most natural scientists and intellectuals in the world today—the same material or natural processes have been operating in more or less the same way from the very beginning of the universe; God has *never* intervened in the natural world except, perhaps, at an initial moment when chaotic matter came into existence. Therefore, the naturalistic, uniformitarian framework holds that man is capable of explaining the origin of anything in the universe in terms of the same natural processes that are going on now.

According to the second framework—assumed by all of the Apostles, Fathers, Doctors, Popes and Council Fathers in their authoritative teaching—God supernaturally created all of the different kinds of creatures for man in the beginning of time; this supernatural creation was direct and immediate. Therefore, it is impossible to explain the origin of things in nature in terms of the same natural processes that are going on now. Following the creation of Adam and Eve on day six, God ceased to create new kinds—He rested from creating. On the seventh day, the world entered the period of Providence in which the world operates according to natural laws, although God is free to intervene when it serves His purposes. The Incarnation and the Resurrection are two obvious examples of God’s intervention during the period of Providence.

Despite what some people may assert, neither of the two frameworks is self-evidently true. Both depend on certain presuppositions or premises—that is, on certain principles which determine how the facts are interpreted. Thus, the first question that needs to be answered is “Which set of premises is more reasonable—the premises underlying the naturalistic framework, or the premises underlying the supernatural framework?”

Not surprisingly, the answer to this question can only be found outside of the realm of empirical science, in the domain of metaphysics, or the “first principles” of philosophy. Empirical scientists who argue that “empirical science”—that is, the use of repeatable experiments to confirm or falsify hypotheses—“is the only reliable source of truth,” cannot demonstrate that their argument is true with an experiment! Their guiding principle is a *philosophical* principle, not a conclusion derived from or

verifiable by means of empirical research. Thus, any scientist who argued that “empirical science is the only reliable source of truth” while dismissing the need for philosophy would be incoherent and self-refuting at the same time.

On the other hand, the believer in fiat creation, as revealed in the sacred history of Genesis, can easily show that fiat creation harmonizes with the fundamental principles of common sense—i.e., the metaphysical principles—of traditional Catholic philosophy. This is because, according to the Catholic doctrine of creation, God, the Supreme Being, creates from nothing all kinds of beings that are lower in being than Himself. Thus, the effect is never greater than the cause, and there is always a sufficient reason for the existence of every kind of creature. Indeed, in the light of these metaphysical principles, it is easy to see that the entire material universe requires a cause outside of itself to explain its existence.

In his book *How to Think About God*, the great American philosopher Mortimer Adler explains why this must be. He reasons as follows: 1) Anything that **always** has been **must be** the way that it is. 2) The universe **could be** different than it is. (We could imagine other kinds of trees, flowers, animals, planets and other things.) 3) Therefore, the universe cannot always have existed. 4) Therefore, the universe must owe its existence to Something that has always existed—Something (or Someone) that **must be** the way that It is. 5) God, the Supreme Being, as He reveals Himself to us in the Bible, is a **perfectly unchanging Being, Who must be the way that He is**, and who created the universe out of nothing. 6) Therefore, it is more logical to believe in the existence of a Supreme Being who created the universe than to believe in a universe without a Creator.

With these considerations in mind, we can see that the metaphysical principles that underlie the traditional doctrine of creation which teaches that God created all things supernaturally is much more reasonable than the naturalistic uniformitarian principle that underlies the evolutionary hypothesis, which holds that effects can be greater than their causes and that the material universe can provide an explanation for its origin without reference to an uncaused Cause beyond the boundaries of the material cosmos. In short, upon examination, the faith of the adherents of uniformitarian naturalism in nature’s ability to explain its own origin is unreasonable. Yet that same uniformitarian naturalism reigns supreme in academia throughout the western world.

To bring into focus the consequences of selecting one of the two frameworks for doing scientific or historical research, let us look at one of the most important facts related in the Gospel—the Resurrection of Our Lord Jesus Christ from the dead—and consider how investigators would try to explain these facts within the two frameworks we have examined in this lesson.

Introductory Discussion

Q. How would someone holding the naturalistic uniformitarian framework probably explain the Resurrection? (If no one volunteers, the instructor can read the following:)

A. *Since this framework assumes that all phenomena and events occur through natural processes, he would probably say something to the effect that the Resurrection never happened, but was made up by the disciples and that the Jews told the guards what to say to refute the disciples’ story. He could also take the position of some Muslim communities that Jesus only appeared to die but was*

merely in a coma from which He awakened on the third day. The main point is that the Resurrection must be denied because it involved the supernatural.

Q. Here is an example provided by Philosopher of Science, Michael Ruse, writing in his book *Can A Darwinian Be a Christian?*:

“...even the supreme miracle of the resurrection requires no law-breaking return from the dead. One can think Jesus in a trance...”ⁱ

In what way does this framework prevent the discovery of the truth about the Resurrection?

A. *Those who operate within this framework assume without proof that it is possible to explain the material universe without recourse to a supernatural cause over and above the material universe. They also turn a blind eye to the evidence from the domains of history and theology that the Resurrection actually occurred and that it is reasonable to accept. This possibility that the Resurrection might have occurred is simply assumed away at the outset and a naturalistic explanation is adopted, no matter how poorly the naturalistic explanation harmonizes with the principles of sound reason and the historical evidence.*

Q. Yes, and we will see that this uniformitarian view is part of a larger errant system called “rationalism.” Now, let’s apply this discussion to the origin of life, the animal kinds, and mankind. In other words, what does the uniformitarian framework assume at the outset about the possibility of supernatural creation by God?

A. *It is assumed that God did not create but, instead, that natural processes such as chemical and biological evolution account for the diversity of life.*

Q. Can this approach result in an accurate conclusion about origins? Why or why not?

A. *It can only lead to a true conclusion if man and the universe originated through natural processes. But if God really did supernaturally create these things, this framework will not help investigators to discover the truth.*

Q. If human origins occurred exactly as described in Genesis—through a direct and immediate supernatural act of God—would that make origins a matter for natural science or historical theology?

A. *Historical theology. Natural processes would have had nothing to do with human origins.*

Q. If origins could be the result of supernatural Creation, how do we find the truth?

A. *By allowing for the possibility that God really did supernaturally create the animal kinds and mankind and by examining the evidence.*

Q. Exactly what evidence should be examined?

A. *We should critically evaluate evolutionary claims, and we should apply sound principles of Biblical interpretation established by the Catholic Church to understand the intended meaning of*

the author of Genesis. In addition to theology and natural science, our study will also involve the domains of philosophy and history.

- Q. This evidence will take many episodes to explore. Why do you think that it is worth our time to seek the truth about origins?
- A. *It is worth our time, because truth matters and lies have consequences. Those holding worldviews based on evolutionary and rationalistic beliefs dominate the culture and have negatively influenced beliefs and attitudes within the Church. The truth about origins must be restored or millions of souls will continue to be misled.*

With these points in mind, let us view the first episode of the DVD series “Foundations Restored: A Catholic Perspective on Origins.”

Discussion Questions after viewing Episode I

- Q. When seeking to explain the origins of man and the universe, does it make sense to limit the possible explanations to natural explanations? If so, why? If not, why not?
- A. *(Answers may vary.) It does not make sense to limit possible explanations for the origins of man and the universe to natural explanations, because reason and common sense tell us that nature itself must have an explanation, a cause, outside of itself. This reasoning (or philosophical conclusion) is confirmed by modern science, which tells us that the universe had a beginning. If something came into existence, it must have a cause outside of itself. Further, there is testimony from domains other than natural science and philosophy that needs to be explored, such as the testimony and proper interpretation of Sacred Scripture, and it should not be assumed that those who claim that cosmic and biological evolution explain everything are free from a philosophical bias against supernatural causes.*
- Q. What is biological evolution?
- A. *Biological evolution is the hypothesis that the different kinds of living things all evolved through natural processes, especially, mutation and natural selection, from a common one-celled ancestor over hundreds of millions of years.*
- Q. What is the mechanism of biological evolution that is taught in most schools and universities?
- A. *The mechanism of biological evolution that is taught in most schools and universities is mutation and natural selection. The Neo-Darwinian version of the hypothesis of biological evolution uses genetic mutations to explain the transformation of one kind of organism into another by asserting that some mutations, or changes, in the genetic code confer a survival benefit to an organism, and that when a number of these changes take place over time, these can result in the production of new genetic code for new organs or new features that were not possessed by the ancestors of the mutant organism.*
- Q. What is naturalism?
- A. *Naturalism is the belief that only natural processes account for all observable phenomena.*

Q. What is materialism?

A. *Materialism is an atheistic philosophy and view of the world, or worldview, holding that nothing exists other than the material universe. Materialism necessarily includes the concept of naturalism because materialists, by definition, reject the supernatural.*

Q. What is experimental science?

A. *Experimental science refers to the area of natural science involving observable processes or phenomena that can be tested using the scientific method. In this method, an observational-based hypothesis is developed to answer a question about the natural world or universe; the hypothesis is tested through a controlled, repeatable experiment, and the results are then analysed and used to confirm or refine the original hypothesis. It is also sometimes called empirical science.*

Q. Which of the following definitions of “origins science” is superior, and why?

1. Origins science is a historical science involving observation of the universe and developing the best naturalistic explanation of how all that we observe came into being.
2. Origins science involves determining the truth about the origin of the object being studied.

A. *The second definition is superior because the first definition arbitrarily excludes supernatural causes, even though reason alone can determine with certitude that supernatural causality exists.*

Q. Imagine that an intelligent man who had never seen a laptop computer before found a laptop computer in the wilderness, running on battery power, with a functioning operating system. Would it be reasonable for him to try to explain how the computer was made by studying how the operating system works? Why or why not, and how does this relate to our study of origins?

A. *(Answers may vary.) It does not make sense to try to explain how the computer was made by studying the operating system because the operating system could not have existed in the computer itself prior to the creation of the computer—it could therefore not be a cause of the computer. The manufacture of the computer is a totally different process from the design and execution of the operating system. Likewise, the laws of nature could not have made the universe because the laws of nature did not precede the universe and governing the operation of the world is a completely different process from creating the world. Some pre-existing cause had to account for the universe and the laws that normally operate in the universe, just as a pre-existing cause had to account for the manufacture of the computer and its operating system.*

Q. What are presuppositions?

A. *Presuppositions are assumptions that a person makes in advance of considering the evidence and from which he reaches certain conclusions. The broader and more far-reaching the assumptions, the more consequential will be the conclusions he draws from them.*

Q. What is a worldview?

- A. *A “worldview” refers to one’s ultimate view of reality. It involves an explanation of the origin, development and purpose of the universe, beginning with certain fundamental assumptions and reasoning from those assumptions to their logical conclusions.*
- Q. How does an education in different worldviews prepare Christian young people to defend and keep their Faith when they leave home?
- A. *An education in worldviews prepares Christian young people to defend and keep their Faith when they leave home by helping them to understand the principles on which their Faith is based and the principles on which alternative worldviews are based. Worldview training provides the opportunity to evaluate the evidence on which competing views of reality are based and prepares students to defend the reasonableness of their Faith and to witness to those seeking truth.*

Closing Prayers

It would be fitting to end each session by praying the Angelus, but other prayers could be used. If a priest or a deacon is in attendance, please ask him to give a blessing to the group before you depart.

Episode II: The Cartesian-Darwinian Narrative: Why the Traditional Doctrine of Creation Faded from Catholic Memory

This episode explains how the traditional Catholic Creation-Providence Framework faded from Catholic memory.

Episode length: 77 minutes

Opening Prayers

Let's begin with a quick review of some of the main points we learned from the first episode in our DVD series.

- Q. When seeking to explain the origins of man and the universe, does it make sense to limit the possible explanations to natural explanations? If so, why? If not, why not?
- A. *(Answers may vary.) It does not make sense to limit possible explanations for the origins of man and the universe to natural explanations, because reason and common sense tell us that nature itself must have an explanation, a cause, outside of itself. This reasoning (or philosophical conclusion) is confirmed by modern science, which tells us that the universe had a beginning. If something came into existence, it must have a cause outside of itself. Further, there is testimony from domains other than natural science and philosophy that needs to be explored, such as the testimony and proper interpretation of Sacred Scripture, and it should not be assumed that those who claim that cosmic and biological evolution explain everything are free from a philosophical bias against supernatural causes.*
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Discussion Questions after Episode II

- Q. What is naturalism?
- A. *Naturalism is the philosophical view that everything that happens in the world must have a natural explanation.*
- Q. Who were some pagan philosophers of Greece and Rome who offered naturalistic explanations for the origins of man and the universe?
- A. *Anaximander, Epicurus, and Lucretius were a few of the pagan philosophers who offered naturalistic explanations for the origin of man and the universe.*
- Q. How are ancient theories of evolution similar to the modern-day molecules-to-man evolutionary hypothesis?
- A. *The ideas of Lucretius and Epicurus were quite similar to the those of the champions of the modern molecules-to-man evolutionary hypothesis, as they believed that all of the different kinds of living things came into existence through random material processes over vast ages of time and that through a struggle for existence the more fit prevailed and the development of different kinds of living things took place.*
- Q. Why did Lucretius and other pagan philosophers believe that everything had evolved over "vast ages" of time?
- A. *The pagan evolutionists knew that random material processes could not produce complex organisms rapidly—only a powerful, intelligent agent could do that. They also observed that healthy plants and animals only exhibited small changes from generation to generation. Thus, they realized that if random material processes were to produce complex plants or animals little by little, this process would require vast ages of time.*
- Q. Why weren't the Church Fathers willing to compromise with the pagan philosophers of their day who believed that all living things had evolved over vast ages of time?

- A. *The Church Fathers were not willing to compromise with the pagan evolutionists of their day because they knew that God had given them a trustworthy account of the way that He had created the heavens and the Earth and all they contain—and that God’s revelation testified to the rapid, supernatural creation of all of the different kinds of creatures for man, each one perfect according to its nature, all of them existing together with man and for man in perfect harmony until the Original Sin of Adam. Since the evolutionary story flatly contradicted God’s Revelation in Genesis, the Church Fathers firmly rejected it.*
- Q. According to Church Father Lactantius, why did philosophers like Lucretius want to “blame the works of Providence” by pointing out things in nature that were “badly designed”?
- A. *Church Father Lactantius observed that Lucretius wanted to “blame the works of providence” by pointing to things in nature that were allegedly “badly designed” because this could justify his atheism and undermine the Christian belief in an all-wise, all-powerful, and all-loving Creator.*
- Q. In the phrase “Cartesian-Darwinian Narrative,” what does “narrative” mean?
- A. *In the phrase “Cartesian-Darwinian Narrative,” “narrative” means a grand story that unites many aspects of culture and society—specifically, in this instance, a broad account of the origins of man and the universe in terms of natural processes, which has implications on virtually all aspects of society.*
- Q. What events in the early life of Descartes strongly suggest that he was subject to demonic influence?
- A. *Descartes abandoned the practice of the Catholic Faith, lived an extremely immoral life; dabbled in Rosicrucianism, a form of the occult, and had three mystical dreams in which he said that a “spirit of truth” “possessed” him. He then developed an approach to philosophy based on radical skepticism which deviated from the principles of the perennial philosophy of St. Thomas Aquinas and the Scholastic philosophers.*
- Q. What was the principal error of Descartes that contradicted the traditional distinction between the order of Creation and the order of Providence, as it had been maintained by all of the Fathers and Doctors of the Church from the time of the Apostles?
- A. *The principal error of Descartes that contradicted the traditional distinction between the order of Creation and the order of Providence, as it had been maintained by all of the Fathers and Doctors of the Church, was naturalistic uniformitarianism—the idea that the same natural processes have been operating in more or less the same way since the very beginning of the universe and that therefore natural scientists can explain the origins of man and the universe by extrapolating from what they observe in the present natural order of things without any need for Divine Revelation.*
- Q. Why did French mathematician Blaise Pascal say that in Descartes’ philosophy God was only necessary to “set the world in motion with a flip of his thumb” but that, “after that, Descartes had no more use for God”?
- A. *Pascal saw that if men embraced Descartes’ false philosophy and assumed that “things have always been the same” from the beginning of creation, they would conclude that they could explain*

the origins of things in nature by extrapolating from their observations of the present natural order without any need for a Revelation from God. Thus, they would only “need” God to set the world in motion in the beginning. After that, they would have “no more use for God.”

- Q. How does *The Syllabus of Errors* of Blessed Pope Pius IX refute the Cartesian-Darwinian Narrative? Be sure to cite specific errors from the *Syllabus* in your answer.
- A. *The Syllabus of Errors affirmed that Divine Revelation is perfect by condemning the error that “Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason.” It also condemned the proposition that “the Old and the New Testament...contain mythical inventions.” Thus, it affirmed that there are no errors in the sacred history of Genesis. Finally, by condemning the proposition that “Philosophy is to be treated without taking any account of supernatural revelation,”ⁱⁱ Blessed Pope Pius IX condemned Descartes’ naturalistic uniformitarianism which attempted to give a purely naturalistic account of the origins of man and the universe in place of Moses’ supernatural revelation about God’s supernatural work of fiat creation.*
- Q. It is common to hear Fr. Teilhard de Chardin portrayed as a truth-seeking priest and scientist who embraced evolution because it was the only way to reconcile the Catholic faith and evolutionary claims. Based on de Chardin’s own writings, how is this common view flawed?
- A. *Teilhard de Chardin was an evolutionary pantheist who dismissed many Catholic teachings because he viewed evolution as the highest truth to which all else must conform, including Catholic teachings on origins, Original Sin, and the Incarnation. His views were likely shaped by an encounter with the demonic and this helps to explain why he is considered to be the most influential figure in the pantheistic, New Age movement.*

Closing Prayers

Episode III, Part I: The Traditional Catholic Teaching on Creation: Testimony from Sacred Scripture and Sacred Tradition

This episode sets forth the traditional Catholic doctrine of creation as taught in Sacred Scripture and Sacred Tradition.

Episode length: 74 minutes

Opening Prayers

Introduction

(Note that the introduction material is fairly lengthy and, depending upon the class time allotted, could take an entire class to get through. Nevertheless, the material is important to cover and so the material should be presented in full before viewing the DVD, even if the DVD is viewed in the next class period.)

Q. The focus of today's episode of "Foundations Restored" is the "traditional Catholic doctrine of creation." Can anyone tell us the etymology, or origin, of the word "tradition"?

A. *Tradition comes from the Latin word "traditio" which means something that is handed down.*

Q. When we speak of "traditional" Catholic doctrine, or teaching, by whom was this doctrine, or teaching, handed down?

A. *Catholic doctrine was handed down from the Apostles.*

Q. And from whom did the Apostles receive this doctrine?

A. *The Apostles received their doctrine from Our Lord Jesus Christ, that is, from God Himself, and they were given a true understanding of the Scriptures by the Holy Spirit.*

With this in mind, I would like you to listen to a story that provides a good introduction to the next episode on "The Traditional Catholic Teaching on Creation: Testimony from Sacred Scripture and Sacred Tradition."

About 70 years ago in Uganda lived a businessman named Daniel Delwyn, a member of a Catholic parish in the main city of Kampala, Uganda.

He started a corporation on his family farm. In addition to his own sons—he had seven—he employed native Ugandans from Kampala and from rural areas. Delwyn's company made hand-carved and tool-crafted wooden sculptures and furniture often using traditional African themes as well as wooden toys for export. Delwyn took his company motto from St. Matthew's Gospel, Chapter 12: "The man who is learned in the Kingdom of God is like a householder who brings forth from his treasure things both old and new."

Delwyn's corporation combined the old and the new in its methods and in its products: Some of its distinctive features included traditional and new designs; shared profits and ownership of the company; training of workers in all facets of company work before allowing them to

specialize in the area for which they were most suited; free education for the children of employees in company schools; employment for disabled workers; and establishment of satellite companies to provide employment to Africans in other regions of the country. Delwyn was revered for his honesty, hard work, creativity, and kindness. After his death his oldest son continued as CEO of the corporation.

Fifty years later, the culture of the corporation was still essentially the same. Delwyn's grandson served as CEO with a board of trustees including employees, family and community members. Then, during the golden jubilee year, two investigative journalists published a history of the company which was given major attention in the East African and European media. The authors consulted long-forgotten documents in local government archives, including litigation that had been brought against the Delwyns in the early years of the company. They presented a case that Delwyn senior, the founder of the company, had committed serial adultery with female employees of the company; that incompetent sons had been retained in management positions; and that Delwyn had failed to pay taxes.

The history shocked the board of trustees and key employees who served on the board as representatives of the staff. The unofficial history circulated and became a best-seller. The Delwyns' grandson published a response to the claims, thoroughly backed up with documentary evidence, but his defense was dismissed in the media as coming from a biased and unprofessional source. Finally, a second bombshell exploded: the same journalists who had published the damaging biography of the company's founder published the diary of one of the original employees named in their original work as having had an adulterous relationship with the founder. An independent investigation commissioned by the board confirmed the charges. Shortly thereafter, the board fired Delwyn's grandson and restructured the corporation.

With the help of his son, the Delwyn grandson conducted his own in-depth investigation and proved that the diary was a clever forgery. But it was too late. The elimination of the Delwyn presence, the restructuring of the corporation, had already taken place. An industry-wide committee was asked to investigate, but found Delwyn's argument unconvincing. Delwyn wrote to the employees and stockholders directly. Employees and stockholders read Delwyn III's book with skepticism. He had an ax to grind, after all. Hadn't an independent investigation found the charges convincing? The overwhelming majority of the stockholders rejected a resolution to restore him to a position on the board of trustees.

Meanwhile, the company was plagued with crises: embezzlement, immorality, scandal. Although profits continued to climb for a while, they eventually plummeted. Interviews with employees, black and white, showed the devastating effects of the scandals on their morale and productivity—especially the apparent lies surrounding the Delwyn legend.

Finally, the president of the board of directors ordered an independent investigation of Delwyn's claim.

The results?

Complete vindication!

The restoration of the company followed. . . Today, the Delwyn company is one of the most highly respected companies in East Africa.

Is this a factual narrative?

No!

But is it a true one?

Most definitely!

The most successful companies have a culture, a history, certain core values and purpose that do not change. In their classic text, *Built to Last: Successful Habits of Visionary Companies*, two Stanford Business School professors, James Collins and Jerry Porras, compare and contrast 18 of America's large corporations who dominate their industries with their largest (and less successful) competitors. In the process of a six-year-long empirical study that compared truly great companies that became industry leaders and their less successful competitors . . . the authors concluded that the primary distinguishing characteristic of the truly great companies (which their competitors lack) is that these truly successful firms "...preserve a cherished core ideology while simultaneously stimulating progress and change in everything that is not part of their core ideology. Put another way, they distinguish their timeless core values and enduring core purpose (which should never change) from their operating practices and business strategies (which should be changing constantly in response to a changing world)" (p.17).

http://www.roseview.com/content/publications/narva_heritage.asp?pubFlag=rcp

Now, what does this have to do with our DVD series? The Catholic Church which is, as St. Paul tells us, "the family of God," is not a human institution. It is the Mystical Body of Christ. But the Holy Catholic Church also has a Founder, a history, a purpose and core teachings given to it by the Founder—which do not change, even though some now deny or seek to change (in a contradictory way) many teachings and claim that the new version is somehow "Catholic." Jesus made the Church's purpose clear when He gave His great commission at the end of St. Matthew's Gospel, and the entire New Testament shows us the core teachings of the Church, many of which are connected to events of the Old Testament. Here are several facts that form the foundation of the Gospel, most of which are confirmed in the New Testament, when we accept the straightforward and obvious meaning of the text:

(Students can be asked to alternate reading the following)

- God created all of the different kinds of creatures *ex nihilo* in six days or less for mankind.
- Adam was created before Eve, who was formed from Adam's side.
- God created a perfectly harmonious world for Adam and Eve. There was no human sickness, death, disease, harmful mutations or man-harming natural disasters prior to the Fall.
- With the creation of Adam and Eve on the sixth day, God finished His work of creating new kinds of creatures and instituted the order of providence which has continued to this

day. (The creation of human souls at the moment of creation is not the creation of a new kind of creature. Human nature is essentially the same today as it was in the beginning.)

- Prior to the Original Sin, all of nature was under the dominion of Adam and Eve and was subservient to them.
- Original Sin brought human death, disease, harmful mutations, and man-harming natural disasters in the world.
- There was a global flood in Noah's day which killed all of the people and animals on the earth except for those on Noah's ark.
- Early man was physically and mentally, superior to modern man. The patriarchs lived to the long ages ascribed to them.
- All of the basic language-families complete were instantaneously created by God during the Tower of the Babel incident—except for the original language of mankind.
- God became man to atone for the sins of mankind and to restore the original holiness and harmony of the first-created world.
- Through His Passion, death, and resurrection Our Lord Jesus Christ atoned for the sins of the whole world. Then He founded the Holy Church, sent the Holy Spirit upon Her, and gave St. Peter and the Apostles and their delegates and successors the power to transform them into the perfect likeness of Christ through prayer, the sacraments, and acts of love, so that they could share eternal life with Him.
- Through the work of the Holy Spirit in and through the Church, God will restore all things in Christ, things in Heaven and things on earth.

(If in a classroom or study group setting, you can continue to ask students to alternate reading the following paragraphs aloud.)

Clearly, the account of creation and the early history of mankind form the firm foundation of the Gospel. These truths are as integral to the Gospel as the moral perfection of Jesus and His Resurrection. Indeed, these truths are even more fundamental, because without the doctrine of a very good creation marred by sin, the very notion of mankind's need for a Redeemer involving the Passion and death of Christ could be called into question.

Not surprisingly, for 1800 years, no Pope, no Council, no Father or Doctor of the Church questioned any of these fundamental truths of the Gospel. On the contrary, these truths about origins were repeatedly upheld by the Magisterium. But, as we shall see in this DVD series, in the seventeenth and eighteenth centuries a serious challenge was mounted against these fundamental Gospel truths—not by theologians, but by philosophers and natural scientists.

While some in the Church, who have not critically studied evolutionary claims of origins, have dismissed the testimony of Sacred Scripture and traditional teachings on origins, this series will explain that the harmony of truth between faith and science is not found by discarding

traditional Church teaching for an evolutionary view of origins. Rather, the harmony of truth is found by critically evaluating evolutionary claims and realizing that there is no valid evidence that would ever require a departure from the traditional Catholic understanding of origins and the obvious sense of Sacred Scripture.

Due to the consequences of evolutionary thought, which provides a much different family history than does Genesis, it is imperative that Catholics apply sound principles of Scriptural interpretation and also critically examine Darwinian claims. Since 1859, a large part of Christendom has not done this and has wrongly replaced the Genesis account of origins with the Darwinian fable. As will be established in this series, the consequences include human causalities by the hundreds of millions, and an epidemic of doubt about the Catholic faith. This doubt lies at the root of the scandals in the Catholic Church and helps to explain the massive exodus of the laity from the Church. Truth matters and lies have consequences.

The remarkable thing is that St. Peter, our first Pope, predicted that this would happen almost two thousand years in advance. In his Second Epistle, he prophesied that in the latter days, scoffers would come saying “things have always been the same from the beginning of the universe”—in other words, that the same material processes that are going on now have been operating in the same way since the beginning of the world. And this was, indeed, the premise of René Descartes, Immanuel Kant, Baruch Spinoza, and the rest of the so-called “Enlightenment” philosophers, all of whom denied God’s supernatural activity and His involvement with His creation. These scoffers denied divine creation “in the beginning”; God’s supernatural divine judgment upon the world at the time of the universal Flood; and His supernatural divine Judgment of all mankind at the end of the world.

After this challenge from false philosophy, we will see that the next challenge came from the field of geology, as certain geologists embraced the false uniformitarian philosophy of Descartes and took as their guiding principle, “the present is the key to the past.” These geologists observed that sedimentation normally takes place slowly and speculated that the sedimentary rocks of the earth must have formed gradually over long periods of time. The French philosopher Voltaire welcomed this idea, because he saw that its acceptance would destroy the credibility of the Bible and of the Traditional teaching of the Church.

With the publication of the works of Charles Lyell in the nineteenth century, the geologic time scale, which assigned great ages to layers of sedimentary rock based on their depth below the surface of the earth in certain European locations, began to replace the chronology of the world derived from the Bible. Charles Darwin took Lyell’s book with him on his famous voyage of the *Beagle*. He reasoned that the fossils contained in the layers of rock in Lyell’s column chronicled the evolution of one kind of organism into another, such as land mammals into whales, reptiles into birds, and chimpanzees into man. By the end of the nineteenth century Lyell’s ideas had taken hold so firmly among European intellectuals that even leading Catholic theologians like Vigouroux and Lagrange rejected the traditional understanding of creation and the Flood and said that geology had proven that the earth was hundreds of thousands, or even millions of years old.

Contrary to popular opinion today, however, the Magisterium of the Church, the Pope and the bishops in union with him, rejected the evolutionary speculations of Darwin, Lyell, and their

admirers in the Catholic Church. In part, this occurred when Pope St. Pius X endorsed the decrees of the Pontifical Biblical Commission in the first decade of the twentieth century and made them binding on all Catholics. The PBC upheld the historical truth of Genesis 1-3, as well as three fundamental facts contained therein:

- The creation of all things in the beginning
- The special creation of Adam
- The creation of Eve from Adam's side

These rulings are still in effect and they have never been abrogated, as some would claim. In 1950, Pope Pius XII said in *Humani generis* that the pros and cons of evolution should be discussed freely by Catholic scholars. Unfortunately, the members of the self-selecting Pontifical Academy of Sciences ignored Pope Pius XII's exhortation and heavily promoted theistic evolutionism, thus persuading Pope St. John Paul II that evolution was "more than an hypothesis." Providentially, almost 60 years after *Humani generis*, there has not been a single authoritative Magisterial statement endorsing theistic evolution at the same or a higher level of authority as the decrees of the PBC in 1909 or the many authoritative Magisterial decrees affirming the traditional doctrine of the fiat creation of all things at the beginning of time.

In our story, the Delwyn company regained its stature as one of the most highly respected companies in Africa after it vindicated the integrity of its founder and its founding principles. Well, the Catholic Church is not a man-made institution. It is the Mystical Body of Christ. But the same kind of restoration can and will take place in the Catholic Church. Indeed, God Himself will restore the traditional doctrine of creation as the foundation of the Faith, but He expects us to do our part to accomplish that restoration. As we watch the second episode in this DVD series, let us pray that God will give us the grace to get involved in this battle and to contribute to the restoration of the traditional doctrine of creation, the foundation of the Gospel of Our Lord and Savior Jesus Christ!

Questions for Discussion after Viewing Episode III

- Q. What are the three main sources of Truth in the Catholic Church?
- A. *The main sources of Truth in the Catholic Church are Sacred Scripture, Sacred Tradition, and the Magisterium.*
- Q. What is the objective of Scriptural interpretation?
- A. *The objective of Scriptural interpretation is to determine the literal sense of the text, that is, the sense intended by the sacred author, as this sense is guaranteed to be without error by the Holy Spirit, the Spirit of Truth.*
- Q. What principles or guidelines are Catholics to use when interpreting Sacred Scripture?
- A. *Among the key principles are: 1) the comparison of Scripture with Scripture, 2) to interpret Scripture in harmony with Tradition and all defined doctrines of the Catholic Faith, 3) knowledge of the original language, and 4) not to depart from the straightforward and obvious sense of Scripture unless reason or necessity require, which can involve consideration of the truths determined in other domains (e.g., natural science, history, and philosophy) while also realizing that attacks on Sacred Scripture often originate from these domains.*
- Q. What conclusions are reached about origins when these sound Catholic principles of interpretation are applied to the first two chapters of Genesis?
- A. *When sound Catholic principles of interpretation are applied to the first two chapters of Genesis, one can conclude that God created all things supernaturally, by fiat, for man; that man was created body and soul; that Eve was literally created from Adam's side; and that God ceased creating new kinds of creatures after He had finished creating Adam and Eve. Later episodes will demonstrate that these truths are perfectly consistent with the natural science evidence; it is only unsubstantiated and deceptive evolutionary claims that lead to a different conclusion and, unfortunately, many Catholics have been deceived.*
- Q. Who were the Church Fathers? What level of authority should be attached to an interpretation of Scripture in a matter of faith or morals when that interpretation was held by all of the Fathers of the Church?
- A. *The Church Fathers are those great teachers, eminent in wisdom and sanctity, who lived close in time to the Apostles and recorded their teachings, which came directly from Jesus and the Holy Spirit. Two Ecumenical Councils and papal encyclicals have defined that all Catholics must accept the unanimous teaching of the Fathers when they agree on any interpretation of Scripture that pertains to a doctrine of faith or morals.*
- Q. Aren't claims involving origins an exception since the Fathers did not know about evolution theory?
- A. *The Fathers did know of evolution theory through the writings of the philosopher Lucretius and others. Further, the question assumes that origins is a matter for natural science (i.e., that*

evolution is true), but if creation occurred exactly as described in Genesis, the creation events would belong properly to the domain of historical theology, not natural science, since supernatural activities accounted for creation (not the gradual working out of natural processes). Those who raise this question or make this claim about dismissing the Fathers have already been won over by evolutionary thought, but there are no valid reasons to believe in microbe-to-man evolution and we will see that, in fact, genetic entropy suggests such evolution cannot occur.

Q. What is the Creation-Providence framework?

A. *The Creation-Providence framework is that way of understanding the history of the natural world which distinguishes between the supernatural creation of all things by God in the beginning of time (the six days of creation), and the natural order of providence which only began **after** the work of creation was finished.*

Q. Why is the burden of proof on any Catholic who does not accept the straightforward literal interpretation of Genesis that God created all things over six normal days or short periods of time?

A. *The burden of proof remains on any Catholic who does not accept the straightforward literal sense of Genesis 1, that God created the world by fiat in six days of evening and morning, because the rule laid down for exegetes by the Magisterium is that the literal and obvious sense of Scripture must be believed unless reason dictates or necessity requires.*

Q. The first “sign,” or miracle, that Jesus did was to change water into wine at the Wedding at Cana. The Church Fathers linked the changing of six containers of water into wine at Cana to the six days of creation. How would a theologian working within the Creation-Providence Framework explain the transformation of the water into wine at the banquet? How would a theologian who has embraced the rationalistic framework of Descartes try to explain the water made wine?

A. *A theologian working within the Creation-Providence framework would be quick to recognize that Our Lord Jesus Christ changed water into wine in an instant by the same divine power that He used to create the world with the Father and the Holy Spirit in the beginning. A Cartesian theologian would argue that there must be a natural explanation for the apparent miracle.*

Closing Prayers

Episode III, Part II: Was St. Augustine a Theistic Evolutionist?

This episode examines St. Augustine's views on fiat creation and the literal historical truth of Genesis 1-11 and explains why St. Augustine's writings are not compatible with theistic evolution.

Episode length: 38 minutes

Opening Prayers

Introduction Prior to Viewing the DVD

Let's begin with a quick review of some of the main points we learned from the last episode in our DVD series.

Q. What are the three main sources of Truth in the Catholic Church?

A. *The main sources of Truth in the Catholic Church are Sacred Scripture, Sacred Tradition, and the Magisterium.*

Q. What is the objective of Scriptural interpretation?

A. *The objective of Scriptural interpretation is to determine the literal sense of the text, that is, the sense intended by the sacred author, as this sense is guaranteed to be true by the Holy Spirit.*

Q. What principles or guidelines are Catholics to use when interpreting Sacred Scripture?

A. *Among the key principles are: 1) the comparison of Scripture with Scripture, 2) to interpret Scripture in harmony with Tradition and all defined doctrines of the Catholic Faith, 3) knowledge of the original language, and 4) not to depart from the straightforward and obvious sense of Scripture unless reason or necessity require, which can involve consideration of the truths determined in other domains (e.g., natural science, history, and philosophy) while also realizing that attacks on Sacred Scripture often originate from these domains.*

Q. What conclusions are reached about origins when these sound Catholic principles of interpretation are applied to the first two chapters of Genesis?

A. *When sound Catholic principles of interpretation are applied to the first two chapters of Genesis, one can conclude that God created all things supernaturally, by fiat, for man; that man was created body and soul; that Eve was literally created from Adam's side; and that God ceased creating new kinds of creatures after He had finished creating Adam and Eve. Later episodes will demonstrate that these truths are perfectly consistent with the natural science; it is only unsubstantiated and deceptive evolutionary claims that lead to a different conclusion and, unfortunately, many Catholics have been deceived.*

Q. Who were the Church Fathers? What level of authority should be attached to an interpretation of Scripture in a matter of faith or morals when that interpretation was held by all of the Fathers of the Church?

- A. *The Church Fathers are those great teachers, eminent in wisdom and sanctity, who lived close in time to the Apostles and recorded their teachings, which came directly from Jesus and the Holy Spirit. Two Ecumenical Councils and papal encyclicals have defined that all Catholics must accept the unanimous teaching of the Fathers when they agree on any interpretation of Scripture that pertains to a doctrine of faith or morals.*
- Q. But aren't claims involving origins an exception since the Fathers did not know about evolution theory?
- A. *The Fathers did know of evolution theory through the writings of the philosopher Lucretius and others. Further, the question assumes that origins is a matter of natural science (i.e., that evolution is true), but if creation occurred exactly as described in Genesis, the creation events would belong properly to the domain of historical theology, not natural science, since supernatural activities and not the gradual working out under the laws of nature accounted for creation. Those who raise this question or make this claim have already been won over by evolutionary thought, but there are no valid reasons to believe in microbe-to-man evolution and we will see that, in fact, genetic entropy suggests such evolution cannot occur.*
- Q. What is the Creation-Providence framework?
- A. *The Creation-Providence framework is that way of understanding the history of the natural world which distinguishes between the supernatural creation of all things by God in the beginning of time (the six days of creation), and the natural order of providence which only began **after** the work of creation was finished.*
- Q. Why is the burden of proof on any Catholic who does not accept the straightforward literal interpretation of Genesis that God created all things over six normal days or short periods of time?
- A. *The burden of proof remains on any Catholic who does not accept the straightforward literal sense of Genesis 1, that God created the world by fiat in six solar days, because the rule laid down for exegetes by the Magisterium is that the literal and obvious sense of Scripture must be believed unless reason dictates or necessity requires.*

This rule that “the literal and obvious sense of Scripture must be believed unless reason dictates or necessity requires” comes from the writings of the great Church Father and Doctor of the Church St. Augustine who lived from 354 A.D. until 430 A.D. St. Augustine is often cited as a Church Father who did not take Genesis 1-11 literally and whose writings are compatible with theistic evolution. In this episode of “Foundations Restored,” we will find out what St. Augustine actually believed and taught about the sacred history of Genesis.

Questions for Discussion Following the DVD

- Q. What is the genre of Genesis according to St. Augustine?
- A. *According to St. Augustine, the genre, or literary type, of Genesis is “history,” from beginning to end, the same as the Book of Kings in the Old Testament.*
- Q. What was St. Augustine’s view of the Creation-Providence Framework?
- A. *St. Augustine firmly upheld the Creation-Providence Framework. He insisted that God did not create any new kind of creature after the instantaneous creation of all things in the beginning of time.*
- Q. Regarding the natural order in the here and now (the period of Providence), St. Augustine warned Christians against using the Bible to argue against an hypothesis in natural science when the Bible did not. What did he advise them to do when confronted by a hypothesis in natural science that contradicted what God revealed in Sacred Scripture about a past event?
- A. *St. Augustine advised Christians to hold fast to the testimony of the Word of God even if human science appeared to contradict it. He even extended this recommendation to works of creation that continued into the order of providence. For example, he said that we must believe that there are “waters above the heavens,” because the testimony of Scripture affirms this, and the authority of Scripture surpasses all human wisdom.*
- Q. Is St. Augustine’s view of the Genesis “Days” and His “Seminal Reasons” compatible with molecules-to man evolution? Explain your answer.
- A. *No. St. Augustine’s view of the days of Genesis One and his seminal reasons completely exclude molecules-to-man evolution, because his “days” represent different aspects of an **instantaneous** creation and each of his seminal reasons was a specific, determined potentiality, created instantaneously at the beginning of time and not an ongoing, pure potentiality with the ability to change into a different kind of creature, such as an evolutionary process would entail.*
- Q. Why did St. Augustine believe that the six days of creation could not be six successive 24-hour days?
- A. *St. Augustine depended upon the *Vetus Latina* translation of Genesis which led him to believe that Genesis 1 describes a different sequence in God’s work of creation from Genesis 2. Since St. Augustine knew that there are no errors in the Bible, he had to conclude that not only were Genesis 1 and 2 not meant to be taken literally in regard to the sequence of days in the Hexameron, but that all living things were made as *rationes seminales*. In reality, there is no contradiction between the sequence of events in Genesis 1 and Genesis 2, when the Hebrew text is correctly translated, as St. Jerome translated it in what became known as the Latin Vulgate translation of the Bible.*

- Q. What error did St. Augustine inadvertently make in his interpretation of Sirach 18:1 that affected his interpretation of Genesis 1?
- A. *St. Augustine depended on the Vetus Latina translation of the Greek Septuagint rendering of Sirach 18:1 which said that God created all things “koine”—in other words, “without exception.” The Vetus Latina translation rendered “koine” as “simul” which St. Augustine understood to mean “instantaneous.”*
- Q. How authoritative did St. Augustine consider his interpretation of Genesis with *rationes seminales* and instantaneous creation?
- A. *St. Augustine did not consider his interpretation of Genesis to be authoritative, nor did he ever attribute his interpretation to the Apostles. He merely offered his work on Genesis as his personal attempt to offer a coherent interpretation of the text. At the end of his life, in his Retractiones, St. Augustine retracted his earlier view that some of the statements of Moses in Genesis 1 should not be taken literally.*

Closing Prayers

Episode IV: Magisterial Teachings on Origins

This episode presents the authoritative teaching of the Church's Magisterium regarding the creation of all things.

Episode length: 59 minutes

Introduction

(Note: this introduction contains a thorough review of previous topics covered in the first few episodes. Depending on the length of the class period and the teacher's feel for how well the previous material was absorbed, it may be appropriate to choose from among the questions listed below, rather than posing all questions listed. Normally, it should only be necessary to choose two or three items from the list of review questions.)

Let's begin with a quick review of some of the main points we learned from the last three episodes in our DVD series.

Q. What are the three main sources of Truth in the Catholic Church?

A. *The main sources of Truth in the Catholic Church are Sacred Scripture, Sacred Tradition, and the Magisterium.*

Q. What is the objective of Scriptural interpretation?

A. *The objective of Scriptural interpretation is to determine the literal sense of the text, that is, the sense intended by the sacred author, since this sense is guaranteed to be true by the Holy Spirit.*

Q. What principles or guidelines are Catholics to use when interpreting Sacred Scripture?

A. *Catholic exegetes are to compare Scripture with Scripture and to make sure that the interpretation of Scripture harmonizes with all of the defined doctrines of the Catholic Faith.*

Q. What conclusions are reached about origins when sound Catholic principles of interpretation are applied to the first two chapters of Genesis?

A. *When sound Catholic principles of interpretation are applied to the first two chapters of Genesis, one can conclude that God created all things supernaturally, by fiat, for man; that man was created body and soul; that Eve was literally created from Adam's side; and that God ceased creating new kinds of creatures after He had finished creating Adam and Eve.*

Q. Who were the Church Fathers? What level of authority should be attached to an interpretation of Scripture in a matter of faith or morals when that interpretation was held by all of the Fathers of the Church?

A. *The Church Fathers are those great teachers, eminent in wisdom and sanctity, who lived close in time to the Apostles and recorded their teachings. Two Ecumenical Councils and papal*

encyclicals have defined that all Catholics must accept the unanimous teaching of the Fathers when they agree on any interpretation of Scripture that pertains to a doctrine of faith or morals.

Q. What is the Creation-Providence framework?

A. *The Creation-Providence framework is that way of understanding the history of the natural world which distinguishes between the supernatural creation of all things by God in the beginning of time, and the natural order of providence which only began **after** the work of creation was finished.*

Q. Why is the burden of proof on any Catholic who does not accept the straightforward literal interpretation of Genesis that God created all things over six normal days or short periods of time?

A. *The burden of proof remains on any Catholic who does not accept the straightforward literal sense of Genesis 1, that God created the world by fiat in six solar days, because the rule laid down for exegetes by the Magisterium is that the literal and obvious sense of Scripture must be believed unless reason dictates or necessity requires.*

Q. What is the genre of Genesis according to St. Augustine?

A. *According to St. Augustine, the genre, or literary type, of Genesis is “history,” from beginning to end, the same as the Book of Kings in the Old Testament.*

Q. What was St. Augustine’s view of the Creation-Providence Framework?

A. *St. Augustine firmly upheld the Creation-Providence Framework. He insisted that God did not create any new kind of creature after the instantaneous creation of all things in the beginning of time.*

Q. St. Augustine warned Christians against using the Bible to argue against an hypothesis in natural science when the Bible did not, regarding the natural order here and now. What did he advise them to do when confronted by a hypothesis in natural science that contradicted what God revealed in Sacred Scripture about a past event?

A. *St. Augustine advised Christians to hold fast to the testimony of the Word of God even if human science appeared to contradict it. For example, he said that we must believe that there are “waters above the heavens,” because the testimony of Scripture affirms this, and the authority of Scripture surpasses all human wisdom.*

Q. Is St. Augustine’s View of the Genesis “Days” and His “Seminal Reasons” compatible with molecules-to-man evolution? Explain your answer.

A. *No. St. Augustine’s view of the days of Genesis One and his seminal reasons completely exclude molecules-to-man evolution, because his “days” represent different aspects of an instantaneous creation and his seminal reasons were all created instantaneously at the beginning of time and do not have the potential to change into a different kind of creature.*

- Q. Why did St. Augustine believe that the six days of creation could not be six successive 24-hour days?
- A. *St. Augustine depended upon the *Vetus Latina* translation of Genesis which led him to believe that Genesis 1 describes a different sequence in God's work of creation from Genesis 2. Since St. Augustine knew that there are no errors in the Bible, he had to conclude that Genesis 1 and 2 were not meant to be taken literally in regard to the sequence of days in the Hexameron. In reality, there is no contradiction between the sequence of events in Genesis 1 and Genesis 2, when the Hebrew text is correctly translated, as St. Jerome translated it in what became known as the Latin Vulgate translation of the Bible.*
- Q. What error did St. Augustine inadvertently make in his interpretation of Sirach 18:1 that affected his interpretation of Genesis 1?
- A. *St. Augustine depended on the *Vetus Latina* translation of the Greek Septuagint rendering of Sirach 18:1 which said that God created all things "koine"—in other words, "without exception." The *Vetus Latina* translation rendered "koine" as "simul" which St. Augustine understood to mean "instantaneous."*
- Q. How authoritative did St. Augustine consider his interpretation of Genesis with *rationes seminales* and instantaneous creation?
- A. *St. Augustine did not consider his interpretation of Genesis to be authoritative, nor did he ever attribute his interpretation to the Apostles. He merely offered his work on Genesis as his personal attempt to offer a coherent interpretation of the text. At the end of his life, in his *Retractiones*, St. Augustine retracted his earlier view that some of the statements of Moses in Genesis 1 should not be taken literally.*

Now, in the previous episodes, we have come to understand that, through His servant Moses, God gave us an account of how He created the world by fiat, and this account was understood in the same way from the time of the Apostles until the 20th century. It should strike us all as very strange that a new insight completely contrary to the traditional understanding of origins should come about so long after the time of the Apostles, and it is very important for us to explore the reason why this change came about. Let us explore this through some questions and answers.

- Q. First, is it possible that God gave us an account of His creative work knowing that it was false and then allowed His Church to teach this false account of creation for almost two thousand years?
- A. *No, it is not possible, because God is not a deceiver.*
- Q. Still, some may assert that the change in understanding is simply a matter of interpretation. That is, some assert that God had to use symbolic language due to the lack of a scientific understanding when Genesis was written, and that those who hold to the obvious and straightforward meaning of the Genesis text are guilty of a crude literalism. Yet this commonly-heard explanation falls short in many respects.

For one, we have seen that applying sound principles of exegesis confirms, in each instance, that the intended meaning of Moses was to convey the direct and immediate creation of animal kinds

and of mankind. So why would so many Catholics dismiss the Genesis text as an allegory or myth?

- A. *Many Catholics dismiss Genesis 1-3 as allegory or myth because they think that evolutionary claims and the desire to reconcile faith and natural science force one to view Genesis 1 and 2 in an evolutionary light.*

Yes, but we will see that no evolutionary claims commonly presented in biology textbooks are supported by the more detailed evidence presented in the scientific literature. In other words, Darwinism is not supported by scientific evidence, so there was never any reason or necessity to depart from the obvious, straightforward meaning of the Genesis text as it was interpreted from the time of the Apostles.

In addition, think how easy it would be for God to have conveyed the notion of human evolution by simply showing Moses a vision of an ape slowly becoming more upright and human-like, much as we see in biology textbooks that promote human evolution. A six-year-old can readily understand what is being portrayed in these fabricated drawings that have no support in the scientific literature, so God could easily have communicated this to Moses if this were the true account of human origins.

Finally, we have seen that evolution was not foreign to the Church Fathers. Evolutionary ideas predate the Catholic Church and were understood well and opposed by the Church Fathers.

In this episode, we will see that there is also a very long history of authoritative Papal statements and Council teachings that are entirely consistent with the Scriptural text suggesting the direct and immediate creation of Adam and Eve by God. In fact, it should become evident in this episode that one would need to drastically twist or ignore the clear meaning of authoritative Magisterial statements to justify an evolutionary view of mankind. Nowadays, this is done by many Catholics because they have never critically studied the evidence set forth in biology textbooks for human evolution. Later episodes will demonstrate just how naïve and harmful has been this blind faith in evolutionary claims, which, as it turns out, are completely without scientific merit and were philosophically motivated to begin with.

Jesus said, “If you know how to give good things to your children, how much more will God give good things to those who ask Him.” If a good man would tell his children the truth about their family history, how much more would God tell His children the truth about *their* family history! But there is a difference between these two cases. A man tells his children about a family history that took place under the same natural conditions in which his children are living, even if circumstantial things like technology may have changed. But when God tells us about His work of creation, He is telling us about something supernatural, something that belongs to a different order of things from our every-day experience.

Q. So what gift do we need to be able to believe what God has revealed about His work of Creation?

- A. *We need the supernatural gift of faith.*

Q. And why is it reasonable to ask for the gift of faith?

A. *It is reasonable to ask for the gift of faith because of what are called “motives of credibility” – the life of Jesus, His miracles, His fulfillment of prophecy, His establishment of the Church, the miracles of the Church, which confirm the divine character of the sacraments, the holiness of her saints and of her doctrine. Thus, it is reasonable to believe in the Bible and in the teaching of the Pope and the Bishops, the successors of St. Peter and the Apostles.*

Q. Do we have the power to believe these things with supernatural faith without the grace of God?

A. *No, we will never have the power to believe in these things with supernatural faith except by the grace of God. Faith is a supernatural gift by which God moves our will to assent to what God has revealed. So, we must not make the fatal mistake of thinking that we can “prove” that what God revealed to Moses in the Book of Genesis is true. We cannot. What we can demonstrate—and what the producers of this DVD series have demonstrated—is that centuries of observations and experimental evidence of natural scientists harmonize with God’s revelation and contradict the claims of the molecules-to-man evolutionary hypothesis. But they do not “prove” that the sacred history of Genesis is true. That we can only know through faith, supernatural faith, which is the gift of God.*

It is important to note, however, that this supernatural faith is not unreasonable. Indeed, it is eminently reasonable, because it is based on the recognition that God who is all-wise, almighty, all-loving and all-knowing has revealed things to us that are beyond our natural ability to discover for ourselves. The doctrine of creation is an integral part of what God has revealed. Supernatural faith gives us the power to believe all that God has revealed in the sacred history of Genesis, in spite of the fact that the work of creation was supernatural and cannot be verified through any kind of natural observation or empirical knowledge. We believe that God created all of the different kinds of creatures, by fiat, in the beginning of time, for us, in our first parents, through the same supernatural faith by which we believe that God is truly and substantially present in the Holy Eucharist, Body, Blood, Soul and Divinity, under the appearance of bread and wine, or that Our Lord Jesus Christ became incarnate of the Holy Spirit in the womb of the Blessed Virgin Mary. We should never take this faith for granted, because it is a Gift—a Gift from the God who created, redeemed, and sanctifies us.

Questions for Discussion after Viewing Episode IV

- Q. How does *Vas electionis*, a profession of faith to the universal Church issued by Pope Pelagius in 557 A.D., rule out human evolution?
- A. *In Vas electionis*, Pope Pelagius tells the King of Franks that he must profess faith in God's revelation that Adam and Eve were not born of other parents but were created, the man from the slime of the Earth, and Eve from Adam's side.
- Q. How does the Fourth Lateran Council decree on creation known as the *Firmiter*, as it was interpreted by the greatest commentators for six hundred years, exclude theistic evolution or creation being spread out over long ages of time?
- A. *The greatest commentators on the Firmiter for 600 years—including St. Thomas Aquinas, Francisco Suarez, Cornelius a Lapide and St. Lawrence of Brindisi—all agree that "simul" in the Firmiter restricts the length of the creation period to a very brief time—six days or an instant, but not the long ages of theistic evolution or progressive creation.*
- Q. If the *Firmiter* excludes theistic evolution or progressive creation, why has the Magisterium allowed a period of discussion in regard to evolution?
- A. *The Fathers of Lateran IV had no need to explicitly condemn the error that creation was spread out over long ages of time, as that was not one of the errors that demanded their attention at the time. When Descartes and the Enlightenment philosophers eventually convinced the intellectual elite of the Western world to accept the false thesis that the origins of man and the universe is a legitimate subject for natural science, most Catholic theologians allowed the hypotheses of uniformitarian naturalists to take precedence over the traditional teaching of the Church on the age of the universe which the Firmiter had affirmed. In all likelihood theistic evolution and progressive creation will be explicitly condemned at a future Ecumenical Council that will finally complete the work of the First Vatican Council which was interrupted by the Italian revolutionary forces. The Second Vatican Council was originally supposed to complete the work of the Vatican I, but, as will be explained later in this series, its original program was aborted and replaced by a "pastoral" program. As a result, unlike all prior Ecumenical Councils in the history of the Church, Vatican II did not define the doctrines of the faith opposed to modern errors or pronounce any anathemas (or condemnations) against those errors.*
- Q. How does the *Catechism of the Council of Trent* uphold the traditional literal historical interpretation of Genesis 1-11?
- A. *The Catechism of the Council of Trent teaches that God created all of the different kinds of creatures by fiat for man in six days and then stopped creating new kinds of creatures.*
- Q. How does the First Vatican Council's teaching on creation harmonize with evolution? Explain your answer.
- A. *The First Vatican Council's teaching on creation completely excludes evolution. It affirms the dogmatic decree on creation of Lateran IV word for word.*

- Q. What did Pope Leo XIII in his encyclical *Arcanum divinae* in 1880 tell the Bishops of the world was “known to all and cannot be denied by anyone”?
- A. *Pope Leo XIII wrote in Arcanum that it was “known to all and cannot be denied by anyone that God on the sixth day of creation, having formed man from the slime of the Earth and having breathed into his face the breath of life, gave him a companion whom He miraculously brought forth from the side of Adam while he was locked in sleep.”*
- Q. What were some important rulings of the Pontifical Biblical Commission on the interpretation of Genesis 1-3 when the PBC was an arm of the Magisterium?
- A. *In 1909 when the PBC was an arm of the Magisterium it ruled that all of Genesis 1-3 is true history and that no Catholic could deny three “facts” contained in Genesis 1-3 that pertain to the foundations of the Christian religion: the creation of all things by God at the beginning of time; the creation of Adam body and soul; and the creation of Eve from Adam’s side.*
- Q. What important elements of the traditional Catholic doctrine of creation did Pope Pius XII’s encyclical *Humani generis* tell the Bishops to uphold?
- A. *Pope Pius XII told the Bishops that they must teach that all of Genesis 1-11 is true history; that the Bible is without error in all that it affirms—not just in matters of faith or morals; that the traditional metaphysical principles of Catholic philosophy must be used to examine the evolutionary hypothesis; and that the prior decrees of the PBC were still in force.*
- Q. What permission did Pope Pius XII give to Catholic scholars in regard to the hypothesis of human evolution in the encyclical *Humani generis*?
- A. *The only permission that Pope Pius XII gave to Catholic scholars in *Humani generis* was permission to examine the evidence for and against the evolutionary hypothesis—not permission to believe or teach it. In fact, he declared that to embrace evolution theory as if it were certain and proven is to go beyond the allowed limits of discussion.*

Closing Prayers

Episode V: Failure of the Evolutionary “Icons”

This episode refutes the most widely-cited evidence of “icons of evolution” used to validate the microbe to man evolution hypothesis.

Episode length: 96 minutes

Opening Prayers

(Note: this introduction contains questions and answers that form a thorough review of previous topics covered in earlier episodes. Depending on the length of the class period and the teacher’s feel for how well the previous material was absorbed, it may be adequate to select a reduced number of the questions, rather than posing all questions listed.)

Let’s begin with a quick review of some of the main points we learned from the last four episodes in our DVD series.

Q. When we speak of “traditional” Catholic doctrine, or teaching, by whom was this doctrine, or teaching, handed down?

A. *Catholic doctrine was handed down from the Apostles.*

Q. And from whom did the Apostles receive this doctrine?

A. *The Apostles received their doctrine from Our Lord Jesus Christ, that is, from God Himself.*

Q. Why is it reasonable to ask for the gift of faith?

A. *We have what are called “motives of credibility” – the life of Jesus, His miracles, His fulfillment of prophecy, His establishment of the Church, the miracles of the Church, which confirm the divine character of the sacraments, the holiness of her saints and of her doctrine. Thus, it is reasonable to believe in the Bible and in the teaching of the Pope and the Bishops, the successors of St. Peter and the Apostles.*

Q. Do we have the power to believe the Gospel with supernatural faith without the grace of God?

A. *No, we will not have the power to believe in these things with supernatural faith except by the grace of God. Faith is a supernatural gift by which God moves our will to assent to what God has revealed.*

Q. What is naturalism?

A. *Naturalism is the view that everything that happens in the world must have a natural explanation.*

Q. Who were some pagan philosophers of Greece and Rome who offered naturalistic explanations for the origins of man and the universe?

A. *Anaximander, Epicurus, and Lucretius were a few of the pagan philosophers who offered naturalistic explanations for the origin of man and the universe.*

- Q. How are ancient theories of evolution similar to the modern-day molecules-to-man evolutionary hypothesis?
- A. *The ideas of Lucretius and Epicurus were quite similar to those of the champions of the modern molecules-to-man evolutionary hypothesis, as they believed that all of the different kinds of living things came into existence through random material processes over vast ages of time and that through a struggle for existence the more fit prevailed and the development of different kinds of living things took place.*
- Q. Why weren't the Church Fathers willing to compromise with the pagan philosophers of their day who believed that all living things had evolved over vast ages of time?
- A. *The Church Fathers were not willing to compromise with the pagan evolutionists of their day because they knew that God had given them a trustworthy account of the way that He had created the heavens and the Earth and all they contain—and that God's revelation testified to the rapid, supernatural creation of all of the different kinds of creatures for man, each one perfect according to its nature, all of them existing together with man and for man in perfect harmony until the Original Sin of Adam. Since the evolutionary story flatly contradicted God's Revelation in Genesis, the Church Fathers firmly rejected it.*
- Q. According to Church Father Lactantius, why did philosophers like Lucretius want to “blame the works of Providence” by pointing out things in nature that were “badly designed”?
- A. *Church Father Lactantius observed that Lucretius wanted to “blame the works of providence” by pointing to things in nature that were allegedly “badly designed” because this could justify his atheism and undermine the Christian belief in an all-wise, all-powerful, and all-loving Creator.*
- Q. How does *Vas electionis*, a profession of faith to the universal Church issued by Pope Pelagius in 557 A.D., rule out human evolution?
- A. *In Vas electionis, Pope Pelagius tells the King of Franks that he must profess faith in God's revelation that Adam and Eve were not born of other parents but were created, the man from the slime of the Earth, and Eve from Adam's side.*
- Q. How does the Fourth Lateran Council decree on creation known as the *Firmiter*, as it was interpreted by the greatest commentators for six hundred years, exclude theistic evolution or creation being spread out over long ages of time?
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- Q. How does the *Catechism of the Council of Trent* uphold the traditional literal historical interpretation of Genesis 1-11?
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- Q. How does the First Vatican Council’s teaching on creation harmonize with evolution? Explain your answer.
- A. *The First Vatican Council’s teaching on creation completely excludes evolution. It affirms the teaching of Lateran IV verbatim.*
- Q. What did Pope Leo XIII in his encyclical *Arcanum divinae* in 1880 tell the Bishops of the world was “known to all and cannot be denied by anyone”?
- A. *Pope Leo XIII wrote in Arcanum that it was “known to all and cannot be denied by anyone that God on the sixth day of creation, having formed man from the slime of the Earth and having breathed into his face the breath of life, gave him a companion whom He miraculously brought forth from the side of Adam while he was locked in sleep.”*
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- Q. What permission did Pope Pius XII give to Catholic scholars in regard to the hypothesis of human evolution in the encyclical *Humani generis*?
- A. *The only permission that Pope Pius XII gave to Catholic scholars in Humani generis in regard to the evolutionary hypothesis was permission to examine the evidence for and against the evolutionary hypothesis—not permission to believe or teach it.*
- Q. In the phrase “Cartesian-Darwinian Narrative,” what does “narrative” mean?
- A. *In the phrase “Cartesian-Darwinian Narrative,” “narrative” means a grand story—specifically, a broad account of the origins of man and the universe in terms of natural processes.*
- Q. What was the principal error of Descartes that contradicted the traditional distinction between the order of Creation and the order of Providence, as it had been maintained by all of the Fathers and Doctors of the Church from the time of the Apostles?
- A. *The principal error of Descartes that contradicted the traditional distinction between the order of Creation and the order of Providence, as it had been maintained by all of the Fathers and Doctors*

of the Church, was naturalistic uniformitarianism—the idea that the same natural processes have been operating in more or less the same way since the very beginning of the universe and that therefore natural scientists can explain the origins of man and the universe by extrapolating from what they observe in the present natural order of things and without any need for Divine Revelation.

- Q. Why did French mathematician Blaise Pascal say that in Descartes' philosophy God was only necessary to "set the world in motion with a flip of his thumb" but that, "after that, Descartes had no more use for God"?
- A. *Pascal saw that if men embraced Descartes' false philosophy and assumed that "things have always been the same" from the beginning of creation, they would conclude that they could explain the origin of things in nature by extrapolating from their observations of the present natural order without any need for a Revelation from God. Thus, they would only "need" God to set the world in motion in the beginning. After that, they would have "no more use for God."*
- Q. How does *The Syllabus of Errors* of Blessed Pope Pius IX refute the Cartesian-Darwinian narrative? Be sure to cite specific errors from the *Syllabus* in your answer.
- A. *The Syllabus of Errors affirmed that Divine Revelation is perfect by condemning the error that "Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason." It also condemned the proposition that "the Old and the New Testament...contain mythical inventions." Thus, it affirmed that there are no errors in the sacred history of Genesis. Finally, by condemning the proposition that "Philosophy is to be treated without taking any account of supernatural revelation," Blessed Pope Pius IX condemned Descartes' naturalistic uniformitarianism which attempted to give a purely naturalistic account of the origins of man and the universe in place of Moses' supernatural revelation about God's supernatural work of fiat creation.*

Questions for Discussion after the DVD

- Q. What is an "icon" of evolution?
- A. *An icon is an image that represents a concept or idea. An icon of evolution is an image that is said to be a powerful piece of evidence for microbe-to-man evolutionary hypothesis; biology textbooks typically contain up to a dozen or so icons that are said to be "proofs" of evolution, but all are refuted in the scientific literature.*
- Q. How do evolutionists use the peppered moth "icon" as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists use the peppered moth icon to "prove" that small changes can occur in a species of living things in response to changes in the environment, so that students will imagine that a long series of such small adaptations over long periods of time could result in the development of new organs or systems of the body, such as must have occurred innumerable times if a one-celled organism evolved into the body of a human being. In reality, peppered moths do not rest on tree-trunks and their main predators are bats which use sonar to track them and are completely unaffected by changes in the color of their wings. Photographs in the biology textbooks display dead specimens that are pinned or glued to tree bark with their wings open, even though the moths rest with their*

wings closed. Moreover, even if the peppered moths did adapt in the way that evolutionists claimed, this would not constitute evidence for reptile to bird evolution.

- Q. How do evolutionists use the Galapagos finches “icon” as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists use the Galapagos finches to “prove” that small changes can occur in a species of living things in response to changes in the environment, so that students will imagine that a long series of such small adaptations over long periods of time could result in the development of new organs and entire systems of the body, such as must have occurred innumerable times if a one-celled organism evolved into the body of a human being. In reality, Darwin’s finches do adapt to changes in their environment, but their adaptations appear to be pre-programmed—that is they are written into the genome of the finches before the adaptations occur—and these adaptive changes never exceed certain limits so that the finches always remain essentially the same, that is, part of the finch family. Moreover, the data indicate that most Galapagos finches interbreed and are not separate species; the data also show that the size of finch beaks oscillates around a long-term average over time and does not provide evidence of a directional change leading to a non-finch.*
- Q. Describe the whale evolution icon and explain how evolutionists use this series as evidence for molecules-to-man evolution. Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists use the whale evolution icon to “prove” that the fossil record shows the progression from a land-dwelling animal to a small paddler and, eventually, to a full-sized, ocean-going whale over millions of years. In reality, the fossils that are used to illustrate the alleged evolution of a land mammal into a whale are not drawn to scale and since some of the members of the series of whale ancestors are found in the same sedimentary strata, there is no evidence that one member of the series evolved into another. Most likely, the so-called “intermediate” forms are simply extinct animals that somewhat resemble modern seals or sea lions, or they are aquatic creatures that had nothing whatsoever to do with the origin of whales.*
- Q. How do evolutionists use the horse evolution fossil series “icon” as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists use the horse evolution icon to “prove” that the fossil record of the horse demonstrates that small changes can occur in a species of living things in response to changes in the environment, so that students will imagine that a long series of such small changes transformed an ancient “proto-horse” into a modern horse. In reality, many of the fossils that are used to illustrate the alleged evolution date to the same period of time and so are not ancestral to one another. Also, horses have always showed the ability to vary widely in size and in the number of toes. This means that most of the “transitional” horse fossils should be considered to be part of the same, variable kind.*
- Q. How do evolutionists use the *Archaeopteryx* “icon” as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists claim that *Archaeopteryx* is a transitional form between reptiles and birds, because it has certain features that are more typical of reptiles than of birds, such as its teeth, claws, head shape, and long, bony tail. However, while *Archaeopteryx* exhibits an interesting blend of features,*

but they were all bird-like features, and some of them incredibly specialized and modern, as two of the most prominent evolutionists of the past half century agree. Stephen Jay Gould and Niles Eldredge, discussing the lack of transitional forms (intermediates) in the entire fossil record, noted that “intermediates...are almost impossible to construct, even in thought experiments; there is certainly no evidence for them in the fossil record (curious mosaics like Archaeopteryx do not count).”ⁱⁱⁱ

- Q. How do evolutionists use the Dinosaur-to-Bird evolution icon as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists claim that paleontologists have found many fossils of transitional forms between reptiles and birds. In reality, since some of the members of the series are found in the same sedimentary strata, there is no evidence that one member of the series evolved into another. Beyond issues of fossil dating, a close evaluation of protofeathers indicates that the recent fossil finds can be divided into two groups; the first consists of specimens having modern feathers, and the second consists of what appears to be hair-like structures bearing little resemblance to a theoretical intermediate feather. It is widely accepted that this second group of fossils possesses intermediate feathers of various stages. But this assumption results from questionable speculation and misleading headlines rather than sound analysis.*
- Q. How do evolutionists use the icon of alleged Vestigial Structures as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *From the days of Darwin until our own day, evolutionists have claimed that the human body contains a large number of useless or less-than-optimal, organs and features that are hold-overs from an earlier stage of evolution. Some of these so-called “vestigial organs” and features include the vermiform appendix, the tonsils, and so-called “Junk DNA.” In reality, virtually all of these alleged “vestigial organs” and features have been found to be fully functional and integral to the healthy functioning of the human body.*
- Q. How do evolutionists use the icon of Homology, traditionally defined as the similarity in physical structures between organisms, as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *Evolutionists claim that the existence of “homologous” or “very similar” structures in various plants and animals constitutes evidence of their descent from a common ancestor from which they inherited the genetic code for that structure. This flies in the face of the fact that many organisms possess similar structures that they could not possibly have received from a common ancestor. For example, the ant eater and the woodpecker possess a similar structure for extracting insects from plants, but no one would argue that they received it from a common ancestor. Another argument against homology as evidence for microbe-to-man evolution is the fact that evolutionists allege that the genetic code for homologous features is handed down from generation to generation when it is quite common for biologists to find non-homologous—dissimilar—structures in plants and animals that are coded for by genes that are extremely similar in structure (and have been labeled by evolutionists as homologous). One of the most striking examples is a gene called Distal-less, a sequence found in a broad group of animals and responsible for limb formation in many of these groups. It is implicated in the development of structures as diverse as butterfly wings, the spines on sea urchins,*

*and the feet of mice. No evolutionary biologist would claim that these structures, as different as there are, were directly inherited from a common ancestor and show close relationships of common descent! Yet they are coded for by genes that are strikingly similar across the different species. Thus, the very mechanism that evolutionists make responsible for producing **similarities** among different kinds of organisms actually produces **dissimilarities** among them in many cases.*

- Q. How do evolutionists use the icon of alleged “embryonic recapitulation” as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- A. *From the time of Darwin evolutionists have pointed to the alleged similarity between the human embryo and the embryos of fish, amphibians, reptiles, birds and lower mammals, at the same stage of development as “proof” that humans go through, or “recapitulate,” the stages of human evolution in the womb. Evolutionists based their belief on the drawings of the German anatomist Ernst Haeckel who drew a human embryo and copied the drawing and claimed that the copy was the embryo of the fish, amphibian, reptile, bird and lower mammal at the same stage of development. Embryologist Michael Richardson exploded the myth of “embryonic recapitulation” when he published photographs of the human embryo and the embryos of the other kinds of creatures at the same stage of development in the journal Scientific American in 1994, proving that the human embryo is distinct from the embryos of the other kinds of creatures, which, in turn, are each quite distinct from all of the others at the same stage of development. These empirical findings contradict the myth of embryonic recapitulation, but they harmonize perfectly with the “sacred history of Genesis” where Moses declares ten times that God created each kind of creature supernaturally to reproduce “after its kind.”*
- Q. How should these icons of evolution be presented to students in a Catholic school—and why is it important for Catholic students to understand the arguments for and against these icons as evidence for molecules-to-man evolution?
- A. *The icons of evolution should be presented to students in Catholic schools exactly as they have been presented in the DVD series “Foundations Restored.” It is important for Catholic students to understand the arguments for and against these icons as evidence for molecules-to-man evolution so that they can defend the foundations of their Faith and help their peers who have been taught evolution to understand the fatal flaws in the evolutionary hypothesis so that they can open their hearts and minds to the Holy Gospel.*

Closing Prayers

Episode VI, Part I: The Failure of the Darwinian Mechanism

This episode exposes the scientific failure of the alleged Darwinian mechanism for evolution via genetic mutations.

Episode length: 70 minutes

Opening Prayers

(Depending on the nature of the viewing audience, from this point forward, the teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

Q. What are genes?

A. *The genetic code contained in the DNA of living organisms is an instruction manual for how to assemble and maintain each organism. The instruction manual is made up of specific letters or nucleotides that form what is called the genetic “code.” These letters are arranged into strands of DNA, and two DNA strands are paired to form a double helix, which resembles a spiral staircase. A gene is a DNA sequence, comparable to a paragraph of instructions within a larger body of genetic information called a chromosome.*

Q. What are genetic mutations?

A. *Genetic mutations are errors that enter the genetic code when it is copied during cell division.*

Q. How does Darwinian evolution use genetic mutations to explain the transformation of one kind of organism into another?

A. *Charles Darwin did not know anything about DNA. However, he assumed that there was a natural mechanism that could change one kind of creature into a different kind through gradual changes over long periods of time. Since the discovery of DNA, the disciples of Darwin have claimed that evolution uses genetic mutations to transform one kind of organism into another. In what is often called “the Neo-Darwinian Synthesis,” the “new” Darwinians assert that some mutations, or changes, in the genetic code confer a survival benefit to an organism, and that when a number of these changes take place over time, these can result in the production of new genetic programs that code for new organs or new features that were not possessed by the ancestors of the mutant organism.*

Q. What is “genetic entropy” and how does it confirm or contradict the hypothesis of microbe-to-man evolution through mutation and natural selection?

A. *The term “genetic entropy” was coined by plant geneticist Dr. John Sanford to describe the universal tendency of all genomes to deteriorate over time through the accumulation of genetic mutations. The reality of “genetic entropy” falsifies the evolutionary hypothesis since it shows that genetic mutations degrade existing genetic information. If genetic information deteriorates over*

time, then time is the enemy of evolution and mutations cannot be the mechanism by which new, functional genetic information comes into existence.

- Q. Why was the term “Junk DNA” invented, and how was the idea of “Junk DNA” used to support microbe-to-man evolution? Is “junk DNA” still a valid concept?
- A. *The term “Junk DNA” was coined in the 1970’s to describe what was believed to be non-functional DNA, that is, coded genetic information that was not involved in putting amino acids together to form specific proteins. It was called “junk,” because most biologists at the time believed that the primary function of DNA was to code for protein, and they predicted that the genome would contain a great deal of “useless information” left over from the millions of years of human evolution. The term is seldom used today as increasing research shows that virtually all DNA is functional.*
- Q. How does the demise of “junk DNA” work with the concept genetic entropy to destroy the view that mutations are the mechanism of evolution?
- A. *If all DNA is functional, any mutation would destroy useful information needed to perform one or more functions. One cannot argue that mutations can accumulate to create new organs or functions over great periods of time if, in fact, mutations destroy information. Time is the enemy of genetic information and evolution, not their friend.*
- Q. What is the myth of neutral mutations?
- A. *The myth of neutral mutations holds that almost all mutations are “neutral” and can build up in the genome without doing any significant harm to the overall fitness of the organism, thus giving time for enough rare beneficial mutations to occur so that the organism can evolve the new organs and/or features that it needs to adapt to a changing environment.*
- Q. Why are so-called beneficial mutations not an argument for microbe-to-man evolution?
- A. *So-called beneficial mutations are not a viable argument for microbe-to-man evolution because they are exceedingly rare and confer a benefit to an organism only by harming the organism in some other way (since all DNA is likely to be functional). For example, the sickle cell mutation is quite common in the malarial regions of Africa because people who carry a copy of the defective gene are less likely to be infected with the malaria parasite. But a gene for defective hemoglobin does not make the carrier “more fit,” nor is this defect a step on the way to becoming superman. In short, “beneficial” mutations that actually destroy genetic information cannot be used as evidence that mutations can produce new functional genetic information that was not present in the ancestral genome.*

Closing Prayers

Episode VI, Part II: Biochemical Evolution and the Origin of Life

This episode shows how the assumed biochemical evolution which allegedly “sparked” the first life-forms is impossible.

Episode length: 29 minutes

Opening Prayers

Questions for Discussion

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Q. What is the RNA world hypothesis and what are its weaknesses?

A. *The RNA world hypothesis holds that RNA evolved in a chemical soup billions of years ago and that this was the first step on the path to the spontaneous generation of the first living cell. However, Jonathan Sarfati, in a recent contribution to the book “Evolution’s Achilles Heels” lists eleven biological reasons against inferring an RNA world. His objections include, among other things:*

- *the complexity of the RNA molecule which make it unlikely to arise spontaneously*
- *the extreme instability of RNA (which is less stable even than DNA)*
- *the complexity of the nucleotides, or building blocks of the RNA*
- *the lack of cytosine production in any spark-discharge experiments (like the Miller-Urey experiment), which means that one of the four “letters” of the RNA alphabet would be missing*
- *the chirality of nucleotides, which presents a similar problem to that described for amino acids*
- *and the extremely limited chemical functionality of RNA, which is insufficient to account for the minimal processes needed to form self-replicating life.^{iv}*

Sarfati adds:

Even if such polymers could form, which first must have been without a pre-existing template, they would then have to be able to replicate themselves. This replication must be accurate, otherwise it would lose any information it managed to acquire by chance. Even 96.7% accuracy, as per one highly touted case, would be nowhere near accurate enough—the result would be error catastrophe. Human DNA replication has an error rate of approximately one mistake every billion, thanks to the well-designed, sophisticated error correction machinery.^v (emphasis in original)

As Gerald Joyce, the leading proponent of the RNA world hypothesis, himself stated in an article in Nature: “There may never be direct physical evidence of an RNA-based organism” and the assumption that an RNA world or pre-RNA world ever existed is “inferred by considering the requirements for Darwinian evolution and the biochemical properties of RNA.”^{vi}

In other words, Joyce admits that there is no evidence for the spontaneous appearance of RNA, but it is still the best naturalistic explanation for the possible origin of life through purely natural processes.

- Q. What are the main obstacles to the origin of life from non-living matter?
- A. *Recent studies indicate that the atmospheric oxygen content was likely high in the early earth – too high for amino acid formation, as the presence of oxygen reduces Miller’s primordial amino-acid generating atmosphere into a useless soup of unstable intermediate products. Miller and Urey themselves confirmed that no amino acid synthesis would occur in an oxidizing atmosphere.*
- Q. Why is replication such a huge problem for origin of life hypotheses?
- A. *Even the “simplest” life requires a large amount of coded information and machinery for replicating that information—but this machinery can only be produced by comparable machinery and there is no evidence that anything like that machinery has ever arisen spontaneously, piece by piece, through random chemical interactions.*
- Q. In light of all that we know from the Holy Gospels about Our Lord Jesus Christ and about the lives of the Saints from the Church’s canonization procedures, why is a supernatural origin of life much more reasonable than any naturalistic explanation?
- A. *The Holy Gospels and the certified miracles contained in the Church’s canonization processes demonstrate that in the Name of Jesus Christ the disorganized matter of a dead body has been instantaneously raised up as the body of a living human being. Our Lord Jesus Christ raised the dead body of Lazarus to life in an instant after he had been four days a rotting corpse, and the canonization processes of the saints contain numerous eye-witness accounts of dead persons being instantly raised from the dead in the Name of Jesus before many witnesses. These observed miracles demonstrate that God has repeatedly brought forth life from non-life by His supernatural divine power. Therefore, it is perfectly logical to believe the testimony of Moses in the sacred history of Genesis when He tells us that God brought forth all of the different kinds of creatures supernaturally in the beginning of Creation.*

Closing Prayers

Episode VII, Part I: Human Evolution: The Fall of Darwin's Last Icon

This episode unearths the frauds and errors in the many false claims of "missing links" between apes and humans.

Episode length: 76 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

Q. What is "paleoanthropology"?

A. *"Paleoanthropology" refers to the study of ancient humans and human evolution.*

Q. Why are *Homo erectus* fossils probably fully human?

A. *There are many reasons why homo erectus fossils are probably fully human. It has been known for decades that Homo sapiens morphology can resemble the classic erectus shape as the result of many non-evolutionary factors including: 1) inbred communities, 2) nutritional problems; 3) low-grade anemia; 4) genetic factors; 5) endocrinal factors; 6) pathological conditions, and 7) natural variation in bone thickness that provides a better chance of being preserved, leading to the false conclusion that the whole population was thick-boned and of a different species.^{vii} In addition, there are many examples of fossils that are indistinguishable from Homo sapiens in sediments that are considered as old or even older than Homo erectus, according to the standard evolutionary dating of the surrounding sediments, thus invalidating the hypothesis that the Homo erectus "evolved" into Homo sapiens. Several leading evolutionists have called for the elimination of the Homo erectus classification because there is no clear boundary between Homo sapiens and Homo erectus.*

Q. What is the "contemporary status problem" in regard to fossils of humans and alleged human ancestors?

A. *The contemporary status problem refers to the fact that many fossils of alleged human ancestors are found in the same or younger rock strata as fully human remains.*

Q. What are some examples of fossils of alleged missing links that are invalidated by the "contemporary status problem"?

A. *The fossils of Java Man consisted of a supposed transitional skull cap and a modern-looking femur—which led the discoverer, Dubois, to combine the fossils and claim he found an intermediate form. However, the femur has been found to be indistinguishable from that of Homo sapiens in subsequent studies, raising the question of how Homo erectus (represented by the skull cap) could have given rise to Homo sapiens (represented by the femur), if the skull cap and femur*

are the same age. Dubois also discovered two, large, modern-looking skulls that he dated to the same age as Java Man, which resulted in him hiding these human fossils (Wadjak I and II) for decades to conceal the “contemporary status problem.” He did this because the fossils invalidated his claim to have found a “missing link” between apes and humans.

- Q. Milford Wolpoff, an evolutionist and the author of the leading college textbook on paleoanthropology states that *Homo sapiens* is found in the fossil record as early as 2 million years ago. If these dates are accepted, what does it mean for all fossils appearing in the fossil record that date more recently than 2 million years ago and that are often represented as leading to modern man, *Homo sapiens*?
- A. *It means that these more recent fossils could not have been the evolutionary ancestor of Homo sapiens and were, very likely, properly classified as Homo sapiens.*
- Q. Lucy’s kind (*Australopithecus afarensis*) is said to have been an upright walker (a habitual biped) and a viable evolutionary ancestor to the genus, *Homo*. Is this a valid conclusion based on the evidence presented in the scientific literature?
- A. *No. The overwhelming evidence is that Lucy was not a biped, but spent most of its time in trees. The primary argument for Lucy’s bipedalism is the attribution of the Laetoli footprints to Lucy’s kind, but these footprints are best assigned to Homo sapiens.*
- Q. If a Lucy-to-*Homo* sequences does not work due to fossil dates and functional differences, does a transitional sequence of *A. afarensis*-to-*A. africanus* work better?
- A. *No, A africanus was even more ape-like than Lucy, its supposed evolutionary ancestor.*
- Q. What conclusion can be drawn from a careful examination of all of the alleged “missing links” between apes and humans from the last 150 years?
- A. *A careful examination of all of the proposed “missing links” between apes and humans reveals that all of them are either ape, human, or “make believe.” Those that belong to the “make believe” category belong there either because they were deliberate frauds, like Piltdown Man, or invalid combinations of human and ape elements, like the Australopithecine ape Lucy.*

Closing Prayers

Episode VII, Part II: Human Evolution: The Fall of Darwin's Last Icon

This episode continues to unearth the frauds and errors in the many false claims of “missing links” between apes and humans.

Episode length: 68 minutes

Openings Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

- Q. Cite one or more examples of “missing links” that were proven to be frauds?
- A. *Besides Java Man, famous “missing links” that proved to be frauds include Piltdown Man—a deliberate artifact made from human and ape remains—and Nebraska Man, who appeared in school textbooks with his primitive wife and family, all of them conjured up by an artist from the tooth of an extinct pig.*
- Q. What is cladistics?
- A. *Cladistics is defined as a “statistical method for analyzing correlations between traits across species...”^{viii}*
- Q. Is cladistics a sound means of confirming that evolution occurred and of establishing evolutionary relationships?
- A. *No. Cladistics assumes that evolution is true and then involves the arrangement of fossils according to similarities among fossils. Those fossil species with the most similarities are assumed to be closely related in an evolutionary sense, even though intermediate forms may not exist. Cladistics sometimes produces different results than do molecular studies and it ignores the more logical explanation of similarities—i.e., that both kinds of creatures were endowed by their Creator with a similar organ for a similar purpose.*
- Q. What four common sense principles or guidelines can help to evaluate future fossil finds that are alleged to be part of man's evolutionary lineage?
- A. ***Principle #1. It is inappropriate to combine Homo fossils with australopithecine fossils, and to then claim that the result is a new species displaying a “mosaic” of ancient and modern features, or to average the measurements of such fossils and assert that the fossils are transitional between the australopithecines and Homo.***
- Principle #2. A fossil that is morphologically indistinguishable from H. sapiens, or that most closely aligns with H. sapiens (also an artifact that is best attributed to H. sapiens) should be assigned to H. sapiens regardless of the estimated age of the fossil or artifact.***

Principle #3. If there are two existing groups, H. sapiens and the orangutan and a third fossil group that is now extinct called the australopithecines, it is inappropriate to assume that the australopithecines gave rise to or are most closely related to H. sapiens if, in fact, detailed studies conclude that the australopithecines are more closely related to the orangutan, or that the australopithecines were uniquely different from both groups in fundamental ways that eliminate it as an evolutionary ancestor of H. sapiens.

Principle #4. New species designations should be avoided unless fossils fall outside the limits of normal variation for established species; and the possibility of genetic defects arising from inbreeding should also be considered before new species are designated.

- Q. It is common to hear the claim that the chimpanzee and man are 98 percent similar. Is this claim supported by recent mapping of the chimp and human genomes?
- A. *No. The difference appears to be at least 16 percent, or nearly 500 million base pairs.*
- Q. Dr. Kenneth Miller claims that there appears to be a fused chromosome in the great apes and that if this did not really occur, then it would make God a deceiver. Are there other and better scientific explanations that Miller is leaving out? Explain.
- A. *Yes. There are multiple scientific reasons to doubt Miller's claim that evolutionists have found evidence of a fused chromosome in the great apes. Miller's representation of the strength of the evidence is misleading and he poses his audiences with the false choice between: 1) the evidence for a fused chromosome is very strong evidence for evolution and 2) if evolution did not occur and God designed the chromosome to appear to be the result of a fusion event, then God is a deceiver. Miller does not mention the third and most likely alternative that he has over-stated the evidence for a fused chromosome and he does not mention alternative interpretations of the evidence.*

Closing Prayers

Episode VIII: The Failure of Big Bang Cosmology

This episode refutes the untenable claims of Big Bang cosmology which holds that the universe came from nothing naturally.

Episode length: 94 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

Q. What are some examples of the “fine-tuning” of the universe?

A. *The lengthy list of factors that make life on Earth possible include:*

- *The balanced presence of liquid water and dry land*
- *The favourable composition of the earth's atmosphere with the proper concentrations of oxygen and carbon dioxide, both of which are needed to support plant and animal life, and must be continually replenished*
- *The availability in the biosphere of the right amount and relative proportion of nitrogen, carbon and many other chemicals that are essential for life*
- *The Sun's size plus its reliable and stable output of energy that provide the luminosity and temperature necessary to support Earth's extensive and varied ecosystems. The strength of the Earth's gravity that prevents the atmosphere from rapidly losing water into space*
- *The Earth's “just-right“ ozone layer that filters out harmful ultraviolet radiation and helps moderate temperature swings*
- *The atmosphere's transparency that allows an optimal range of life-giving solar radiation to reach the biosphere*
- *The water molecule's unique physical properties that include its higher density as a liquid than as a solid, allowing ice to float on water, which allows fish to survive under frozen rivers and lakes*
- *The incredible characteristics of the carbon atom, which is the fundamental constituent of all biological creatures*
- *The size and distance of the moon that likely makes life possible because the moon's gravitational impact on the earth stabilizes its orientation in space*

Q. Why is it not true to say that “the sun is a typical star”?

A. *It is often said that the sun is a typical star, but this is entirely untrue. The mere fact that 95% of all stars are less massive than the sun makes our planetary system quite rare...The most common stars in our galaxy are classified as M stars; they have only 10% of the mass of the sun...any planets orbiting them would have to be very close to stay warm enough to allow the existence of liquid water on the surface. However...as planets get closer to a star...the gravitational tidal effects from the star induce synchronous rotation...the same side of the planet always faces the star...[and this] leads to extreme cold on the dark side and freezes out the atmosphere...[Such planets] are not likely to be habitable...^{ix}*

Q. Briefly explain the Big Bang model of cosmic origins. What are two supposedly strong pieces of evidence routinely cited as support for the Big Bang theory?

A. *According to the Big Bang model, a primeval atom somehow exploded, the universe came into being, and the matter in the explosion gradually evolved into today's universe. This explosion would have initially occurred at an enormously rapid rate, faster than the speed of light, and is referred to as “cosmic inflation.” Following the brief period of inflation, the expansion of the universe is said to have settled down and occurred at a steady rate, such that the recession velocity between any two galaxies is proportional to their distance.*

Two supposedly strong pieces of evidence are routinely cited as support for the Big Bang theory. The first evidence is called “red shift.”

Red shift refers to the fact that if light passes through a prism, and this includes light coming from distant galaxies, the different light frequencies that comprise the light beam are separated. One can also observe small dark zones between the colors that are called absorption lines. These lines can also be obtained in the laboratory when light passes through gases that absorb certain light frequencies. The frequencies of these absorption lines have certain characteristics for particular chemical elements. When one compares the spectral position of the absorption lines coming from star light with the lines coming from laboratory light, it is seen that the results are not identical. The lines coming from the cosmic light are very often shifted towards lower frequencies and, therefore, towards the color red. In the framework of the Big Bang theory, this phenomena has been interpreted as a type of Doppler effect caused by a receding movement of the stars, similar to the shifting to lower frequencies of a police car siren moving away from the listener. Therefore, the standard interpretation of the red shift is that the universe is expanding at a rapid rate.

The second evidence often given in favour of the Big Bang model is the observation of what is called “cosmic microwave background radiation.” It is claimed that the initial Big Bang produced a sphere filled with hot radiation. During the subsequent expansion of space, this radiation was diluted and therefore its temperature decreased. The residue of this would be a cold radiation coming from all directions of the universe. Based on the premise that the Big Bang is true, the existence of such a cosmic microwave background had been predicted by Ralph Alpher and Robert Herman in Nature in 1948 and was expected to have a temperature of 5 degrees Kelvin (5 K), which is -450.67 F. Seventeen years later, cosmic microwave background was actually discovered and its temperature was measured to be 2.73 K.

Q. What are the principal weaknesses of the Big Bang model?

A. *The notion that cosmic microwave background radiation supports the Big Bang model is incorrect for a number of reasons. The almost perfect homogeneity of radiation across the universe is one such observation that contradicts predictions of the Big Bang hypothesis. The temperature distribution of this radiation is so evenly spread across the universe that the temperature fluctuation in all directions is only one-thirty-millionth of one degree Kelvin. This uniform distribution leads to a difficulty for the Big Bang scenario because it is known that temperature differences must have existed in an early universe formed by the Big Bang in order to account for the clustering or agglomeration of galaxies. The model thus predicted that there would be “hot“ and “cold“ spots in the universe right after the Big Bang.*

The thermal equilibrium that is observed would have only been reached as the result of heat radiation traveling from one side of the universe to the other side, with this process continuing until all temperature differences had been essentially balanced. However, light, and therefore heat radiation could only start to travel freely in space when the universe had cooled down sufficiently so that the light disturbing electrons were captured by protons. This is calculated to have happened 380,000 years after the initial Big Bang. On the other hand, the calculations show that at this time, the universe would already have been too large for light to travel from one side to the other one. Thus, equal temperature in the microwave background would not be observed today.

The alternative could only be that thermal equilibrium was produced much earlier, less than 10^{-36} s after the Big Bang, i.e. a trillionth of a trillionth of a trillionth of a second after the Big Bang, when the universe could have been so small that the hot and cold regions of space could have been in thermal contact and equalize. However, this implies another difficulty: the mass of the universe at such a small size would have been so dense that it could never have grown to the big size observed today. Gravity would have held all of it together and prevented its large scale expansion.

There are additional problems with the Big Bang scenario. According to the calculations, the galaxies should not be distributed in such huge, ordered structures or clusters across the cosmos as we observe them. There is too much lumpiness and structure compared to predictions of the Big Bang model, which predicts a dispersed distribution of galaxies.

*Instead of giving up the model at this point, another theoretical fix was employed. It was suggested that there must be a massive amount of matter that provides the necessary gravity for the visible clustering of galaxies. This mysterious matter, which has never been observed or measured is called **dark matter**.*

*However, the addition of this dark matter led to another problem: the strength of the gravitational forces produced by the dark matter would mean that the universe could not expand at the required rate suggested by red shift. In fact, according to the calculations, the amount of dark matter required to solve the ordered arrangement of the galaxies would require the cosmos to be less than 8 billion years old, which disagrees with the 13.8 billion years suggested by the common red shift interpretation. How was this discrepancy overcome? It required the introduction of another unknown and invisible component of the universe that was given the name of **dark energy**, as it is supposed to lie outside the electromagnetic spectrum and cannot be detected in any physical or empirical way. Only with this hypothetical energy is it possible to calculate the expansion of the*

universe in a way that it shows an age of 13.8 billion years. But neither dark matter nor dark energy can be detected directly or even indirectly. They are not observable or measurable; they are only inferred because they are required by the model they were created to support.

Another issue that directly contradicts the predictions of the Big Bang hypothesis involves observations from deep space, or the most remote portions of the universe. One such prediction is that we should see evidence of cosmic evolution if we look deeply into space. This follows from the assumption that light coming from distant stars would need much more time to reach us than light coming from closer stars. Therefore, when we look at a star at the end of the visible universe, what reaches our telescopes would be light sent out approximately 13 billion years ago. This means that the light we see coming from large distances would have been emitted when the star was still very young and had just come into existence. This distant starlight should function as a “snapshot“ in stellar time – giving us a picture of what the star looked like at the time the light was emitted, and also a picture of what happened at an early stage of the universe.

For nearby stars the situation is reversed. The light that we see today from these stars would have been emitted more recently because it would only have had to travel hundreds or thousands of years (depending on the distance of the star) until we could see it here on earth. Therefore, it should show us events from the more recent past, and at a later stage in the supposed development of the stars or galaxies. Under these circumstances we should see distant galaxies in a much less evolved state than nearby galaxies - but this is not the case.

Q. What physical law explains why naturalistic star formation theories fail?

A. *The Big Bang theory of star formation conflicts with the general law of gases, which determines that gas contraction inevitably leads to an increasing gas pressure. This pushes the gas molecules in a direction opposite from the direction that gravity would pull the molecules, leading to their dispersion rather than to aggregation. And since gas pressure is invariably much stronger than gravity, it is not clear how star formation could ever occur by gas contraction.*

The concept can be illustrated through an aerosol can. When the trigger is pushed, the pressurized gas is released in the environment. However, we will never observe gas re-entering into the can. The tiny amount of gravitational attraction between the molecules cannot provide the necessary force to pressurize the can by itself. The same is true for gases in a nebulae. They can never contract themselves by their gravity because their own gas pressure induces a much stronger outward movement. This is why we see nebulae today instead of only stars.

In order to solve this basic problem, different solutions have been proposed. For example, a super nova explosion could have produced an enormous pressure wave that contracted a neighbouring gas cloud to such an extent that the gas pressure repulsion was overcome and the resultant molecules were so dense that gravitational forces could keep them together as a star.

However, this proposition, even if it worked, does not resolve the fundamental problem of the production of the first star because a super nova is an explosion of a pre-existing star. So this explanation only removes the problem by replacing it with an identical precursor problem!

Another suggestion rests on the injection of cold particles into the gas nebulae. This could have decreased the gas temperature sufficiently to cause contraction, as cooling of gases does cause

them to reduce in volume. With the introduction of cold particles it is possible that the pressure could have been reduced to overcome the repulsion. Yet, even if this scenario worked, it also cannot avoid that fact that the grains and particles involved must have been produced beforehand in a pre-existing star.

Yet another suggestion is that two galaxies collided and this event compressed the nebulae to such an extent that stars are formed. However, once again, this hypothesis does not address the basic question of the origin of the first star because it needs to start with galaxies which are assemblies of pre-existing stars. Thus, this “solution“ aggravates the problem thousands of millions of times over!

To summarize this issue, since the Big Bang hypothesis involves the beginning of a universe that was filled with only gas, long before any star existed, and since there is no observed or even theoretical process through which the gas could have spontaneously turned into stars, the very existence of stars represents an insurmountable contradiction to the Big Bang idea. In contrast to popular media, the scientific literature admits that cosmologists cannot find a way to reconcile the Big Bang theory of star formation with the known laws of nature.

Q. Explain how the age of the cosmos is calculated by Big Bang theorists. What are the unproven assumptions on which this procedure is based?

A. *The essential assumption behind the conclusion that the universe is 13.8 billion years old is the idea that the velocity of the assumed star movement in the universe has been the same for billions of years, other than the unobserved initial inflation needed to save the Big Bang model. In other words, the dating of the universe involves a uniformitarian assumption and is absolutely dependent upon the rationalistic presupposition foretold in Sacred Scripture that “all things have continued as they were from the beginning of creation.”*

But viewers should understand that there is no known way to prove this extreme extrapolation scientifically. In fact, there is now widely-accepted scientific evidence that the rate of expansion is not constant.

In 1998, an accelerated expansion was reported by two independent projects, the Supernova Cosmology Project and the High-Z Supernova Search Team, both of which used distant supernova determine acceleration by the associated red shifts. They concluded that the universe appears not only to be expanding, but to be expanding at an increasing rate over time.

This is not what was predicted from the Big Bang hypothesis. Cosmologists had expected that the expansion would be decelerating as a result of the gravitational attraction of the matter in the universe. The solution to this contradiction between theory and observation was to again invoke the unknown and unmeasured force called “dark energy” to explain an inconsistency with the Big Bang model.

Not only is this problematic from an explanatory perspective, but the observation that the universe is expanding at an increasing rate completely invalidates the assumption needed to accurately date the universe: namely, that the expansion has occurred at a steady rate. Therefore, the reported age value of 13.8 billion years cannot be considered reliable.

Q. Why have Big Bang cosmologists introduced the idea of "dark matter" and "dark energy" into their cosmology?

A. *There are many more astronomical observations that contradict the Big Bang theory. One such observation is the measured rotational speed of spiral galaxies. The rotational speed of galaxies has been found to be so fast that the speed is not compatible with a long rotation time required by the cosmological standard theory. The stars would long ago have been thrown outside the galaxy if the galaxy had really rotated at the observed speed for the assumed long ages under the Big Bang model. This is commonly admitted in the scientific literature.*

In order to account for that unexpected observation, cosmologists rely once more on the unobserved additional source of gravity called "dark matter." With the existence of massive amounts of extra matter, several times more than the observed matter of a spiral galaxy(!), the gravitational force holding the galaxies together would be sufficiently strong to keep the stars from spinning off into space even over the amount of time required by the Big Bang hypothesis. But again, as with dark energy, the existence of dark matter has never been verified empirically. Instead it is hypothesized as an after-the-fact explanation for a phenomenon that does not fit a theory. Over and over again, we see this kind of bad science in cosmology. Instead of observing a material phenomenon and then explaining what it does, unobservable, immaterial phenomena are invented in order to maintain a theory of origin that the material facts disprove.

A final failure of the Big Bang theory presented here is that it makes incorrect predictions about the amount of light elements such as deuterium, helium and lithium that ought to exist in the universe. The formation of these gases in the hot and dense fusion reactor of a quantum explosion is a key step in order to explain how all chemical elements came into existence. Yet, the hypothesis is in severe conflict with actual measurements showing that the density of matter in the universe, derived from the measured abundances of deuterium, helium and lithium, is 20 times lower than the density predicted by the Big Bang model. Instead of concluding that George Lemaître's idea is wrong, the theoretical physicists rely once more on the unknown object: non-baryonic "dark matter". Non-baryonic means that this matter is not composed of protons, neutrons and electrons, the building blocks of all chemical elements including all gases, liquids and solids that are around us and form our experience of nature.

Considering all observations that contradict the Big Bang model, modern cosmologists have to resort to a revised model in which 27% of the universe is dark matter and 68% is dark energy – thus positing that we live in a universe that is 95% unobservable by any scientific means! But neither dark matter nor dark energy can be detected directly or even indirectly, only inferred because they are required by the model they are invoked to support.

Cosmologists had expected that the expansion would be decelerating as a result of the gravitational attraction of the matter in the universe. The solution to this contradiction between theory and observation was to again invoke the unknown and unmeasured force called "dark energy" to explain an inconsistency with the Big Bang model.

Q. What recent empirical discoveries mentioned by Dr. Wolfgang Smith demonstrate that the Earth and the Solar System have a favored position in relation to the rest of the cosmos?

A. *There exists an electromagnetic radiation, identifiable by its spectrum, filling the cosmos at large, which is known as the “cosmic microwave background” or CMB. It is this structure in the CMB which rigorously disproves the Copernican Principle and the Big Bang model by the fact that it exhibits an axis—a great circle in fact—something which, most assuredly, should not be there: something namely that cannot be “explained away” as the result of statistical fluctuations. As we have said: the existence of that axis disproves Big Bang cosmology.*

Yet there is still more: the most amazing fact of all is that this axis constitutes a great circle that lines up with the ecliptic of our solar system! Our solar system, which was supposed to resemble a random flake of dust in relation to the cosmos as a whole, proves thus to be special: so special, in fact, as to determine the global structure of the universe!

Q. Why is the traditional Catholic understanding of the origin of the universe a much more reasonable explanation than the Big Bang hypothesis?

A. *The earth-centered orientation of the Cosmic Background Microwave Radiation and the many remarkable examples of the Earth’s fine-tuning strongly indicate that the Earth was designed for human habitation by a super-intelligent Creator. Moreover, the straightforward, obvious meaning of the Genesis text (as well as the traditional Church teaching) is that God supernaturally created the entire universe (He did not simply flip a switch and walk away). Further, the Holy Gospels, Church dogma, and the certified miracles contained in the Church’s canonization processes demonstrate that God is able to act supernaturally in ways that far exceed the limitations imposed by the laws of nature. For example, Our Lord Jesus Christ raised the dead body of Lazarus to life in an instant after he had been going on for four days a rotting corpse, and the canonization processes of the saints contain numerous eye-witness accounts of dead persons being instantly raised from the dead in the Name of Jesus before many witnesses. These observed miracles demonstrate that God has repeatedly brought forth life from non-life by His supernatural divine power. Therefore, it is perfectly logical to believe the testimony of Moses in the sacred history of Genesis when He tells us that God brought forth the heavens and the Earth, and all of the different kinds of creatures, supernaturally, during the six days of Creation. Finally, cosmologists who want to explain the origin of all of the radiation and all of the atoms in the universe by natural processes are forced to postulate that 95% of the matter and energy in the universe exists in an unknown form, the existence of which they cannot even verify. In a roundabout way, they are thus in agreement with the Catholic Doctrine of Creation: It is not possible to explain the origin of the material universe in terms of observable natural processes!*

Closing Prayers

Episode IX: Interpreting the Fossil Record and Evidence for the Great Flood

This episode looks at the fossil record and the geological evidence for the Biblical Flood of Noah's day.

Episode length: 66 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

- Q. What are the two primary explanations for the origin of the fossil-bearing sedimentary rocks all over the world, that have competed for the allegiance of the Christian world during the last two hundred years?
- A. *There are two basic views of the geologic record. The first view is that the sedimentary rocks found around the world were, by and large, formed rapidly and as a direct result of a world-wide Flood in relatively recent times. The geologic column and fossils are viewed as a testimony to this unique event; they are a history of death, not an evolutionary tree of life.*

The second view is that the geologic record was formed gradually, over hundreds of millions of years through natural process now observed and in presently-observed intensities. This involves the assumption of uniformitarianism that originated with Descartes and was set forth in the field of geology by Charles Lyell and James Hutton. When this view is combined with Darwinism, it is predicted that the fossil record will generally reveal gradual evolution from the first, simple organisms to the more complex, and that diversity would greatly increase over time—the so-called Darwinian Tree of Life.

- Q. What is the “Cambrian Explosion,” and how does it expose a fatal flaw in the microbe-to-man evolution hypothesis?
- A. *According to the evolutionary hypothesis, all organisms are related and evolved over hundreds of millions of years through mutation and natural selection. But fossils of **all** of the different animal phyla on Earth today suddenly appear in the geologic record, approximately 500 million years ago in the Cambrian rocks, according to the common dating scheme. This sudden appearance of diverse, fully-formed animals is not consistent with the predictions of Darwinism.*

Writing in the periodical Science, leading evolutionist Roger Lewin concluded that “The Cambrian explosion established virtually all the major animal body forms—beauplan or phyla—that would exist thereafter, including many that were quickly ‘weeded out’ and became extinct. Compared with the 30 or so [existing phyla], some people estimate that the Cambrian explosion may have generated as many as 100.”^x

Richard Dawkins, the leading neo-Darwinist of the 20th century, has observed: “The Cambrian strata of rocks...are the oldest ones in which we find most of the major invertebrate groups. And we

find many of them already in an advanced state of evolution, the very first time they appear. It is as though they were just planted there, without any evolutionary history.”^{xi} These statements underscore the reality that the fossil record tells a story of devolution, burial, and extinction of life-forms, not the evolution of new life-forms with novel features and organs.

- Q. What is the hypothesis of punctuated equilibrium and why does it fail to give a reasonable explanation for the fossil evidence?
- A. *The hypothesis of punctuated equilibrium holds that the transformation of one kind of organism into another—like the evolution of a reptile into a bird—occurred very rapidly in geologic time, so rapidly that it could not be recorded in the fossil record. But this is quite unscientific—since it assumes without proof that evolution (such as reptile-to-bird evolution) has taken place and then uses the absence of fossil evidence of this transformation as proof that it took place very rapidly!*
- Q. How has recent research in sedimentology called into question the principles of Lyellian geology and provided strong support for the historical reality of a global Flood?
- A. *The idea that different layers of the geologic column must have been laid down over hundreds of millions of years, such that the fossils on one layer lived long before fossils found in the layers above has never been based on actual observations, but was simply assumed by Lyell. While Lyell’s assumption of naturalism and gradualism soon came to dominate the interpretation of the geologic column, there is now sound empirical evidence that this interpretation of the geologic column is not valid.*

The evidence is based on experiments conducted by Guy Berthault at Colorado State University and by Alexander Lalomov and his colleagues at ARCTUR Geological Laboratory in Moscow and at St. Petersburg State University. These experiments strongly suggest that fossils found far apart in terms of strata layers can be the same age, and that the geologic column could have been formed very rapidly.

*The experiments providing this insight were performed in laboratories designed by sedimentologists who have conducted empirical research into the process of strata formation and fossilization. This research has revealed that Lyell and his disciples failed to take adequate account of the role played by **turbulent** currents of water in the deposition of sediments.*

In sedimentological laboratories like the one at Colorado State University, scientists have found that instead of slow and gradual vertical deposition of sediment, moving currents of water deposit water-borne sediments horizontally and vertically at the same time, according to their physical properties. This means that multiple layers of sediment can be laid down simultaneously and, consequently that the fossils at different levels in the same geologic column may be the same age. Further, based on the sedimentation durations and drift parameters observed in his experiments, Guy Berthault also concludes that the geologic column could have been formed in as little as .05% of the time commonly attributed to its formation by mainstream geologists.

- Q. What are polystrate fossils and how do they support the literal historical reality of Noah’s Flood?
- A. *“Polystrate fossils” are fossils that traverse multiple layers of sedimentary rock; layers that, according to the conventional evolutionary timescale, were deposited over hundreds of thousands,*

or even millions of years. The existence of polystrate fossils testifies to the rapid and catastrophic deposition of sediments since the tree would obviously rot and turn into compost before the sediment could build up around it over thousands of years. Polystrate fossils strongly contradict the uniformitarian view of sedimentary deposition. On the other hand, rapid submersion in flood waters and rapid burial in water saturated sediment would explain why polystrate fossilized trees have been preserved in their upright positions.

Remarkable confirmation of the rapid burial of trees in a vertical position and the eventual formation of polystrate fossils occurred when Mt. St. Helens erupted in 1980. As this volcano erupted, thousands of nearby trees were impacted by the eruption blast and severed from the ground. These trees were then washed into Spirit Lake by a large wall of water coming from the lake that was caused by mud flows flowing down Mt. St. Helens. As the trees were deposited in Spirit Lake, they floated upright before becoming waterlogged and sinking to the bottom of the lake, where they were soon covered by sediments. In the living laboratory of Spirit Lake, scientists could observe the sort of catastrophic flood process that may have produced polystrate fossilized trees. Millions of years are not required.

Q. How does the mere existence of billions of fossils of all kinds of plants and animals all over the Earth support the historical reality of a global Flood?

A. *When plants or animals die under normal conditions, they are scavenged and decomposed by microorganisms until nothing remains of them. The fact that there are millions of beautifully preserved remains of marine creatures mixed with the remains of land creatures tells us that some unique event was responsible for the preservation of fossils on this scale.*

There is also good evidence that the cause of death of the fossilized land creatures was drowning. For example, the massive dinosaur fossil remains in northeastern Wyoming, reveal a massive mixture of diverse dinosaur species, and the fossilized remains of these dinosaurs are extremely contorted. The most likely explanation is that these dinosaurs drowned, their dead carcasses were pooled through water movement, and they were then quickly buried under massive amounts of sediment.

Note, too, that the size of the fossil graveyards suggests that a massive Flood took place all over the Earth. For example, enormous numbers of straight-shelled, chambered nautiloids are found fossilized with other marine creatures in a 7-foot-thick layer within the Redwall Limestone of Grand Canyon. This fossil graveyard stretches for 180 miles across northern Arizona and into southern Nevada, covering an area of at least 10,500 square miles. No geological event in recorded history could even begin to explain how these kinds of animal graveyards were made, which calls the standard uniformitarian assumption into doubt.

Q. What is “Ecological Zonation” and how does it support the historical reality of the global Flood?

A. *“Ecological Zonation” refers to the presence of different types of animal and plant life at different elevations or vertical zones on land and in water. The presence of ecological zones means that during a global Flood, the plant and animal life would have tended to be buried in a manner that more or less reflects the elevation and ecological zone in which that plant and animal life was most commonly found, especially if the species was not very mobile.*

Based on this concept, one would expect that the first types of fossils to be found in the record established by the flood would be bottom-dwelling marine life, and this is what is found. Ph. D. geologist Dr. Andrew Snelling explains:

In the lowermost fossiliferous strata (Cambrian, Ordovician, Silurian, and Devonian), the contained fossils are almost exclusively shallow-water marine invertebrates, with fish and amphibian fossils only appearing in progressively greater numbers in the higher strata. The first fish fossils are found in Ordovician strata, and in Devonian strata are found amphibians and the first evidence of continental type flora. It is not until the Carboniferous (Mississippian and Pennsylvanian) and Permian strata higher in the geologic record that the first traces of land animals are encountered.)⁹

- Q. How does the concept of “differential escape” support the hypothesis that most of the fossil record was laid down in the sediments of Noah’s Flood?
- A. *Working with ecological zonation would be a factor called “differential escape.” This refers to the reaction and mobility of animals to rising waters during the flood. Animals who sensed the need to escape and who were relatively mobile would move to higher ground as the flood waters rose. This concept is confirmed in areas such as the Grand Canyon where footprints of amphibians and reptiles are seen at lower levels of the geologic column, yet their fossils appear at higher strata. Even higher are the dinosaurs and mammals.*
- Q. How do Catastrophic Plate Tectonics offer a plausible mechanism for a global flood? What are the principal bodies of evidence that support the CPT model?
- A. *Flood events could have initiated as the result of a process called “subduction,” which describes the collision of oceanic and continental plates. When subduction occurs, “the denser rocks of the ocean floor tend to slide under the less-dense continental rocks” and “as a subducting plate moves down through the mantle, the resulting friction heats the surrounding material.” As heating occurs, the subducting plate moves more rapidly and if the heat continues to build, the slab will descend even faster, an effect Dr. Baumgardner calls “runaway thermal subduction.” When runaway thermal subduction occurs, “the subducting slab moves at speeds of meters per second rather than centimeters per year.”^{xii}*

The recent occurrence of runaway subduction in the recent past is suggested by observable data such as massive regions of dense material located in the lower mantle and that, most notably, roughly coincide with the outer boundaries of the Pacific Ocean. There is a similar pattern of dense material that appears roughly on each side of Africa. This appears to be sound evidence of a subducted ocean crust and the movement of the plates containing the continents. Moreover, there are significant temperature differences between the subducted rock at the boundaries of the Pacific Ocean and off of Africa with the less dense material inside the Pacific ring and under continental Africa. These significant temperature differences are not consistent with predictions of slow plate subduction and movement in the distant past because heat would have flowed from the outer material to the cooler material to nearly equalize the temperature by now. This suggests relatively recent and rapid plate movement.^{xiii}

If runaway subduction occurred, it likely would have initiated a number of catastrophic events. First, it would have resulted in a new seafloor—with the mid-ocean ridge that is found on the ocean floor and has the appearance of seams on a baseball—marking the point at which plate movement occurred in each direction. In the new seafloor, hot magma beneath the surface would rise upward and “the lithosphere above the ridge would stretch and thin, allowing the magma to break through the crust.” As the intensely hot magma was emitted through volcanic activity, it would have contacted the cold ocean water and “huge amounts of superheated water would have spewed into the atmosphere.”^{xiv} It is likely that this was a significant source of the rain that fell in the great Flood. The so-called “ring of fire” and on-going earthquake activity currently observed along the plate boundaries remain as an on-going testimony to even more violent activities that would have coincided with the first occurrence of runaway subduction.

As the subduction and volcanic activity occurred, the mid-ocean ridges would temporarily rise and would have displaced massive amounts of ocean water that would flood the continents, carrying both tremendous amounts of sediments and water-dwelling creatures that would soon be fossilized on all land masses as, according to the CPT, massive global tsunami waves would have occurred. Then, “as the newly formed ocean floor cooled, its density increased and sank, allowing the floodwaters to drain off the continents. The rapidly receding waters would have eroded away an enormous amount of sediment” and “huge amounts of sediment would have rapidly been dumped into the ocean basin,” which is what is found.

Finally, as a result of the emissions from volcanic activity as well as the increased evaporation occurring in the Flood environment, there would have been dramatic cooling of the Earth and a short Ice Age lasting perhaps 100 years or more would have occurred. This would be a single Ice Age that would have ended as the oceans cooled and volcanic eruptions subsided.

Q. How do engineering studies show that Noah’s Ark was well-designed to ride out a global cataclysm?

A. *Engineering studies of the Ark as described by Moses in the sacred history of Genesis indicate that the Ark’s structure was perfectly designed to ride out the storm of storms without capsizing. For example, a group of South Korean engineers at the Korea Research Institute of Ships and Engineering carefully studied the design of the Ark as recorded in Sacred Scripture. They concluded:*

The Ark as a drifting ship, is thus believed to have had a reasonable-beam-draft ratio for the safety of the hull, crew and cargo in the high winds and waves imposed on it by the Genesis Flood.^{xv}

The team also concluded that, based on modern passenger ship design criteria, the Ark could have navigated sea conditions with waves higher than 30 meters.

Q. How do studies of Mitochondrial DNA support the Biblical account of the Flood and contradict human evolutionary scenarios?

A. *One area of evidence comes from studies of Mitochondrial DNA (mtDNA). Mitochondrial DNA exists only within the mitochondria, subcellular organelles that are responsible for producing ATP within the cell. Because of the structure of human gametes, mitochondria are generally inherited from one’s mother.*

Since the human genome was mapped, scientists have been comparing the genetic differences between every major people group around the globe to determine how the differences arose and when the genetic ancestor of all humanity lived. Science writer Brian Thomas explains of one study published in the Answers Research Journal:

... molecular biologist Dr. Nathaniel Jeanson downloaded publicly available human mitochondrial genome sequence data... [and] his results show that the number of today's mtDNA differences exactly matches the number predicted by the Bible's 6,000 years of human history. Mitochondrial DNA from around the world shows no trace of the 200,000 or so years' worth of mutations that the evolution model predicts.^{xvi}

Interestingly, these results are not at odds with some secular studies. An article in Science explained "evolutionists have assumed that the clock is constant, ticking off mutations every 6000 to 12,000 years or so" but reported:

Mitochondrial DNA appears to mutate much faster than expected, prompting new DNA forensics procedures and raising troubling questions... evolutionists are most concerned about the effect of a faster mutation rate. For example, researchers have calculated that "mitochondrial Eve" – the woman whose mtDNA was ancestral to that in all living people—lived 100,000 to 200,000 years ago in Africa. Using the new clock, she would be a mere 6000 years old.)^{xvii}

Q. What are Fr. Kevin Barrett's five theological arguments for the historical reality of the Global Flood?

A.

- 1) *First, in Matthew 24:37, Our Lord Jesus Christ testified to the historical reality of the global Flood and compared it to His Second Coming. Just as the Second Coming will affect every creature on Earth when it occurs, so did the Flood in the days of Noah.*
- 2) *Second, all of the Church Fathers testified to a global Flood that covered the whole earth. This is key because the Council of Trent, Vatican Council I, and Pope Leo XIII also instructed that when all of the Fathers of the Church agree on any interpretation of Scripture that pertains to a doctrine of faith or morals, it is definitive.*
- 3) *Third, the New Testament (Mt 24:38, 39; Lk 17:27; 2 Pet 2:5) and the Septuagint translation of the Old Testament (Genesis 6:17) use the unique word "cataclysmos" to describe the Flood. "Cataclysmos" signifies a violent upheaval, on a much bigger scale than any local Flood.*
- 4) *Fourth, while many Catholic apologists who accept the Cartesian-Darwinian Narrative have assumed that Noah's Flood was only a local event, this raises an obvious contradiction with the straightforward and obvious meaning of the text. It also raises practical questions such as: Why spend many decades building an Ark to escape a local flood? Why take animals on the Ark to escape a local flood?*
- 5) *Fifth, if the flood of Noah were really only a local flood, it would seem to raise questions about the truthfulness of God, as He promised in Genesis 9:11 never to repeat the great Flood. As victims of Hurricanes Harvey and Irma can testify, local floods often occur and inflict enormous damage. Since God is not a liar, the extent of the Noahic Flood must have been unique, and we have seen*

that there is no reason or necessity to depart from the straightforward meaning of Sacred Scripture that describes the Noahic Flood as covering the entire earth.

Closing Prayers

Episode X: Dating Methods and the Age of the Earth

This episode demonstrates that radiometric dating methods harmonize geological evidence with the Biblical chronology.

Episode length: 60 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

- Q. How do natural scientists use measurements of carbon-14 in the remains of plants or animals to determine how long ago the organisms died?
- A. *Carbon-14 dating is linked to the understanding that in the atmosphere, both C-14 and carbon-12 (C-12) combine with oxygen to form carbon dioxide, which finds its way into the cells of plants and animals through consumption. While plants and animals are alive and breathing, the ratio of C-12 atoms to C-14 atoms remains the same in their cells as in the atmosphere because of the continual input of carbon from the environment. Once the plant or animal dies, however, the C-14 atoms can no longer be replaced and decay to nitrogen at a constant rate. As a result, the ratio between C-14 and C-12 changes over time, making it possible to determine the elapsed time since the death of the organism. Experiments have shown that over a period of 5,730 years, half of the C-14 will convert to N-14; thus, 5,730 years is said to be the “half-life” of C-14.*

Since the half-life of C-14 is relatively short compared to radioisotopes used in other dating methods, C-14 dating has the benefit that it can be calibrated using organic objects of known age, which extend to approximately 2,500 B.C. For example, to calibrate his results, Libby used wood from the tombs of Egyptian Pharaohs, whose reigns could be approximated from historical records. Again, this calibration makes carbon dating much more reliable than several other radiometric dating methods having long half-life isotopes that cannot be so calibrated. But carbon dating also has a limitation due to the short half-life of C-14. With a half-life of 5,730 years, all of the C-14 in the remains of a plant or animal should break down into nitrogen-14 after no more than 100,000 years meaning that, no later than 100,000 years after death, there would be too little C-14 to measure when using even the most sensitive equipment. This means that carbon dating is simply unable to establish that a plant or animal is millions of years old. It can, however, tell us if organic objects are less than approximately 100,000 years old, but 100,000 years is a theoretical limit; the practical limit is approximately 50,000 years.

- Q. Why is the carbon-14 dating method such an important tool for scientists to use in evaluating the standard evolutionary chronology for the Earth and the universe?
- A. *The carbon-14 dating method is an important tool for evaluating the standard evolutionary chronology because the evolutionary chronology assigns hundreds of millions of years to the formation of the fossil record. Since no plant or animal remains should contain a single atom of C-*

14 if the sedimentary rocks all over the Earth formed more than 100,000 years ago, the carbon-14 dating method is an important tool for evaluating the evolutionary chronology.

Q. What is the significance of Dr. Paul Giam's research into C-14 dates of a wide variety of plant and animal remains that has been published in peer-reviewed scientific journals?

A. *Dr. Paul Giam has compiled a list of C-14 detection in fossils, marble, coal, natural gas, graphite, and other presumably old materials. The results are impressive, especially when one considers that every measurement he cited was reported in a reputable secular science journal. All in all, Dr. Giam cites 78 separate instances where C-14 has been found in material that should be radiocarbon "dead." Again, this means that the items measured must be less than 100,000 years old and, practically speaking, are likely less than 50,000 years old.*

Q. What are the three principal explanations offered by evolutionary biologists to explain the presence of C-14 in material that should be C-14 "dead"? What are the fatal flaws in each of these explanations?

A. *Evolutionary biologists can offer several explanations as to why there would still be C-14 present in material that should be C-14 dead. The first of these is machine error, which has been rejected by researchers in the field. Because of the nature of the mass spectrometry method of counting C-14 atoms and its multiple points of verification of the atoms' identity, it is highly unlikely that any atoms are counted which are not actually carbon-14.*

A second hypothesis is that radiation in situ, or at the site where the material was located before being taken into the lab, caused the formation of new C-14 continuously in the sample during its time in the ground. According to Dr. Giam and Hugh Miller, this is highly improbable and would require an amount of radiation equivalent to a nuclear reactor. This radiation simply would not be generated by trace amounts of other radioactive isotopes present in the ground.

The third and most popular hypothesis is that the material was contaminated prior to or during the test for C-14 by the scientists who were handling the material. This hypothesis cannot be ruled out, as preparation-dependent differences in the measured value of C-14 in samples have been reported in a significant number of studies. However, given the tremendous care taken by the commercial labs that are involved in collecting the data for some of the individual samples reported here, a blanket accusation of contamination would implicate all radiocarbon dating, including that supported by evolutionists. Also, as Dr. Giam points out:

it appears that the best data on fossil carbon with a published standard deviation [with few exceptions] all cluster at about 0.15 percent modern carbon and are not statistically different from one another. It is difficult to imagine a natural process contaminating wood, whalebone, petroleum and coal, all to roughly the same extent.^{xviii}

Q. What is the significance of the discovery of soft tissue in dinosaur bones and in other remains of plants and animals alleged to be tens or hundreds of millions of years old?

A. *Dr. Mary Schweitzer of the University of North Carolina found soft tissue and elastic blood vessels inside of T-Rex dinosaur fossils. The material included real blood cells and proteins, material that could not plausibly have survived the 65 million or more years assigned to the rock formation*

where the T-Rex bone was found. This was a shocking discovery and since there is no known means through which soft tissue would be so preserved in the outdoors for tens of millions of years, the implications are clear—dinosaurs existed within the memory of mankind and the entire geologic column dating is fatally flawed. Other discoveries have confirmed the findings of Dr. Schweitzer.

In 2010, paleontologists from the South Dakota School of Mines & Technology found a mosasaur fossil containing cartilage. In 2011, a group of Swedish researchers published their discovery of soft tissue in the bones of another mosasaur, allegedly 70 million years old. In 2014, another group of researchers found intact, flexible proteins in worm sheaths buried in rocks allegedly 551 million years old. The discovery of so many pieces of organic material in a remarkable state of preservation at every level of the so-called geological column strongly testifies to the rapid and recent burial of these plants and animals in the sedimentary deposits of a world-wide flood.

Q. How do natural scientists use radiometric dating methods to determine when a rock formed?

A. *Some elements come in slightly different forms, or isotopes. Some isotopes are unstable, meaning that they tend to break down into more stable forms at a steady rate of decay. Carbon-14, which we have already discussed, is a good example of an unstable isotope since it breaks down into nitrogen over time. Another example is uranium, which breaks down into lead through multi-step process taking very long periods of time at the currently observed rate of decay.*

Radiometric dating methods utilize the notion of an element's half-life, which was previously discussed. This table shows the half-life of some of the more commonly-used radiometric methods, measured in billions of years. Since the half-life of these methods is so long, they theoretically should be able to date strata that contain fossils thought to be hundreds of millions of years old.

Q. What three assumptions must be made before assigning an age to a rock using a radiometric dating method?

A. *All radiometric methods used to date rocks depend on three fundamental assumptions. If these assumptions do not hold, the resulting estimates can be in gross error:*

1) That there was no daughter element in the rock at the time that it formed;

2) That the rate of decay has been constant for the rock's entire history; and

3) That the rock has been a closed system, meaning that no parent or daughter element has been introduced or removed.

Q. What is the significance of radiometric dating results derived from volcanic rocks of known ages?

A. *Many radiometric dating experiments of volcanic rock that formed in recorded history have been made. The rock so tested is typically basalt, which is generally formed from the cooling of lava on the earth's surface. Time and again, radiometric dates have produced age estimates far in excess of the actual known age of the rock. If this is occurring regularly in the formation of volcanic rock, it calls into question all radiometric dates obtained for this type of rock, as the evolutionists readily admit (especially when discussing incorrect C-14 dates) that very small amounts of radioisotope*

parent or daughter elements can yield ages that are significantly different than the actual age of the rock. These and other results raise the obvious question: if even volcanic rock of known ages cannot be reliably dated, why would any radiometric dates be trusted to provide accurate results?

- Q. Dr. Thomas Seiler argues that it is unscientific to use a method—like radiometric dating—when the same method consistently produces contradictory results. Why do you think the scientific community continues to use and promote radiometric dating in spite of these contradictory results? Explain your answer.
- A. *Answers may vary. Since molecules-to-man evolution is not observed in human lifetimes, its credibility depends on having long ages of time in which gradual evolution can occur. That is why the mainstream scientific community clings to radiometric dating to validate the evolutionary timescale, even when the method has been found to fall far short of the normal criterion of reliability for a scientific method.*

Closing Prayers

Episode XI: The Historical Consequences of Evolution Theory: Global Conflict and the Culture of Death

This episode traces the negative historical and global consequences of the acceptance of the evolutionary hypothesis.

Episode length: 68 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion after the DVD

- Q. What important consequences flowed from the acceptance of microbe-to-man evolution by most German intellectuals at the end of the nineteenth century?
- A. *This Darwinian mindset was the primary contributor to the extreme nationalism that ultimately led to World War I. As war was declared, German Kaiser Wilhelm II announced to the people what they had long believed: “the Reich needs new territory” and due to the perceived superiority of the German people, he believed that Germany had a right to take it. The same mentality led to the rise of Nazism in Germany and the Second World War.*
- Q. How does the obedience recommended and practiced by St. Maximilian Kolbe differ from the obedience practiced by Rudolph Hoess, commandant of the Auschwitz concentration camp?
- A. *St. Maximilian Kolbe recommended and practiced obedience to God and to those in authority who represented God in all things but sin. As a Nazi, Hoess practiced a blind obedience to those in authority, without reference to God or to God’s moral law.*
- Q. How did the acceptance of microbe-to-man evolution contribute to the rise of Nazism in Germany and communism in China, Russia and other nations?
- A. *The acceptance of microbe-to-man evolution as a scientific theory made confident atheist materialists of the leaders of the Nazi, Communist and other totalitarian movements.*
- Q. How did the idea of improving the fitness of the human race through eugenics influence education and law in the United States in the first half of the twentieth century?
- A. *The desire to improve the fitness of the human race through eugenics led to the teaching of evolution in public schools and to the enactment of laws in many states allowing the forced sterilization of those deemed “unfit” to reproduce.*
- Q. How did the acceptance of evolution affect the attitude to the law of Oliver Wendell Holmes and other like-minded United States Supreme Court justices?

- A. *The acceptance of evolution by Oliver Wendell Holmes and like-minded Supreme Court Justices led them to believe that everything is in a state of constant flux and that there is no stable, created human nature which would justify a belief in an unchanging natural law or in an absolute moral standard. Their acceptance of evolution led them to believe that the Constitution should be adapted to the ever-changing values of an evolving society.*
- Q. What are some examples of Supreme Court decisions that had no basis in the Constitution as written and previously interpreted but which were thought to be the best decisions to address current social problems?
- A. *Answers may vary. For example, the majority of Justices in the Roe vs. Wade decision found a right to kill an unborn child in a supposed implicit “right to privacy” in the Fourth Amendment.*

Closing Prayers

Episode XII: The Historical Consequences of the Cartesian-Darwinian Narrative: The Indoctrination of Children through Education

*This episode documents the destructive effects of evolutionary indoctrination on generations of children worldwide. **WARNING:** Some of the content of this episode is disturbing and inappropriate for children.*

Episode length: 71 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion

- Q. What are the main principles of the philosophy of humanism?
- A. *The main principles of humanism are that man evolved through a natural process; he does not owe his existence to any higher power, and therefore has the right to determine for himself what is right and what is wrong, in accordance with his own ideas.*
- Q. What role does the hypothesis of molecules-to-man evolution play in the humanist worldview?
- A. *The hypothesis of molecules-to-man evolution is the foundation of the humanist worldview. If man is the creature of a Supreme Being, then that Supreme Being has the authority to determine an absolute moral standard for man. Only an account of the origin of man and the universe that excludes a Creator can justify the humanist principle that man, and not God, has the right to determine for himself what is right and what is wrong in accordance with his own ideas.*
- Q. How does the philosophy of education set forth by Pope Pius XI in his encyclical *Divini Illius Magistri* (On Christian Education) contrast with the principles of John Dewey, the so-called “father of American education”?
- A. *The philosophy of education set forth by Pope Pius XI in his encyclical *Divini Illius Magistri* is the antithesis of the philosophy of John Dewey. According to the former, Our Lord Jesus Christ and the teachings of His Church must provide the foundation and the guiding principles for all authentic education. For the latter, man is the product of a natural process of evolution, and he alone determines what is right and what is wrong, without regard for any religious or other super-human authority.*
- Q. What role does the evolutionary hypothesis play in the ideas of Alfred Kinsey?
- A. *After losing his faith in Christianity and becoming an evolutionist and an atheist, Kinsey became convinced that there was no stable human nature and that the sexual behavior of man’s evolutionary cousins, the monkeys, revealed what ought to be considered “natural” and “normal” for man. On this pseudo-scientific basis, Kinsey obtained funds from the Rockefeller Foundation to begin his scientific study of perversion in which he succeeded in persuading most of the leaders of*

the Western world that behavior that had always been and ought to be considered unnatural and abnormal was actually natural, normal and good.

- Q. Why is it difficult, if not impossible, to successfully defend natural law principles (or Christian principles) of morality against humanist errors without exposing the fatal flaws in the hypothesis of molecules-to-man evolution?
- A. *It is impossible to successfully defend natural law or Christian principles of morality without exposing the fatal flaws in the evolutionary hypothesis because if the evolutionary hypothesis is correct, man is the product of an unguided natural process, and there is no sound basis for arguing that a Supreme Law-Giver exists or that man has received from Him a stable created nature which determines what kind of behavior is natural (or unnatural) for man.*

Closing Prayers

Episode XIII, Part I & Part II: The Historical Consequences of Evolutionary Thought: The Impact on Philosophy and Theology

This episode addresses the catastrophic impact of evolutionary thought on philosophy, theology, and Catholic society.

Part I Episode length: 49 minutes

Part II Episode length: 54 minutes

Opening Prayers

(The teacher or group leader should ask some of the questions from the previous episodes at the beginning of each session to ensure that students thoroughly grasp and retain the key information covered.)

Questions for Discussion

- Q. How does so-called “negative higher Biblical criticism” depend on the false uniformitarian philosophy of Descartes?
- A. *Negative higher criticism depends on the false uniformitarian philosophy of Descartes because it rests on the assumption that all of the miraculous or supernatural events recorded in the Bible have a natural explanation.*
- Q. What was the basis for the hypothesis that Moses did not write or edit the first five books of the Bible? How did subsequent advances in scholarship expose the fatal flaws in this hypothesis?
- A. *In the early days of archaeology, archaeologists found no evidence of writing in the time of Moses, and this was regarded as “proof” that Moses could not have written or redacted the first five books of the Bible. As archaeologists excavated more ancient ruins, they discovered evidence of writing not only in the time of Moses but one thousand years before the time of Moses, thus totally destroying the foundations of the so-called Documentary Hypothesis.*
- Q. What role did molecules-to-man evolution play in the thinking of the German philosopher Frederich Nietzsche?
- A. *Molecules-to-man evolution played an essential role in the thinking of Frederich Nietzsche, in the first place, because it justified his atheism, and in the second place because it justified the Darwinian myth that organisms evolved through a “struggle for existence” and supported his belief that the most important force in the universe was the “will to power,” and that the humans who dominated the world through their will to power would eventually evolve into supermen.*
- Q. Why did Pope St. Pius X write in *Pascendi* that “evolution” is “the principal doctrine of the modernists”?
- A. *Pope St. Pius X identified “evolution” as the “principal doctrine of the modernists” because modernism is based on the belief that everything in the universe, including the Catholic Church, is*

in a continuous state of evolution and that therefore sacred doctrine, the sacred liturgy, canon law, all must be continually adapted to the current state of evolution.

- Q. How did modernist-minded Bishops and theologians succeed in replacing the original agenda for Vatican Council II with a new agenda of their own?
- A. *When Vatican II was announced, work was begun on the preparatory documents, or schemas, that were initial drafts of what were intended to become the Council constitutions and decrees. Some 871 scholars worked for more than two years to prepare the schemas, which were true to Pope John's intent of reflecting traditional doctrine. During this time, however, a group of Bishops and their theologian advisors, called periti, began strategizing to radically change the Council's direction. This group is commonly called the Northern Alliance or European Alliance, because it consisted largely of Bishops and periti from Austria, Belgium, France, Germany, the Netherlands, and Switzerland. While Bishops faithful to the stated intent of Vatican II also had periti, it was not until the third session that these Bishops became fully aware of the Northern Alliance's aims. The Northern Alliance successfully placed members in key Council positions and, two weeks into the first session, it convinced Pope St. John XXIII that the first four preparatory schema should be rejected. This set the pattern for the entire Council.*
- Q. How does the *St. Jerome Bible Commentary* reflect the influence of evolution-based modernism?
- A. *The Jerome Bible Commentary reflects the influence of evolution-based modernism by insinuating that there are errors in the Bible, that the first eleven chapters of Genesis are mythological, and that "scientific" study of the Scriptures justifies calling into question a host of traditional interpretations of the Bible that pertain to doctrines of faith and morals.*
- Q. Discuss the relationship between evolutionary beliefs, neo-modernism, the loss of supernatural faith, and the clergy abuse crisis.
- A. *Sexual abuse by some Catholic clergy and the cover-up of this abuse by others in positions of authority is an indication of the loss of supernatural faith or, at a minimum, the lack of courage to speak out and protect others. In many instances, the loss of supernatural faith has been caused by the embrace of neo-modernist teachings and the Cartesian-Darwinian Narrative that is foundational to neo-modernism. Until the Catholic leadership addresses the underlying errors in the Narrative and makes the critical evaluation of the Narrative part of seminary training, the loss of faith that has led to the abuse will likely continue.*
- Q. What should be the priorities of Catholic clergy and lay faithful in their efforts to refute evolution-based modernism and to restore the true Catholic doctrine of creation as the foundation of our Faith? Explain your answer and why you think that the first priority is the most important, the second next in importance, and so on.
- A. *Answers will vary, but the critical evaluation of evolutionary claims in Catholic institutions including seminaries in accordance with *Humani Generis* should be one of the priorities.*

Closing Prayers

Foundations Restored

Subject Matter Experts

Pamela Acker holds a Master's degree in Biology from The Catholic University of America. She has taught science in a variety of settings (from middle school to college) since 2008. Prior to working as a teacher, Pamela was involved in biological research as a whole genome library maker at The Genome Sequencing Center at Washington University in Saint Louis. She has also conducted research in vaccine delivery using T4 bacteriophage nanoparticles, and was briefly involved in researching novel gene regulation mechanisms in *C. elegans*.

Pedro Aguado was born in 1964 in Miami, Florida. He received a science degree in Computer Engineering at Tampa Technical Institute and has studied math, business and project management at Marist College, New York, University of Phoenix and University of Texas. He has worked as an engineer in the semiconductor industry developing microchips for IBM where he worked in a SEM lab specialized in deep trench, reactive Ion etch and chemical vapor deposition developing mainframe computer micro-chips. Later he worked on the Pentium project with Intel as a plasma equipment specialist and has traveled the world qualifying reactors for major chip manufacturers. Currently he is studying philosophy and theology at the University of Domuni and speaks on creation and theological topics.

Fr. Kevin S. Barrett is currently the pastor of St. Anthony of Padua Parish, Casper, WY, in the Diocese of Cheyenne. He also spent 23 years as Chaplain of the Apostolate for Family Consecration in Bloomingdale, OH. He was ordained by Pope St. John Paul II in 1992, and received his baccalaureate degree in sacred theology from the Pontifical Lateran University in Rome, and a bachelor of arts degree in psychology from the University of Notre Dame with post graduate studies in counseling from Franciscan University of Steubenville.

Fr. Shannon Collins was born in 1964 and is a native of Cohasset, Massachusetts. After undergraduate and graduate work in history and education, he taught in Catholic schools for a number of years. In 1993, Father Shannon entered religious life and eventually became a member of a religious community of Pontifical Right. Having completed his seminary training at St. Philip Neri Seminary in Toronto, Ontario, he was ordained to the holy priesthood on June 10, 2000. He has appeared on EWTN and previously served as chaplain for the Shrine of the Most Blessed Sacrament of Our Lady of the Angels Monastery in Hanceville, Alabama. He has preached retreats and parish missions throughout North America. Father is currently a traditional religious priest under Bishop Roger Foys of Covington, Kentucky. He is the pastor of Our Lady of Lourdes Personal Parish which acts as an ecclesial home for those attached to the Traditional Latin Mass. He is also a co-founder of the Missionaries of St. John the Baptist, a religious community in formation in the Diocese of Covington, Kentucky.

Fr. Thomas Hickey spent over twenty-five years of his life as a Baptist minister. Compelled by the undeniable witness of history and the inescapable conclusions of Scripture, Fr. Hickey resigned his ministry and was received into full communion with the Catholic Church in 2002. To his great surprise, he was given an opportunity to study for the priesthood at Holy Apostles Seminary in Cromwell, CT, with the Archdiocese of Hartford. In May of 2010 he was ordained to the priesthood by Archbishop Henry Mansell. He has served many happy years at St. Paul and St. Augustine

churches in Glastonbury, CT, and as Pastor of St. Stephen Church and School in Hamden, CT, while teaching Sacred Scripture at Holy Apostles Seminary.

Rachel Jones is a Geophysical and Geospatial Engineer with research interests in Rock Mechanics, Subsurface Hydrology, Contaminant Fate and Transport, Photogrammetry, Synthetic Aperture Radar (SAR), and Humanitarian Remote Sensing for Disaster Mitigation. Her current research is developing Remote Sensing methods for shallow subsurface investigations.

Dr. Kevin Mark, D.M.D., attended the University of Winnipeg for three years, majoring in biochemistry before being accepted into the University of Manitoba Faculty of Dentistry, from which he graduated in 2005. Dr. Mark has long had a keen interest in the creation/evolution debate, and, after discovering the Kolbe Centre for the Study of Creation and the traditional teaching of the Church on creation, he was able to join the Catholic Church in good conscience. Dr. Mark is the director of the Kolbe Centre Canada and has presented on the traditional Catholic doctrine of Creation internationally. He and his family reside in Killarney, Manitoba, Canada.

Dr. James P. McCullough, M.D., is a Board-Certified Physician in the practice of Anatomic and Clinical Pathology. He received his undergraduate degree in Chemistry from Wichita State University in 1976. He completed his medical school and specialty training at the University of Kansas Medical Center in 1983. He has been in practice for 35 years and is currently the Medical Director of the Laboratory at Providence Medical Center in Kansas City, Kansas. He and his wife, Leslie, have six children and nine grandchildren.

Hugh Owen is the convert son of Sir David Owen, the first Secretary General of International Planned Parenthood Federation. After entering the Catholic Church as a freshman at Princeton University at the age of 18, Hugh served as a teacher, headmaster, and director of religious education for many years before becoming the director of the John Paul II Institute of Christian Spirituality and the founder and director of the Kolbe Center for the Study of Creation. The Kolbe Center provides a forum for Catholic theologians, philosophers and natural scientists who defend the traditional Catholic doctrine of creation as a much better explanation of all of the facts of Sacred Scripture, Sacred Tradition, Magisterial teaching and natural science than theistic evolution. Hugh and his wife Maria have been blessed with nine living children (two of whom are Benedictine sisters) and sixteen grandchildren (so far!) and live in the Shenandoah Valley in Virginia. Hugh is also a member of the newly-established John Paul II Academy for Human Life and the Family.

Fr. Chad Ripperger is a theologian, Thomistic psychologist, and author, with a Ph.D. in Philosophy. Ordained in 1997, Fr. Ripperger served for several years as a professor of Dogmatic and Moral Theology and Philosophy at Our Lady of Guadalupe Seminary in Denton, Nebraska. He currently works in the Archdiocese of Denver. His published works include *Introduction to the Science of Mental Health*, *The Binding Force of Holy Tradition*, *The Metaphysics of Evolution*, *The Principle of the Integral Good*, and *The Morality of the Exterior Act in the Writings of Saint Thomas Aquinas*.

John Sanford is presently a Courtesy Associate Professor at Cornell, President of Logos Research Associates, and President of Feed My Sheep Foundation. As a Cornell University professor, John has conducted genetic research for over 30 years. This research has resulted in more than 100 scientific publications, and several dozen patents. In addition to producing numerous new crop varieties, John's research resulted in new genetic engineering technologies. Since the year 2000 John has focused his

efforts on genetic research which helps validate the Biblical perspective regarding human genetic history. John feels his most significant contributions to science have been: 1) the *Biologic Process*; 2) the book *Genetic Entropy*; 3) Development of *Mendel's Accountant* (the most advanced and biologically realistic numerical simulation of the mutation/selection process); and 4) a recent Cornell symposium of which he was the lead organizer and subsequently editor of the published proceedings entitled *Biological Information--New Perspectives*.

Thomas H. Seiler was born in 1972 in Freiburg/Breisgau in Germany. He graduated in physics at the Albert-Ludwigs-University, Freiburg, with his diploma thesis on the topic: "Measurement of γ -Production during Compton-Scattering of Quasi-Real Photons at CERN." He received his Ph.D. from the Faculty of Physics at the Technical University of Munich, writing on: "Differential Electrochemical Mass Spectrometry of Polymer Electrolyte Membrane Fuel Cells." Currently, he is working as a development engineer in the field of electrochemical gas sensors.

Wolfgang Smith is a physicist and mathematician (A.B., Cornell, M.S., Purdue, Ph.D., Columbia) by profession. He has made it his life's work to expose the mythical nature of the contemporary "scientific" worldview, in the hope of opening doors officially "bolted" since the Enlightenment. Despite the "politically incorrect" tenor of his writings, he has become widely recognized as one of the foremost authors to offer a critique of modern science in light of traditional metaphysics.

Fr. Victor P. Warkulwiz (d. 2019) received a Ph.D. in physics from Temple University in 1974. After receiving his Ph.D., Dr. Warkulwiz went to work for the Central Intelligence Agency as a physical scientist/intelligence officer, where he specialized in ballistic missile systems. From there he went on to Magdalen College to teach science and mathematics in a "great books" program. Dr. Warkulwiz then returned to the Washington, D.C. area to work for aerospace consultant firms. He worked at Quest Research Corporation, where he did a study of dynamic infrared imaging and at ANSER Corporation, where he specialized in space technology. While at ANSER, Dr. Warkulwiz heard the call to the priesthood. In preparing for the priesthood, Fr. Victor received an M.Div. from Mount St. Mary's Seminary in Emmitsburg, MD and an M.A. in theology from Holy Apostles Seminary in Cromwell, CT. Fr. Victor was ordained a Roman Catholic priest in 1991. He was a member of the Missionary Priests of the Blessed Sacrament and has helped hundreds of parishes in the U.S. and elsewhere to start or maintain perpetual Eucharistic adoration. He was named national director of the Apostolate for Perpetual Eucharist Adoration in October 1998 and theological reviewer for the Kolbe Center for the Study of Creation in 2001. He was profiled in the 2003 and 2004 editions of *Who's Who in America*.

Bernie Webb is a Catholic convert and a former secular humanist. He is actively involved in a number of Catholic apostolates, including several involved with worldview education and prolife issues. He has worked closely with Restoring Truth Ministries since his conversion and is active in his local parish with Dee, his wife. Bernie has worked in the information technology industry for most of his professional career.

John Wynne is the Director of Restoring Truth Ministries, an apostolate founded in 1999 to study the war of worldviews and to help address the underlying causes of the crisis of faith: rationalism and evolutionism. He has authored four books: *Repairing the Breach*, *A Catholic Assessment of Evolution Theory*, *The Catholic Teaching on Scriptural Inerrancy*, and *The Fall of Darwin's Last Icon and the Failure of the Cartesian-Darwinian Narrative*. He has worked closely with the Kolbe Center for the Study of Creation since 2009 by helping to organize the Kolbe Center's annual conferences and by

speaking at a number of Kolbe Center events in the United States and in Europe. He holds four college degrees and has traveled to more than 40 countries in his primary career as an energy economist and socio-economist.

Foundations Restored

Review and Test Questions

- 1) What is the Naturalistic Uniformitarian Framework for explaining the origins of man and the universe?
- 2) What is the Supernatural Creation-Providence Framework for explaining the origins of man and the universe?
- 3) When we speak of “traditional” Catholic doctrine, or teaching, by whom was this doctrine, or teaching, handed down?
- 4) From whom did the Apostles receive this doctrine?
- 5) What are the three main sources of Truth in the Catholic Church?
- 6) What is the objective of Scriptural interpretation?
- 7) What principles or guidelines are Catholics to use when interpreting Sacred Scripture?
- 8) What conclusions are reached about origins when sound Catholic principles of interpretation are applied to the first two chapters of Genesis?
- 9) Who were the Church Fathers?
- 10) What level of authority should be attached to an interpretation of Scripture in a matter of faith or morals when that interpretation was held by all of the Fathers of the Church?
- 11) Aren't claims involving origins an exception since the Fathers did not know about evolution?
- 12) Why is the burden of proof on any Catholic who does not accept the straightforward literal interpretation of Genesis that God created all things by fiat at the beginning of time?
- 13) What is the genre of Genesis according to St. Augustine?
- 14) What was St. Augustine's view of the Creation/Providence Framework?
- 15) St. Augustine warned Christians against using the Bible to argue against an hypothesis in natural science when the Bible did not make a clear statement regarding the natural order here and now. What did he advise them to do when confronted by a hypothesis in natural science that contradicted what God clearly revealed in Sacred Scripture about a past or present event?
- 16) Is St. Augustine's View of the Genesis “Days” and His “Seminal Reasons” compatible with molecules-to man evolution? Explain your answer.
- 17) Why did St. Augustine believe that the six days of creation could not be six successive 24-hour days?

- 18) What error did St. Augustine inadvertently make in his interpretation of Sirach 18:1 that affected his interpretation of Genesis 1?
- 19) How authoritative did St. Augustine consider his interpretation of Genesis with rationes seminales and instantaneous creation?
- 20) What is naturalism?
- 21) Who were some pagan philosophers of Greece and Rome who offered naturalistic explanations for the origins of man and the universe?
- 22) How are ancient theories of evolution similar to the modern-day molecules-to-man evolutionary hypothesis?
- 23) Why weren't the Church Fathers willing to compromise with the pagan philosophers of their day who believed that all living things had evolved over vast ages of time?
- 24) According to Church Father Lactantius, why did philosophers like Lucretius want to “blame the works of Providence” by pointing out things in nature that were “badly designed”?
- 25) How does Vas electionis, a profession of faith to the universal Church issued by Pope Pelagius in 557 A.D., rule out human evolution?
- 26) How does the Fourth Lateran Council decree on creation known as the Firmiter, as it was interpreted by the greatest commentators for six hundred years, exclude theistic evolution or creation being spread out over long ages of time?
- 27) How does the Catechism of the Council of Trent uphold the traditional literal historical interpretation of Genesis 1-11?
- 28) How does the First Vatican Council’s teaching on creation harmonize with evolution? Explain your answer.
- 29) What did Pope Leo XIII in his encyclical Arcanum divinae in 1880 tell the Bishops of the world was “known to all and cannot be denied by anyone”?
- 30) What were some important rulings of the Pontifical Biblical Commission on the interpretation of Genesis 1-3 when the PBC was an arm of the Magisterium?
- 31) What important elements of the traditional Catholic doctrine of creation did Pope Pius XII’s encyclical Humani generis tell the Bishops to uphold?
- 32) What permission did Pope Pius XII give to Catholic scholars in regard to the hypothesis of human evolution in the encyclical *Humani generis*?
- 33) In the phrase “Cartesian-Darwinian Narrative,” what does “narrative” mean?
- 34) What events in the early life of Descartes strongly suggest that he was subject to demonic influence?

- 35) What was the principal error of Descartes that contradicted the traditional distinction between the order of Creation and the order of Providence, as it had been maintained by all of the Fathers and Doctors of the Church from the time of the Apostles?
- 36) Why did French mathematician Blaise Pascal say that in Descartes' philosophy God was only necessary to "set the world in motion with a flip of his thumb" but that, "after that, Descartes had no more use for God"?
- 37) How does The Syllabus of Errors of Blessed Pope Pius IX refute the Cartesian-Darwinian narrative? Be sure to cite specific errors from the Syllabus in your answer.
- 38) What is an "icon" of evolution?
- 39) How do evolutionists use the peppered moth "icon" as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 40) How do evolutionists use the Galapagos finches "icon" as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 41) Describe the whale evolution icon and explain how evolutionists use this series as evidence for molecules-to-man evolution. Does the evidence support their use of this icon, or not? Explain your answer.
- 42) How do evolutionists use the horse evolution fossil series "icon" as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 43) What are genes?
- 44) What are genetic mutations?
- 45) How does Darwinian evolution use genetic mutations to explain the transformation of one kind of organism into another?
- 46) What is "genetic entropy" and how does it confirm or contradict the hypothesis of microbe-to-man evolution through mutation and natural selection?
- 47) Why was the term "Junk DNA" invented, and how was the idea of "Junk DNA" used to support microbe-to-man evolution? Is the term still valid?
- 48) How does the demise of "junk DNA" work with the concept genetic entropy to destroy the view that mutations are the mechanism of evolution?
- 49) What is the myth of neutral mutations?
- 50) Why are so-called beneficial mutations not an argument for microbe to man evolution?
- 51) How do evolutionists use the Archaeopteryx "icon" as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.

- 52) How do evolutionists use the Dinosaur-to-Bird Evolution icon as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 53) How do evolutionists use the icon of alleged Vestigial Structures as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 54) How do evolutionists use the icon of Homology, traditionally defined as the similarity in physical structures between organisms, as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 55) How do evolutionists use the icon of alleged “embryonic recapitulation” as evidence for molecules-to-man evolution? Does the evidence support their use of this icon, or not? Explain your answer.
- 56) How should these icons of evolution be presented to students in a Catholic school—and why is it important for Catholic students to understand the arguments for and against these icons as evidence for molecules-to-man evolution?
- 57) What is the RNA world hypothesis and what are its weaknesses?
- 58) Why is replication such a huge problem for origin of life hypotheses?
- 59) In light of all that we know from the Holy Gospels about Our Lord Jesus Christ and about the lives of the Saints from the Church’s canonization procedures, why is a supernatural origin of life much more reasonable than any naturalistic explanation?
- 60) What is “paleoanthropology”?
- 61) Why are homo erectus fossils probably fully human?
- 62) What is the “contemporary status problem” in regard to fossils of humans and alleged human ancestors?
- 63) What are some examples of fossils of alleged missing links that are invalidated by the “contemporary status problem”?
- 64) Cite one or more examples of “missing links” that were proven to be frauds?
- 65) What is cladistics?
- 66) Is cladistics a sound means of confirming that evolution occurred and of establishing evolutionary relationships?
- 67) What are some examples of the “fine-tuning” of the universe?
- 68) Briefly explain the Big Bang model of cosmic origins. What are two supposedly strong pieces of evidence routinely cited as support for the Big Bang theory?
- 69) What are the principal weaknesses of the Big Bang model?

- 70) What physical force explains why naturalistic star formation theories fail?
- 71) Explain how the age of the cosmos is calculated by Big Bang theorists. What are the unproven assumptions on which this procedure is based?
- 72) Why have Big Bang cosmologists introduced the idea of "dark matter" and "dark energy" into their cosmology?
- 73) What recent empirical discoveries mentioned by Dr. Wolfgang Smith demonstrate that the Earth and the Solar System have a favored position in relation to the rest of the universe?
- 74) Why is the traditional Catholic understanding of the origin of the universe a much more reasonable explanation than the Big Bang hypothesis?
- 75) What are the two primary explanations for the origin of the fossil-bearing sedimentary rocks all over the world that have competed for the allegiance of the Christian world during the last two hundred years?
- 76) What is the "Cambrian Explosion," and how does it expose a fatal flaw in the microbe-to-man evolution hypothesis?
- 77) What is the hypothesis of punctuated equilibrium and why does it fail to give a reasonable explanation for the fossil evidence?
- 78) What are polystrate fossils and how do they support the literal historical reality of Noah's Flood?
- 79) How does the mere existence of billions of fossils of all kinds of plants and animals all over the Earth support the historical reality of a global Flood?
- 80) What is "Ecological Zonation" and how does it support the historical reality of the global Flood?
- 81) How do Catastrophic Plate Tectonics offer a plausible mechanism for a global flood? What are the principal bodies of evidence that support the CPT model?
- 82) How do engineering studies show that Noah's Ark was well-designed to ride out a global cataclysm?
- 83) How do studies of Mitochondrial DNA support the Biblical account of the Flood and contradict human evolutionary scenarios?
- 84) What are five theological arguments for the historical reality of the Global Flood?
- 85) How do natural scientists use measurements of Carbon-14 in the remains of plants or animals to determine how long ago the organisms died?
- 86) Why is the Carbon-14 dating method such an important tool for scientists to use in evaluating the standard evolutionary chronology for the Earth and the universe?

- 87) What is the significance of Dr. Paul Giam's research into C-14 dates of a wide variety of plant and animal remains published in peer-reviewed scientific journals?
- 88) What are the three principal explanations offered by evolutionary biologists to explain the presence of C-14 in material that should be C-14 "dead"? What are the fatal flaws in each of these explanations?
- 89) What is the significance of the discovery of soft tissue in dinosaur bones and in other remains of plants and animals alleged to be tens or hundreds of millions of years old?
- 90) How do natural scientists use radiometric dating methods to determine when a rock formed?
- 91) What three assumptions must be made before assigning an age to a rock using a radiometric dating method?
- 92) What is the significance of radiometric dating results derived from volcanic rocks of known ages?
- 93) What important consequences flowed from the acceptance of microbe-to-man evolution by most German intellectuals at the end of the nineteenth century?
- 94) How did the acceptance of microbe-to-man evolution contribute to the rise of Nazism in Germany and communism in China, Russia and other nations?
- 95) How did the idea of improving the fitness of the human race through eugenics influence education and law in the United States in the first half of the twentieth century?
- 96) How did the acceptance of evolution affect the attitude to the law of Oliver Wendell Holmes and other like-minded United States Supreme Court justices?
- 97) What are some examples of Supreme Court decisions that had no basis in the Constitution as written and previously interpreted but which were thought to be the best decisions to address current social problems?
- 98) What are the main principles of the philosophy of humanism?
- 99) What role does the hypothesis of molecules-to-man evolution play in the humanist worldview?
- 100) How does the philosophy of education set forth by Pope Pius XI in his encyclical *Divini Illius Magistri* (On Christian Education) contrast with the principles of John Dewey, the so-called "father of American education"?
- 101) What role does the evolutionary hypothesis play in the ideas of Alfred Kinsey?
- 102) Why is it difficult, if not impossible, to successfully defend natural law principles (or Christian principles) of morality against humanist errors without exposing the fatal flaws in the hypothesis of molecules-to-man evolution?

- 103) How does so-called “negative higher Biblical criticism” depend on the false uniformitarian philosophy of Descartes?
- 104) What was the basis for the hypothesis that Moses did not write or edit the first five books of the Bible? How did subsequent advances in scholarship expose the fatal flaws in this hypothesis?
- 105) Why did Pope St. Pius X write in Pascendi that “evolution” is “the principal doctrine of the modernists”?
- 106) How did modernist-minded Bishops and theologians succeed in replacing the original agenda for Vatican Council II with a new agenda of their own?
- 107) What should be the priorities of Catholic clergy and lay faithful in their efforts to refute evolution-based modernism and to restore the true Catholic doctrine of creation as the foundation of our Faith? Explain your answer and why you think that the first priority is the most important, the second next in importance, and so on.

Glossary

Amino acids – molecules that form the building blocks of proteins. There are 20 basic amino acids that come in a left handed form (L form) or right handed form (D form). The Miller-Urey experiment produced “L form” and “D form” amino acids, but only L form amino acids are incorporated into proteins within living organisms. The Miller-Urey experiments also failed to mimic the early earth atmosphere, so that the experiments did not scientifically demonstrate the spontaneous origin of life on the early earth.

Arcanum Divinae Sapientiae – an important encyclical “On Christian Marriage” issued in 1880 by Pope Leo XIII linking marriage with the direct and immediate creation of Adam and Eve. Pope Leo XIII called the special creation of the first humans on the sixth day “the never-interrupted doctrine of the Church.”

Archaeopteryx – (meaning “ancient wing”) an icon of evolution consisting of fossil remains dated to 150 million years ago by evolutionists and long-claimed to possess intermediate features between a reptile and a bird. However, the consensus, even among current evolutionists, is that, based on its modern feathers, Archaeopteryx could fly and was a modern bird, not an intermediate form. Its other features once claimed to be intermediate are found in many other modern birds.

Ardipithecus – A genus that includes “Ardi” or, formerly, the species *Ardipithecus ramidus*, announced by Tim White and others in 2009; it is dated to approximately 4.4 mya and is seen by some evolutionists as being on an evolutionary pathway leading to modern man, *Homo sapiens*. Ardi is best seen as an extinct primate having nothing to do with mankind’s supposed evolutionary ancestry.

Australopithecus – A genus meaning “southern ape,” so named by Raymond Dart in 1924. There are many species in this genus including “*Australopithecus africanus*” (the Taung Child), and Donald Johanson’s *Australopithecus afarensis* (Lucy). Each species in this genus is best understood as an extinct primate having nothing to do with mankind’s supposed evolutionary ancestry.

Behaviorism – a branch of psychology that emerged in the early 1900s and became incorporated into methods of education throughout the world. These methods are used to produce the specific behaviors desired by those in control of students. The methods have been aggressively promoted by educational theorists holding a humanist worldview for more than a century as a way to condition students to behave according to humanist principles and in contradiction to the principles of traditional Christian morality.

Big Bang – in cosmology, the Big Bang hypothesis attempts to explain the origin of the universe naturalistically, and is linked to the work of a Belgian Jesuit priest, Monsignor Georges Lemaître, in the early 20th century. The basic concept is that the universe began from an explosion of a greatly condensed speck of matter (a “unique quantum”) and has been expanding ever since. Supposedly, the exploding matter self-organizing into the planets, stars, and galaxies seen today. Despite the popularity of the hypothesis, the Big Bang model fails to provide a scientifically satisfactory explanation for the origin of planets, stars and galaxies. Among the many reasons for the failure of the Big Bang is that the model proposes that order came from non-order, a violation of the law of entropy.

Bipedal – referring to a species that habitually walked on two feet.

Brown, Father Raymond – (1928-1978) a theologian who had an immense effect on Catholic academics in North America, but whose writings reflected the material heresy of limited inerrancy that resulted from rationalistic presuppositions.

Buck v. Bell – a 1927 case decided by the U.S. Supreme Court involving the forced sterilization of a young woman, ruled by state authorities to be “feeble-minded” based on input from the Eugenics Record Office. The decision reflected the eugenic and evolutionary mindset of Supreme Court Justice Oliver Wendell Holmes and other like-minded Justices.

Bultmann, Rudolf – (1884-1976) Biblical critic linked to *form criticism*, which focuses on determining the type of literature exemplified in the books of Scripture. Bultmann began with the assumption that the Gospel accounts are not historical, but rather unreliable composites of many different writings that reflect the evolution of the early Church. Bultmann’s work resulted in skepticism and marked the beginning of what is called the “No Quest” period, wherein rationalist scholars concluded that we can never know the Jesus of history.

Cambrian explosion – a term describing the sudden appearance of life forms in the fossil record; so-called because the fossils appear in the Cambrian period, with the supposed explosion dated to approximately 550 million years ago by evolutionists. The sudden appearance of so many life-forms contradicts the Darwinian evolutionary hypothesis of common descent of all living things from a common ancestor over long ages of time. A superior explanation of the evidence is that the Cambrian fossils are the remains of the various kinds of creatures that existed in the first created world and that were buried in the sediments of the Biblical flood.

Carbon-14 dating – a method of estimating the age of plant or animal fossils, developed by Willard Libby (1908-1980). The method is linked to the decay of C-14 atoms into Nitrogen-14 at a predictable rate once a plant or animal dies. As a result, the ratio between C-14 and C-12 atoms changes over time, making it possible to estimate the elapsed time since the death of the organism. Experiments have shown that over a period of 5,730 years, half of the C-14 will convert to N-14; thus, 5,730 years is said to be the “half-life” of C-14.

Cartesian-Darwinian Narrative – a metanarrative involving the claim that all phenomena can be explained by natural processes, working gradually over time. The Narrative was formally introduced to the western world in 1637 by René Descartes in his *Discourse on Method*. Darwinism is a key part of the narrative as it claims to give a comprehensive account of how the diversity of life now observed came about through natural processes.

Catastrophic Plate Tectonics (CPT model) – a theory developed by PhD geophysicist, Dr. John Baumgardner suggesting that the geological evidence observed today can be explained by a global Flood that occurred in relatively recent times. The CPT model suggests that the Flood events could have initiated as the result of a process called “subduction,” which describes the collision of oceanic and continental plates that heated and resulted in “runaway thermal subduction.” When runaway thermal subduction occurs, the subducting slab may move at relatively high speeds (meters per second) and this could have caused a massive, global flooding event.

CC – cubic centimeters, the standard measurement used for stating the cranial volume of hominin fossils.

Chromosomal fusion – the claim that the difference in the number of chromosomes between apes (24 pairs) and humans (23 pairs) is attributable to a fusion of two chromosomes in apes. The claim is frequently set forth as evidence of common ancestry but there are good reasons to doubt that such a fusion ever took place.

Church Fathers – men renowned for their holiness and their wisdom who recorded, preserved, and expounded the teachings of the Apostles and who lived between the first and eighth century A.D. Their records comprise one of the main elements of Sacred Tradition. Their writings reflect a knowledge of evolutionary processes, which they strongly oppose as contradictory to God’s revelation about origins.

Cladistics – a mathematical method for analyzing similarities between fossils and species. Cladistics allows inferences to be made about evolutionary relationships based on the assumption that two fossils sharing many characteristics will be closely related in an evolutionary sense, even though intermediary fossils linking the two may never be found. The method ignores the possibility that similarity can be the result of design.

Cosmic microwave background radiation – the observed cold radiation coming from all directions of the universe, discovered in 1965 and said to be evidence of the radiation from the Big Bang. However, there are alternative explanations for the background radiation that do not require a Big Bang event to have occurred and that more closely predict the observed temperature of the background radiation.

Creation – 1) a term used to describe all that exists; 2) a term used to describe God’s action of bringing things into existence. According to St. Thomas in the *Summa Theologica* “...creation is the production of a thing in its entire substance, nothing being presupposed, either uncreated or created. Hence it remains that nothing can create except God alone, Who is the first cause...In the production of things an order exists, but not such that one creature is created by another, for that is impossible...”¹

Creation/Providence Framework – the fundamental understanding of the Church Fathers and Doctors regarding the radical distinction between the six-day period of Creation and the period of Providence. During the period of Creation, God directly created the universe, the plant and animal kinds, and mankind using supernatural means, not natural processes, as even the laws of nature were formed by God during the period of Creation. The period of God’s creative activity concluded with the Creation of the first human beings on the sixth day. The period of Providence, which continues to the present, began on the seventh day when God rested from His creative activity. On the seventh day, natural processes began to fully operate in the universe, although God continues to preserve and sustain the universe, and God remains free to supernaturally intervene when it suits His purposes.

Dark energy – an unobserved, hypothetical form of energy needed to support the Big Bang model and to arrive at an age for the universe of more than 13 billion years; it is said to counteract gravity and to enable the universe to expand at an accelerating rate.

Dark matter – an unobserved, hypothetical form of matter needed to support the Big Bang model and to arrive at an age for the universe of more than 13 billion years.

¹ From *The Summa Theologica of Saint Thomas Aquinas, Vol. 1*, pp. 341-342. (Part 1, Q.65, A.3)

Darwin, Charles (1809-1882) – British naturalist who viewed Christianity as a “damnable doctrine”; widely credited with the theory of evolution in the 1859 publication, *The Origin of Species by Means of Natural Selection or The Preservation of Favoured Races in the Struggle for Life*, commonly called “*The Origin of Species*.”

Darwinism (also “evolution” and “macro-evolution”) – an explanation of origins set forth by Charles Darwin in 1859 involving the notion of “common descent” through which all life forms arose over great periods of time from one or a few simple life forms. Beginning in the 1930s, evolutionists speculated that the diversity of life occurred through a process of mutation and natural selection over great periods of time (sometimes referred to as “Neo-Darwinism”). However, no evidence that Darwinian evolution actually occurred has ever been found; high school biology textbooks merely offer examples of limited variation within a kind while alleged evidence for transformations such as reptile-to-bird evolution have been thoroughly discredited.

Darwin’s Finches – an icon of evolution, the claim is that the 13 species of finches on the Galapagos Islands arose over time due to selective pressures such as varying rainfall levels on the islands. Actually, many of the Galapagos finches can interbreed and should be considered to be part of the same, diverse species. The finches are only examples of limited variation within a kind; there is no reason to believe that they are on their way to becoming a non-finch.

Dawkins, Richard (born 1941) – Evolutionary biologist, writer, and humanist. Raised an Anglican, as a teenager Dawkins concluded that evolution was a better explanation of reality and lost his faith in God.

Dewey, John (1859-1952) – a humanist and the so-called “father of American education” who played a key role in bringing humanist philosophy into the classroom. Dewey lost his faith as a young man when reading the works of Huxley, Spencer, and Darwin; he signed the Humanist Manifesto (1933).

Divini Illius Magistri (1929) – an encyclical written by Pope Pius XI to protest the humanistic methods of education, including harmful sex education methods, which rose to prominence in the early 20th century in the U.S. and elsewhere.

DNA – abbreviation for deoxyribonucleic acid, DNA contains the genetic information for nearly all living organisms.

DNA similarity of chimps and humans – a common but false claim that the genome of humans and chimpanzees are 98 percent identical. The actual difference appears to be between 16 and 24 percent, or a difference of at least 480,000,000 base pairs²

Descartes, René (1596-1650) – French Catholic philosopher who, after dabbling in the occult and experiencing a series of dreams, developed the philosophy of rationalism which affirms that man’s intellect can comprehend everything that exists and that everything has come into existence through natural processes.

² <https://answersingenesis.org/genetics/dna-similarities/comparison-chimp-contigs-human-genome/>

Descent of Man, The (1871) – Charles Darwin’s controversial book in which he first took a public stance regarding human evolution and invoked many flawed evidences such as Haeckel’s embryos and vestigial structures to support his conclusions.

Dinosaur-to-Bird Evolution – an icon of evolution involving the speculation that theropod dinosaurs evolved into the modern bird and that “dino-fuzz” evolved into modern feathers. The claim is based on weak fossil evidence and is even opposed by a vocal minority of evolutionists.

Discourse on Method (1637) – a book by René Descartes that sets forth the concept of gradualism or uniformitarianism as a means to explain all observations without recourse to the supernatural. The book served as a blueprint for naturalism in geology, cosmology, and biology; his works were placed on the Index of Prohibited Books in 1663.

Dubois, Eugene (1858-1940) – Dutch physician who, after being influenced by Haeckel and Darwin, traveled to modern day Indonesia with the expressed purpose of finding man’s evolutionary ancestor where he discovered “Java man” now commonly classified as *Homo erectus*.

Ecological zonation – a concept referring to the presence of different types of animal and plant life at different elevations or vertical zones on land and in water. The presence of ecological zones means that during a global Flood, the plant and animal life would have tended to be buried in a way that more or less reflects the elevation and ecological zone in which it was most commonly found, especially if the species was not very mobile.

Encyclical – a pastoral letter written by the Pope and addressed to the entire Church and even to the whole world to articulate Catholic teaching on important issues. Encyclicals are part of the ordinary Magisterium.

Epicurus (341 – 270 B.C.) – a Greek philosopher and materialist, who taught that nothing exists outside the material universe. Epicurus held that natural science should be used to deny the existence of the supernatural and man’s moral accountability—myths that he despised because they were the source of personal “disturbance.”

Experimental Science – the realm of natural science involving observable processes or phenomena that can be tested using the scientific method. Within this realm, an observationally-based hypothesis is developed to answer a question about the natural world; the hypothesis is tested through a controlled, repeatable experiment, and the results are then analysed and used to confirm or refine the original hypothesis.

Fabians – a group of British intellectuals who advocated the introduction of socialism through an evolutionary process rather than by revolutionary means.

Fossil record – the set of fossil remains found around the world in various layers of strata that can be interpreted as having been laid down slowly and gradually over long periods of time or very quickly by the Biblical Flood.

Fourth Lateran Council of 1215 – an Ecumenical Council convened, in part, to reject Albigensianism. Among other errors, this heresy, asserted that God and Satan existed as equal and opposing forces, and that the created world was evil. In response, the council fathers issued a

Confession of Faith, stating that God is “creator of all visible and invisible things, of the spiritual and of the corporal; who by His own omnipotent power **at once from the beginning of time** created each creature from nothing, spiritual, and corporal, namely, angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body.”

Freud, Sigmund (1856-1939) – neurologist and founder of psychoanalysis, which involves dialogue between a patient and psychoanalyst. He was also a committed atheist who considered religion a “serious enemy.” His theories led the field of psychology astray for much of the 20th century.

Galton, Francis (1822-1911) – the cousin of Charles Darwin who was immediately impacted by *The Origin of Species*. He was responsible for the emergence of “eugenics,” a term meaning that those humans who are “fit” should be allowed to thrive at the expense of the unfit. Galton thought it possible to accelerate human evolution through deliberate intervention, much in the way that the artificial breeding of dogs and horses can produce animals with desirable characteristics. The reasoning behind eugenics led to the contraception and abortion movements, as well as to the “final solution” in Nazi Germany.

Genesis – The first book of the Old Testament and part of the Pentateuch, written by Moses and containing the inspired account of Creation in six days. The period of creation ended on the sixth day and on the seventh day God rested from creating new kinds. The historicity of Genesis has been questioned by some, but the Pontifical Biblical Commission confirmed in 1909 (as part of the ordinary Magisterium) that Genesis does pertain to true history; Pope St. Pius X warned that those who dismiss the PBC declarations are guilty of grave sin.

Genetic entropy – a phrase coined by plant geneticist Dr. John Sanford to describe the degradation of genomes over time. Through this process, information is lost and cannot give rise to the emergence of new animal kinds and complex new organs (since the genome can’t even maintain the information it already contains). Genetic entropy effectively deals a death blow to the notion that mutations and natural selection produced amoeba-to-man evolution over hundreds of millions of years.

Genome – the genetic makeup of an organism.

Genus – a group of closely related species. For humans, or *Homo sapiens*, the genus is *Homo* and the species is *sapiens*.

Geologic column – a diagram showing layers of rock formations, many of which contain fossils, which can be viewed as laid down very slowly through gradual (uniformitarian) processes, or very quickly as the result of a global Flood.

Gould, Stephen Jay (1941-2002) – Paleontologist and self-described agnostic, he was likely the world’s most influential evolutionist from the 1980s until his death. Recognizing that the fossil record does not support Darwinism, he developed the concept of “punctuated equilibrium” with Niles Eldredge. This concept claims that evolution is true, it just happened so quickly (in geologic time) and in such isolated locations that no record is to be found.

Haeckel, Ernst (1834-1919) – German naturalist and philosopher. An early convert to Darwinism, he became one of the most influential propagandists for microbe-to-man evolution. Stephen J. Gould

explained that Haeckel exerted more influence than even Darwin and Huxley in his promotion of microbe-to-man evolution.

Haeckel's Embryos – an icon of evolution named after Ernst Haeckel, who falsely claimed that as an embryo develops, it retraces the adult forms of its species' evolutionary ancestors (a process called embryonic recapitulation). To convince the world of the truth of this icon, Haeckel produced fraudulent drawings that can still be found in some biology textbooks.

Hawking, Stephen (1942-2018) – Physicist and author; member of the Pontifical Academy of Sciences; Lucasian Professor of Mathematics at Cambridge (1979-2009), and atheist. He wrote a number of well-known works that incorporated his materialistic view of the universe.

Higher criticism – a method of Biblical study involving the study of the date, place, authorship, and literary style of a composition. While this approach need not be destructive, “negative higher criticism” involves rationalistic presuppositions and has done great harm to the field of theology.

Hoess, Rudolf (1901-1947) – Member of the Nazi party, appointed commandant of Auschwitz concentration camp in May, 1940. In June of 1941, two months before St. Fr. Maximilian Kolbe was put to death at Auschwitz, Hoess was given personal orders to help implement the Final Solution, the extermination of the entire Jewish population within Nazi territory. At the Nuremberg trials, Hoess testified to that at least 2.5 million people were killed under his command at Auschwitz and another half a million people starved at the camp.

Holmes, Oliver Wendell (1841-1935) – Supreme Court Justice from 1902 to 1932 who applied Darwinian concepts to jurisprudence. He authored the eugenic *Buck v. Bell* decision (8-1) in 1927.

Hominids – a classification that includes all existing and extinct great apes. The term was previously used widely (rather than hominin) to denote species on the evolutionary path leading to modern man and this meaning is still implied by some evolutionists.

Hominins – defined by evolutionists as a species more closely related to *Homo sapiens* than to the chimpanzee; alternatively, defined as humans and all human ancestors (that, in the evolutionary view, includes all *Homo* species, *Australopithecus*, *Ardipithecus*, and possibly others.)

Homo erectus – the claimed immediate predecessor of modern man. However, even several prominent evolutionists reject its classification as a species distinct from *Homo sapiens*. It is essentially modern in body size and morphology, with the most significant difference versus modern man occurring in average cranial capacity, which could be the result of inbreeding.

Homo ergaster – the name given to many *Homo erectus* fossils found in East Africa; many paleoanthropologists reject the name and would classify the fossils as *Homo erectus* or *Homo sapiens*.

Homo habilis – a claimed intermediate leading to modern man, but the initial find likely consisted of a mix of *australopithecine* and *Homo* fossils. Even many evolutionists have called for the “sinking” of this classification.

Homo naledi – a small claimed intermediate that has been dated to only 200,000 years ago by evolutionists. It cannot, therefore, be the predecessor of modern man. It was likely human but may have suffered from inbreeding or a genetic condition that resulted in its small stature.

Homo sapiens – modern man.

Homo rudolfensis – a claimed intermediate and the oldest claimed *Homo* species, discovered by Richard Leakey in Kenya. The descriptions of the fossils are frequently compared to the size and morphology of *Homo sapiens* and it was, most likely, fully human.

Humani Generis – a 1950 encyclical by Pope Pius XII on human origins. The encyclical affirms the constant teaching of the Church that the Bible is free from error in all that it affirms; that all of Genesis 1-11 is true history; that the decrees of the Pontifical Biblical Commission under Pope St. Pius X have not been abrogated; and that the traditional philosophy of the Church with its metaphysical principles must be maintained in the examination of the evolutionary hypothesis. The only permission contained in the encyclical can be found in Paragraph 36 where Pope Pius XII mandates that evidence for and against evolution be seriously evaluated and that it is unacceptable to view human evolution as a certain, proven fact. The encyclical remains the most authoritative document on evolution ever published by the Magisterium, but it leaves untouched the many, prior authoritative Magisterial teachings on Creation.

Homology – an icon of evolution, the term was coined in the 1840s by British anatomist Sir Richard Owen. It was initially defined as a similarity in physical structures between organisms and this concept aided taxonomists in assigning organisms to the proper family, genus, and species when they were classified according to the Linnaean system. As observed by Jonathan Wells in *The Icons of Evolution*, the term has since been redefined by evolutionists to mean similarity in structure due to a shared common ancestor.

Horse evolution – an icon of evolution in which the claimed sixty-million-year evolutionary history of the modern horse is depicted, showing the gradual increase in size and reduction of toes over millions of years. The claim is deceptive as even most evolutionists reject the first species in the series and because the modern horse has sufficient variability to include all of the alleged intermediate species.

Humanism – an atheistic philosophy that depends on cosmic and biological evolution and ancient materialism to deny the supernatural. The tenets of humanism were formally announced in the 1933 *Humanist Manifesto*. Its objectives include the rejection of Christianity and its influence, economic socialism, and the seeking of pleasure here and now, in view of humanism's denial of the existence of God, the immortality of the soul, and eternal reward and punishment.

Huxley, Sir Julian (1887-1975) – Humanist, evolutionary biologist, and grandson of Thomas Huxley; a leading figure in the development of the modern evolutionary syntheses, he greatly influenced social policy at the United Nations.

Hume, David (1711- 1776) – a philosopher and leading skeptic who maintained that miracles are not possible and have never been observed.

Huxley, Thomas (1825-1895) – British naturalist and prominent member of Darwin's inner circle; he coined the term "agnostic" to describe his beliefs. Darwin described him as "the best talker whom I

have known,” and Huxley’s staunch defense of evolution earned him the nickname “Darwin’s Bulldog.”

Icon of Evolution – the frequently seen textbook claims said to “prove” the fact of evolution. In truth, these are deceptive claims that have been disproved in the scientific literature.

Java Man – the 1891 find by Eugene Dubois on the island of Java, where he found a tooth, a primitive-looking skull cap and a modern-looking left femur, or thigh bone. The skull is now widely classified as *Homo erectus* but the femur is completely modern according to a number of studies.

Johanson, Donald – The discoverer of Lucy in 1974. Johanson claims that Lucy’s kind, *Australopithecus afarensis*, lived 3 to 3.6 mya, was approximately 3.5 feet tall, and had a cranial capacity of less than 400 cc. His team claimed that Lucy was a biped even though this claim has been completely falsified in the scientific literature.

Junk DNA – the claim, now largely abandoned, that 98 percent of the human genome is non-functional.

Kant, Immanuel (1724-1804) – German philosopher who wrote that concepts such as the existence of God and immortality had been historically approached in theology “as a science which is at the very outset dogmatical...without any previous investigation of the ability or inability of reason for such an undertaking” and who regarded the conclusions of theology as “valueless results.”³ Metaphysical questions, said Kant, “have a still higher end—the answer to the question, what we *ought to do*, if the will is free, if there is a God and a future world.”⁴ He concluded that mankind should act as if there is a God, and that this would bring about happiness.

KNMER 1470 – the name assigned to a famous skull discovered by Richard Leakey in Kenya in the early 1970s that gave rise to the *Homo rudolfensis* classification. KNMER stands for “Kenya National Museum, East Rudolf.” The skull has a modern morphology and a cranial capacity of approximately 750 cc.

Kolbe, St. Maximilian – Catholic priest, missionary and vocal opponent of Nazism. St. Kolbe was arrested by the Gestapo in 1941 and later sent to Auschwitz. St. Kolbe volunteered to replace a married man condemned to die in a starvation bunker and was placed in a small cell with other prisoners all of whom were denied food and water. He died from a lethal injection on August 14, 1941, and was canonized on October 10, 1982, by Pope St. John Paul II. St. Kolbe was also a gifted natural scientist who rejected the hypothesis of human evolution.

KP-271 – a human-like fossil consisting of the distal end of a left humerus, found by Bryan Patterson in 1965 that dates to more than 4 mya. It is strong evidence that humans and the *australopithecines* were contemporaries.

³ Immanuel Kant, *The Critique of Pure Reason*, in *Great Books of the Western World*, Vol. 42, Kant, Robert Maynard Hutchings, ed. in chief (Chicago: Encyclopedia Britannica, Inc., 1952), p. 15.

⁴ Immanuel Kant, *The Critique of Pure Reason*, in *Great Books of the Western World*, Vol. 42, Kant, Robert Maynard Hutchings, ed. in chief (Chicago: Encyclopedia Britannica, Inc., 1952), p. 235.

Küng, Fr. Hans (born 1928) – a Swiss theologian who had a huge influence on Vatican II as one of the *periti*, or expert consultants, at the Council. Following Vatican II, his unorthodox views increasingly came to light and resulted in an order to appear in Rome. He refused and in 1979, he was stripped of his authority to teach as a Catholic theologian.

Lactantius (c. 240 – c. 320) – a Church Father who wrote strongly against materialists including Epicurus and Lucretius. He defended Special Creation and saw evolutionary concepts as harmful to faith in the Creator.

Laetoli footprints – footprint artifacts discovered in 1979 by Mary Leakey and dated to 3.6 mya. All who have studied the footprints described them as similar to those of modern man. The footprints are strong evidence that modern man was contemporary with the australopithecines and did not evolve from them.

Lamentabili Sane – the 1907 encyclical by Pope St. Pius X that condemned 65 modernist errors and warned that “in the name of higher knowledge...[modernists] are looking for that progress of dogmas which is, in reality, nothing but the corruption of dogmas.”

Langdell, Christopher (1826-1906) – the head of Harvard Law School from 1870 to 1895, he thought that his legal approach called “the case method” most closely resembled the new science of evolutionary biology. Under this view, laws must evolve to fit the ever-changing norms of society.

Lawrence of Brindisi (1559-1619) – Catholic Saint and Church Doctor, he was the most prominent commentator on *Genesis* in the centuries following the Fourth Lateran Council. He was a strong believer in the Creation/Providence Framework.

Leakey, Louis (1903-1972) and Mary – Prominent anthropologists who discovered many claimed transitional forms in East Africa. The most famous find was named *Homo habilis*, which was likely a mix of human and australopithecine fossils. They were the parents of Richard Leakey.

Le Monde – a work written by Descartes between 1929 and 1933, but most of which was unpublished until after his death, the work applied rationalism directly to origins, describing a make-believe world that, from the first moment of its formation, would be subject only to natural processes. No miracles were allowed in the world of Descartes.

Lenin, Vladimir (1870-1924) – a leader of the Bolshevik revolution and ruler of Communist Russia from 1917 to 1924. Raised an Orthodox Christian, as a young man Lenin lost his faith in Christianity and became a philosophical materialist and evolutionist. After seizing the reins of power in the Bolshevik Revolution, on his desk Lenin kept a sculpture of an ape sitting on a stack of books, including *Origin of Species*, contemplating a human skull. From that desk, Lenin authorized the murder of millions of his fellow countrymen because they stood in the way of evolutionary progress.

Leo XIII, Pope (1810–1903) – Pope from 1878-1903, he recognized that the Church and Sacred Scripture were under attack by rationalists and he wrote a number of important encyclicals to defend Church doctrine. These include *Arcanum* (1880), which defended holy marriage and linked it to the creation of Adam and Eve, and *Providentissimus Deus* (1893), which set forth sound methods of Scriptural interpretation.

Limited variation within a species – the observed phenomenon in which offspring differ from their parents but this variation occurs within limits established by an organism’s genome. Evolutionists often cite examples of limited variation as “proof” of amoeba-to-man evolution (Darwinism, or macro-evolution).

Literal Meaning of Genesis (401-415) – St. Augustine’s most extensive work on Genesis. The overriding theme of the work is the historical truth of the Creation account, including its teaching that Adam “was not born of parents as are other men, but was made from the earth...”

Loisy, Fr. Alfred (1857-1940) – Modernist theologian, largely responsible for bringing modernism into Catholic circles between 1898 and 1902. Modernism was condemned in 1907 and Loisy was excommunicated in 1908.

Lucretius (c. 99-55 B.C) – Roman philosopher whose most notable contribution to materialistic philosophy is that he anticipated the concepts of natural selection and the survival of the fittest that play such a central role in Darwin’s evolutionary hypothesis.

Lyell, Charles (1797-1875) – Attorney, British naturalist, and one of Darwin’s closest friends. Lyell applied the concept of gradualism or “uniformitarianism” to the field of geology in his influential work *Principles of Geology* (1830). In essence, this concept held that natural causes, acting at their present intensities, account for all of the geological evidence.

Magisterium – the living, teaching office of the Catholic Church, whose task it is to give an authentic interpretation of the Word of God in its written form (Sacred Scripture) or in the form of Sacred Tradition.

Marx, Karl (1818- 1883) – writer, materialist philosopher and communist, he co-wrote the *Communist Manifesto* (1848) with Friedrich Engels; his other primary work was the three volume *Das Kapital* (written 1867-1883). He read Darwin in 1860 and identified *Origin of Species* as “the book which contains the basis in natural history for our view.”

Materialism – an atheistic worldview holding that nothing exists other than the material universe. Materialism dates to the ancient Greeks and is closely related to the atheistic philosophy of humanism, which incorporates Darwinism and rose to prominence in the early 20th century.

Mechanism of Evolution – According to Darwin, the evolutionary process begins with beneficial, random physical changes in an organism that are passed from parents to offspring and increase the individual organism’s ability to survive. Over time, individuals better able to survive replace the less fit, and this process of “natural selection” allegedly gives rise over time to new varieties and eventually to entirely new life-forms. In the 1930s, evolutionists identified mutation plus natural selection as the mechanism that drives evolution. According to this view, mutation plus natural selection plus long ages of time equals macro-evolution. There are many reasons to doubt that this is an adequate mechanism, including the concept of genetic entropy (see above).

Mein Kampf (1925) – an autobiographical book meaning “My Struggle” written by Adolph Hitler and reflecting Darwinian views regarding the superiority of the Aryan race.

Metanarrative – a story providing a comprehensive account of historical events based upon a universal truth or values. A narrative may be used to justify authority, policy, or social practices. The Cartesian-Darwinian Narrative is a false metanarrative that nevertheless dominates the culture and most of academia today.

Miller, Kenneth (born 1948) – Cellular and molecular biologist; Professor of Biology, Brown University; author of *Finding Darwin's God* and numerous biology textbooks touting evolution using several discredited icons.

Miller-Urey experiment – an icon of evolution said to demonstrate how life could have spontaneously arisen in the ancient atmosphere. The original experiments, conducted in the 1950s, were flawed in that they did not replicate the probable conditions in the earth's early atmosphere and, while they did produce most (but not all) of the amino acids found in living organisms, these amino acids took the L form and the D form while amino acids found in living organisms take only the L form.

Modernist heresy – condemned as the “synthesis of all heresies” in the encyclical *Pascendi* in 1907 by Pope St. Pius X, this heresy holds that everything in the universe is in a state of constant evolution and that doctrine, liturgy, and Church law must adapt to ever-changing conditions. St. Pius X identified evolution-based modernism as “the synthesis of all heresies,” because previous heresies had added, subtracted or distorted some parts of the Faith but left the rest of the Faith intact, while evolution-based modernism rejected the very concept of an unchanging Deposit of Faith.

Molecular clock studies – an evolutionary concept involving the assumption that if the genomes of two existing species are known, then, based on an assumed average mutation rate, the time at which the last common ancestor of the two species existed can be estimated. The problem with such studies is that no average mutation rates exist and that the very concept of the molecular clock rests on the false assumption that evolution is true.

Montaigne, Michel de (1533 – 1592) – A French philosopher who spread skepticism by questioning whether anything could be known with certitude. His writings set the stage for René Descartes.

Morphology – having to do with the size, shape or structure of an organism.

Multi-verse – the notion that a near-infinite number of universes exist that cannot be detected from our position in our particular universe. According to multi-verse speculation, if these universes exist, the odds of a universe like our own coming into existence improve, or its existence even becomes inevitable.

Mutation – a copying error in DNA.

Mya – an abbreviation for “millions of years ago.”

National Academy of Science (NAS) – a self-elected board of scientists, formed in 1863, comprised of accomplished experts in the natural sciences, engineering, and medicine who provide analysis and dialogue on topics of importance. Surveys indicate that 95 percent of the NAS biologists are atheists and this all but mandates the treatment of evolution as a scientific fact. The NAS document *Teaching About Evolution* promotes many icons of evolution using deceptive and inaccurate information.

Naturalism – is the belief that only natural processes account for all observable phenomena. Naturalism is not supported by the relevant evidence in biology or cosmology. Rather, naturalism runs counter to the evidence and remains an unsupported philosophical assumption.

NEA – the National Education Association, a teacher’s union that has strongly influenced the content of public education in America.

Nietzsche, Friedrich (1844-1900) – German philosopher who wrote many works arguing that “God is dead” and that meaning could be found in seizing and asserting power.

O’Gara, Bishop Cuthbert – a Catholic missionary in China from 1924 to 1953, the last two years of which were spent in prison. Bishop O’Gara witnessed the leveraging of Darwinism by the Communist forces when they assumed power in China.

Pascendi Dominici gregis – an encyclical issued by Pope St. Pius X in 1907 that condemned evolution-based modernism and explained that the modernist’s system “means the destruction not of the Catholic religion alone, but of all religion” because it denied the very notion of unchanging truth.

Pentateuch – the first five books of the Old Testament.

Peppered moth – an icon of evolution popularized after the 1953 experiments by Bernard Kettlewell that are said to demonstrate evolution in action based on a change in the ratio of light-colored to dark-colored moths. There are several problems with this icon including the fact that the moths do not naturally land on bark. Even if the data supported the claims, it would only indicate limited variation within a species.

Periti – theological advisors used by many Catholic Bishops during Vatican II. Periti and Bishops comprising what is commonly called the Northern Alliance or European Alliance sought to radically change the direction of Vatican II, especially by using ambiguous language in Council documents to offer a seemingly authoritative basis for unorthodox positions on doctrines such as Scriptural inerrancy and religious liberty.

Pontifical Academy of Sciences – a self-selecting body of scientists whose job it is to keep the Pope and Church leaders advised of developments in science. Unfortunately, most members are philosophically committed to evolutionism and naturalism and cannot be trusted to critically evaluate the evidence for and against the hypothesis of molecules-to-man evolution.

Pontifical Biblical Commission (PBC) – a committee formed by Pope Leo XIII in 1902 so that Scripture would “be preserved intact” and protected from error and rash opinion. In 1907, Pope St. Pius X decreed that all Catholics were bound to submit to existing and future decisions of the PBC. This ruling remained in force until the pontificate of Pope Paul VI when the PBC was demoted to a merely advisory body.

Providentissimus Deus (1893) – an encyclical written by Pope Leo XIII addressing the interpretation of Sacred Scripture; the encyclical was written to oppose the attack on Scripture by rationalists. It is one of three great encyclicals on Scriptural interpretation, the others being *Spiritus Paraclitus* and *Divino Afflante Spiritu*.

Punctuated equilibrium – a concept set forth by evolutionists Niles Eldredge and Stephen Jay Gould claiming that evolution occurred, but that it occurred so quickly (in geologic time) and in such isolated areas that no fossil evidence was left behind.

Rahner, Fr. Karl S.J. (1904-1984) – an immensely influential Catholic scholar who was a *peritus* for Cardinal Franz König of Austria during Vatican II. Under Fr. Rahner's influence, Cardinal König addressed the Council and insisted that the Bible contains errors. Like David Strauss a century before, Rahner believed that Scripture contains many myths that must be discarded if the Catholic religion is to remain meaningful for modern man.

Rationalism – a false philosophy formulated by René Descartes which holds that the human intellect has the ability to comprehend all of reality without recourse to any miraculous or supernatural agency. In Descartes' *Discourse of Method* (1637), he relied on presently-observed gradual processes to explain the origin of everything in nature, thus doing away with the dogma of supernatural Creation and ushering in the acceptance of naturalistic uniformitarianism.

Red shift – the observation that light coming from distant galaxies is shifted towards lower frequencies and toward the color red. In the Big Bang hypothesis, this phenomenon has been interpreted as a type of Doppler effect caused by a receding movement of the stars. However, there are several reasons to question whether this is the best explanation of the phenomenon.

Redaction criticism – a method of Biblical analysis in which the New Testament writers are often seen merely as editors or redactors, who combined multiple documents to form a single book or letter.

Reimarus Fragments – Critical works released between 1774 and 1778, so named after Hermann Reimarus. These works applied rationalism to the Scriptures and rejected their historical character because of the miraculous accounts and prophecies they contain.

Renan, Ernest (1823-1892) – French Biblical critic whose rationalistic *Life of Jesus* book of 1863 had an enormous impact on the faith of the common man. Renan was also an instructor of Alfred Loisy, who would introduce modernism into the Catholic Church.

RNA – abbreviation for ribonucleic acid, a nucleic acid present in all living cells that carries instructions from DNA for synthesizing proteins.

Roe v. Wade – the 1973 U.S. Supreme Court decision that secured and expanded the legality of abortion, the killing of children in the womb.

Sagan, Carl (1934-1996) – Pulitzer Price-winning astronomer, writer, and host of *Cosmos: A Personal Voyage*, seen by more than 500 million viewers. A self-described agnostic, Sagan was declared Humanist of the Year in 1981 by the American Humanist Association.

Sanford, Dr. John (born 1950) – plant geneticist and university professor at Cornell University for over 30 years, author of *Genetic Entropy* (fourth edition, 2014), which discusses the degradation of the genome over time and the failure of mutation plus natural selection as an adequate mechanism for microbe-to-man evolution.

Sanger, Margaret (1879-1966) – eugenicist and advocate for contraception and abortion, founder of what would become Planned Parenthood Federation of America, she wrote: “The most merciful thing that the large family does to one of its infant members is to kill it.”

Schillebeeckx, Fr. Edward, O.P. (1914-2009) – the leading theologian for the Dutch Bishops at Vatican II and the primary author of the letter to Pope John XXIII at the start of Vatican II that prompted the rejection of key preparatory schema. Following Vatican II, Fr. Schillebeeckx’ views were set forth in what is called the *Dutch Catechism*, published in 1965, which destroyed the faith of millions.

Sedimentary rocks – fossil-containing rocks that were likely formed rapidly and as a direct result of a global flood in recent times, although evolutionists view these rocks as having formed gradually over hundreds of millions of years.

Second Law of Thermodynamics – a law of physics describing the inevitable flow of all natural processes from order to disorder. Also called entropy.

SIECUS – the Sexuality Information and Education Council of the U.S., launched in 1964 at the Kinsey Institute of Indiana University by former Medical Director for Planned Parenthood Federation, Mary Calderone, among others. SIECUS is heavily involved in promoting humanistic sex education and easy access to contraception and abortion.

Special Creation – supernatural acts of Creation by God during the six days of creation that include the direct and immediate creation of mankind and of the plant and animal kinds.

Special Transformism (Transformation) – the notion that evolutionary processes accounted for the physical evolution leading to man, only to need a supernatural boost when the first human was formed. This concept is not supported by any scientific evidence and was the forced result of seeking to reconcile the dogma of creation with the microbe-to-man evolutionary hypothesis.

Species – animals of the same kind that can produce fertile off-spring.

Spinoza, Benedict (1634-1677) – a philosopher and contemporary of Descartes, he was a rationalist and pantheist who brought rationalism directly into theology and is sometimes called the first negative higher critic.

Stalin, Joseph (1878-1953) – revolutionary and ruler of the Soviet Union from the mid-1920s until 1953, Stalin was an evolutionist who lost his faith when he read Darwin and Lyell as a young seminarian in Gori. He was responsible for tens of millions of deaths in Russia and Ukraine.

Strauss, David F. (1808-1874) – an important German critic and author of the two-volume, *Life of Jesus Critically Examined*. In this massive work, Strauss broke with the previous rationalists and asserted that New Testament accounts involving miraculous events should be viewed as myths.

Syllabus of Errors (1862) – a list of modern errors issued by Blessed Pope Pius IX that included virtually all of the principal claims of rationalist thinkers.

Teilhard de Chardin, Fr. Pierre (1881 – 1955) – paleontologist and Catholic priest who had an enormous influence on the New Age Movement and who insisted that evolution is a fundamental truth to which all things must bow. Based on his own writings, it is very possible that his pantheistic views were the product of demonic influence.

Theistic evolution – the idea of divinely-directed evolution in which God somehow used evolutionary processes to produce the diversity of life. In the judgment of many Catholic intellectuals, theistic evolution harmonizes faith and science, but the doctrine is not supported by sound principles of Scriptural interpretation or by the evidence in any branch of natural science.

Transitional forms – the presumed fossilized life-forms that represent an intermediate, evolutionary step between two known species. Despite their logical necessity for Darwinism, no legitimate transitional forms have ever been identified.

Tree of Life – a hypothetical diagram illustrating possible paths by which “descent with modification” could have occurred. While Darwin included a simplified tree of life in *The Origin of Species*, it was Ernst Haeckel who popularized tree of life drawings in the late 1800s.

Vas electionis – a profession of faith for the universal Church issued by Pope Pelagius in 557 A.D.

Vatican I – an Ecumenical Council held from 1869-1870 aimed at combatting the rise of rationalism and materialism.

Vatican II – an Ecumenical Council held from 1962-1965. Although Pope St. John XXIII stated that the Council’s aim was to guard doctrine handed down from the Fathers and the Magisterium, especially teachings from Trent and Vatican I, the Council became dominated by bishops and their *periti* who intended to use the Council to radically change Catholic doctrine. Although most theologians maintain that no new dogma was declared in the Council documents, the documents of Vatican II were worded ambiguously so that they could be used to challenge traditional orthodox teaching on issues such as Scriptural inerrancy and religious liberty.

Vestigial Structures – an icon of evolution claiming that organs or structures in various organisms are nonfunctional, evolutionary “leftovers” and, thus, evidence for evolution. This argument was heavily promoted by Darwin but it is now understood that humans have no vestigial organs. Moreover, the scientific literature now concedes that creatures such as Ballesteros, which NAS publications alleged to have non-functional hind limbs, likely did use these structures during reproduction.

Von Bernhardi, General (1849-1930) – A German general who adopted the Darwinian mindset and applied the “survival of the fittest” concept to human conflict in the 1911 book *Germany and the Next War*. This book had an enormous influence on Germany and led to the wide-spread view that “War is a biological necessity of the first importance.”

Uniformitarianism – the view that presently-observed processes acting over long periods of time account for the physical features of the earth and the universe, as well as the gradual evolution of all life-forms. Uniformitarianism has its basis in Cartesian philosophy and was applied to geology by Charles Lyell in *Principles of Geology* (1830) and to biology by Charles Darwin in *The Origin of Species* (1859).

Wellhausen, Julius – a prominent Old Testament critic who claimed that the Pentateuch could not have been written by Moses, because writing did not exist in his time. According to Wellhausen and his disciples, the Pentateuch was woven together through four primary sources or traditions between the ninth century and perhaps the fifth century B.C. or even later. The sources include the Yahwist, or “J” source, the Elohist or “E” source, the Priestly or “P” source, and the Deuteronomist or “D” source. The Wellhausen school alleged that each of these sources contained myths and embellishments, thus eliminating them from serious consideration as historical (let alone inerrant) documents.

Whale evolution – an icon of evolution popularized by the NAS document *Teaching About Evolution*, which featured deceptive drawings to promote the idea that there is good fossil evidence for the evolution of whales (cetaceans) from land-dwelling creatures called mesonychids. The alleged fossil evidence contradicts evidence from molecular studies.

White, Tim – one of the world’s leading paleoanthropologists who has made several important finds, including the fossils of “Ardi” that in 2009 allegedly required a rewriting of man’s evolutionary ancestry. Many evolutionists now reject the importance of Ardi (*Ardipithecus ramidus*) and see it as an extinct primate with no ancestral relationship to *homo sapiens*.

Wolpoff, Milford – paleoanthropologist and author of the leading college textbook on human evolution. His views are especially relevant regarding *Homo erectus*, which he believes should be eliminated as a classification (or “sunk”), with the specimens reclassified as *Homo sapiens*. He believes that *Homo sapiens* appears in the fossil record as early as two million years ago (mya).

X Club – a group of naturalists sympathetic to Darwin who, in 1864, set out to dislodge the Christian naturalists who then dominated the realm of natural science. The aggressive maneuvering of X Club members allowed them to raise philosophical naturalists favorable to evolution to positions of leadership in academia and in scientific associations, so as to take control of academic publishing and funding for research in the natural sciences.

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Kolbe Center for the Study of Creation

The Kolbe Center is a Catholic lay apostolate that provides a forum for Catholic theologians, philosophers and natural scientists all over the world who defend the traditional Catholic doctrine of creation as the foundation of the Faith and who expose the fatal flaws in the molecules-to-man evolution hypothesis.

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For more information on the subjects covered in this DVD series, visit the website of the Kolbe Center www.kolbecenter.org and the website of Restoring Truth Ministries www.restoringtruthministries.org

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ⁱⁱⁱ Stephen Jay Gould and Niles Eldredge, "Punctuated equilibria...", p. 147.

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^{xii} <https://www.icr.org/article/10122>.

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^{xvii} Ann Gibbons, "Calibrating the Mitochondrial Clock," *Science*, vol. 279, 2 January 1998, p. 28.

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