



# DAYLIGHT

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ORIGINS SCIENCE FOR CATHOLICS



NO 40

JANUARY 2011

- *Only when we meet the living God in Christ do we know what life is.*
- *We are not some casual and meaningless product of evolution.*
- *Each of us is the result of a thought of God.*
- *Each of us is willed, each of us is loved, each of us is necessary.*

• **Pope Benedict XVI**, Homily, Sunday April 24th 2005

# DAYLIGHT ORIGINS SOCIETY

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## **AIMS**

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

## **HISTORY**

*Daylight* was founded in 1977 as the newsletter of the *Counter Evolution Group* by John G. Campbell (d. 1983), with support from the current Editor. The venture was continued in 1987 as the Newsletter of CESHE:UK.

In 1991, *Daylight* was re-launched in the form of a magazine.

Daylight Origins Society is a non-profit educational organisation funded by subscriptions, donations and sales of publications.

## **ACTIVITIES**

- ❖ Publishes the periodical *Daylight* for subscribers in 17 countries.
- ❖ Operates a website at [www.daylightorigins.com](http://www.daylightorigins.com)
- ❖ Publishes and distributes pamphlets on Origins issues.
- ❖ Provides mail-order service for literature and audio-visual material.
- ❖ Organises and supports public meetings and talks.
- ❖ Promotes links with other Catholic Origins groups worldwide

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**EDITORIAL**

Welcome to all readers, past and new, to *Daylight* No 40! I regret that there has been no issue published since No 39 in late 2006, owing mainly to personal workload and other circumstances, though I have supplied resources and past issues when requested. Since then, several key supporters have passed on, including most particularly Gerry Keane, author of *Creation Rediscovered*, and John Edwards, of *CV Productions*, both of whom devoted unstinting energy and time to furthering traditional Catholic doctrine and gave me much support. Please remember them and their families in your prayers.

The good news is that in the meantime, thanks to the expertise and efforts of one of our new supporters, we now have a website [[www.daylightorigins.com](http://www.daylightorigins.com)] which we intend to develop as a link with other sources and to promote material on Origins with a Catholic slant, as found in previous issues of *Daylight* over the past twenty years. A new group of supporters in Ireland have also helped me to restore the magazine, which we hope to continue on a regular basis.

Previous subscribers have been kept on the mailing list and those of you who are in credit need not renew until a reminder is sent. For those who prefer not to pay by cheque or cash, we hope to make it possible to pay on-line, so please let me know of your e-mail address to facilitate future contacts. Please also inform me of any change of address or other circumstances over the past four years.

This issue includes original articles on a range of topics. From a philosophical viewpoint, the evolution world-view can be considered as a paradigm that, once established, all evidence has had to be interpreted to fit. Over the history of science, several prevailing paradigms have eventually collapsed under the weight of evidence that conflicted with them, and it is suggested by G. Spáinneach that evolution could now be in that position.

As part of his studies on the history of Ireland, Fr Philip Lynch [now deceased] researched some fossil material that he believed gave evidence of the Flood. His nephew James has summarised this part of Fr Lynch's book, which is available for purchase from him.

Dublin teacher Dr John Donnelly, with 20 years experience of catechesis and religious education, describes his approach to tackling the question of origins with young people in school, and introduces his own DVD resource and website that supports this subject.

The Kolbe Center was established just ten years ago and its Director has provided a report on its work and progress over that time. It is now the leading Catholic group on Origins in the English speaking world.

In his talk taken from 80 years ago, Fr Flynn explains why he and “the vast majority” of Catholic theologians at that time agreed that the idea of the evolution of the human body from an animal was contrary to Catholic dogma. The problems this poses have not been answered, just ignored.

One of the best produced publications dealing with Origins from a broadly Christian position is CREATION. Looking at some of the topics covered in just one issue shows how it keeps abreast of the facts that challenge evolutionary dogma today. But don't expect it to have specifically Catholic articles on the subject of the kind that have appeared in *Daylight*.



## **Paradigm shift! A change in world views...**

**Gearóid Spáinneach**

### **Introduction**

A paradigm shift is a revolutionary new worldview supplanting an existing established view. A paradigm is more than a theory, but a concept or worldview in which many theories tend to fit into to or validate. But sometimes these theories bring with them unexpected anomalies. These anomalies can undermine accepted paradigms if they do not get resolved. In these situations, a young scientist may look for a fresh approach to science, creating in effect a new paradigm in which to explain things as well as

making a name for themselves. As new ideas are tested and proved, the new paradigm may take hold or create waves within the next generation of scientists, while the old vanguard tries to hold onto the more established view. Fresh skins for new wine while the old wine skins prefer the old wine so to speak.

### **History of scientific change**

20<sup>th</sup> century German philosopher Thomas Kuhn wrote a book called *Structure of Scientific Revolutions* where he attempted to bring philosophy of science face to face with its history. This book ultimately undermined confidence in this philosopher's understanding of science. In essence his work brought to our attention the idea of contemporary worldviews colouring our thinking as well as our interpretation of data.<sup>1</sup>

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<sup>1</sup> C.f. *Philosophy of Science*, Alex Rosenberg (New York; Routledge: 2003) p. 147.

Kuhn brings our attention to the fact that established paradigms are not normally challenged as disciplined scientist would instead be encouraged to articulate the paradigm in the solution of puzzles. On top of this, the various paradigm shifts would later be presented in such a way and as much as possible as to give the perception of a progressive historical development in the overall scheme of things, a sort of mainstream scientific presentation so to speak. But this can mislead later empiricist as well as laymen in their understanding of science.<sup>2</sup>

### **The battle of the paradigm**

Let us look at Darwin's theory of evolution versus William Paley's analysis of the Intelligent Design theory. Now both theories stem from different paradigms, that is different world views. Before the theory of evolution became popularised by Charles Darwin, the 'Intelligent Design'

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<sup>2</sup> *I.B.I.D.* p. 154, 155

paradigm held sway among the academic world. Paley promoted the accepted idea that creatures were intelligently created *ex nihilo* which fitted neatly with the then established paradigm.<sup>3</sup> This idea was supplanted by Darwin who popularised the theory of evolution. This new theory is now used to explain much that we see around us, a theory that coupled with the big bang theory as well as long age geological formation concepts became an accepted and established paradigm that holds sway today. But Paley's worldview is irreconcilable with Darwin's worldviews, these paradigms are directly opposed to one another and so how can that be seen as a progressive historical step in the philosophy of science? Can Darwin claim to be standing on the shoulders of William Paley?

Obviously not! Darwin would not have considered Paley's

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<sup>3</sup> C.f. Arguments for the existence of God (London and Basingstoke: The Macmillan Press Ltd; 1973) n. (b) p. 2-3.

'Blind Watch Maker' as scientific. Both men would naturally have been bias to their own worldview.

### **Anomaly within human origins and evolution**

As I've already mentioned sometimes we have anomalies in explaining certain phenomena within the existing paradigm which do not get resolved. A younger scientist may look for a fresh approach to the problem, creating a new paradigm. So the first step within a paradigm shift is the unresolved anomaly, and within the theory of evolution, there does occur such a case.

The Australian branch is a case in point as Australian rock art can be dated as being up to 75,000 years old even though settlement is thought to be around 50,000. Also, an Australian stone tool has been dated 176,000 years old. This obviously presents serious questions within the current paradigm as it undermines the theory of migration which lends itself to the theory of

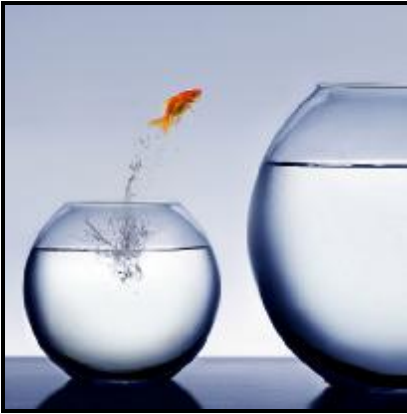
evolution as well as the history of anthropology.<sup>4</sup> Trying to overcome this anomaly is complicated, as revising earlier held notions of anthropology can upset the established views in other scientific or academic fields. This can have the effect of threatening to bring down the established paradigm like a house of cards. You could then conclude that it is in majority's interest within the scientific, philosophical and historical establishments knowingly or unknowingly to turn a blind eye to certain anomalies or encourage and discipline young upstarts to endeavour to seek a perfectly rational explanations within the existing paradigm. Otherwise William Paley may turn in his grave and say, "I told you so!" while Darwin turns in his grave with embarrassment and Kuhn sings his own praises. To challenge the present paradigm is to threaten to cause a whole commotion within the academic world of which may

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<sup>4</sup> C.f. *Philosophy of Science*, Mel Thompson (London: Hodder Headline Ltd; 2003) p. 149.

leave the integrity of respected and learned men in question.

### **Taking a leap**



**For some men, changing their paradigm can feel like taking a big leap, for others it is simply the most logical step to take.**

### **Conclusion**

I've given only one example that falls into the category of worldviews as well as discussing what brings about paradigm shifts or how these shifts maybe avoided. Kuhn appears to be getting to the philosophical heart of the matter with his understanding of science. He raises significant questions affording the ordinary layman with a sense that all may not be as it seems,

and that scientific theories are just that, theories! Paradigms can change if these theories don't hold true and while one century, students are thought to think one way, in another, students maybe thought to think the contrary. It is possible then, that a man can spend his whole life learning from an established paradigm and passing on his learning to find out at the very end of his life that all his teaching has been in vain.

**Author:** P. Spáinneach  
Philosophy Student,  
Ireland

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### **Post-printing note**

It should not be inferred that the long ages given in this article are accepted by the writer as proven; they are quoted to illustrate that even the dates estimated by modern geology and anthropology can be anomalous and challenge the established paradigms.

It should in any case be assumed that not all the views expressed in signed articles are necessarily shared by the Editor. AN.



# Petrified wood

James Lynch

Is it possible the current explanation for the formation of petrified wood is not correct? <sup>5</sup> What implications for long-agers would this have?

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[www.en.wikipedia.org/wiki/petrified\\_wood](http://www.en.wikipedia.org/wiki/petrified_wood)

**Petrified wood** (from the Greek root *petro* meaning "rock" or "stone"; literally "wood turned into stone") is the name given to a special type of fossilized remains of terrestrial vegetation. It is the result of a tree having turned completely into stone by the process of permineralization. All the [organic materials](#) have been replaced with [minerals](#) (most often a [silicate](#), such as [quartz](#)), while retaining the original structure of the wood. Unlike other types of fossils which are typically impressions or compressions, petrified wood is a three dimensional representation of the original organic material.

The [petrification](#) process occurs underground, when wood becomes buried under [sediment](#) and is initially preserved due to a lack of [oxygen](#) which inhibits aerobic decomposition. Mineral-laden water flowing through the sediment deposits minerals in the plant's [cells](#) and as the plant's [lignin](#)

Current teaching is that the organic material of the buried wood is replaced by minerals. My research indicates that the wood changes naturally into stone. There is no replacement of material, merely a change in nature. My research also has found, human and animal stones, which I believe are petrified remains, by the same natural process of petrification, as petrified wood. The humans, animals and wood, were rapidly buried before decay, surrounded by muck, and allowed time to petrify. How do I know that the finds I have, are those of human, animal and plant? Firstly, and primarily, their form has not changed from the time they were deposited in the global flood. I easily recognize the human and animal, from today's living

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and [cellulose](#) decay, a [stone](#) mould forms in its place.

In general, wood takes fewer than 100 years to petrify. The organic matter needs to become petrified before it decomposes completely.[1] A [forest](#) where the wood has petrified becomes known as a **petrified forest**.

examples, as we do petrified wood. The stones are limestone or sandstone in nature, stone that is deposited in layers, by water. The human body suffers rigor mortis at death and due to the weight of the water, the blood tends to travel to the head. This helps protect the head by strengthening it, from compression by weight, lateral and perpendicular, and a better sample is obtained, of its original form. It has resulted in my finding heads more often to other petrified organs. A head is more easily recognizable to other parts of the anatomy, for the most part. Even the hair on the head and faces has petrified. Most of the deposited human, animal and plant material are lost within the limestone layers and it is rarely we find an example to relate to the species, but they are around, and some have been found, as the following pictures will testify to.

At school and university I learned that layers of coal, also from carbon material, were from trees living and dying over many years. I refute this

teaching. Rapid death and burial is necessary. If the trees were not deep buried, decomposition would take place, and the result would not make for good energy storage. A tree dying on the surface rots to become useless as we know for energy. The coal in Arigna, County Longford, Ireland, and in many other coal mines, is deposited on solid rock. Well, it certainly did not grow there, and as there is no seam between the coal and rock, it was deposited there.

I attach some pictures of the samples I have found. When I presented these samples to selected universities in Ireland, they dismissed any of them being human, as limestone was formed, in their teaching, before humans walked the earth. If however, they are held to be human, then this will greatly shorten the age of limestone formation, in my opinion, to historical time—namely in the global flood. I invite your comments!

There are some interesting references in scripture about

petrifications of humans. Lot's wife was instantly petrified into a pillar of rock salt - Genesis, chapter 19, 26, '*But Lot's wife looked back, and she was turned into a pillar of salt*'. We are constantly reminded that from dust we were formed and to dust we will return. John the Baptist when teaching pointed to some petrified human stones and said that God is able of these stones to raise them as sons of God - Matthew, chapter 3, 9, '*And do not presume to say to yourselves, "We have Abraham as our father" For I tell you, God can raise up children to Abraham from these stones*'.

Likewise Jesus refers to the petrified stones of humans, being liable to cry out his message if the apostles don't,- Luke, chapter 19, 40, '*He said in reply, "I tell you, if they keep silent, the stones will cry out!"*

Peter 1, chapter 2, 5,- '*and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ*'.

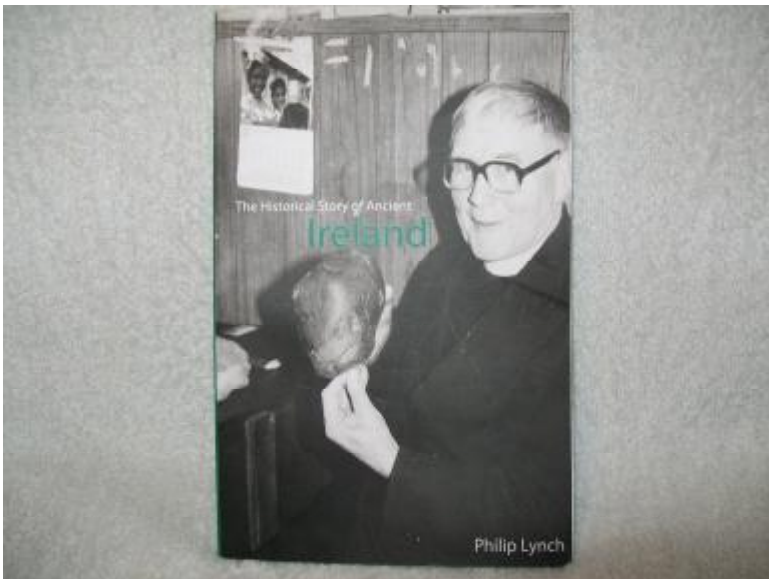
In "*Saint Patrick after the ancient narrations*" by Philip Lynch, Saint Patrick instantly petrify s cheese into stone, to prove the true religion to the draoi.

Our research indicates historical geology is tenable and the scriptural account of creation, the flood, and their timing completely victorious. Stop looking for bones rather stones!

James Lynch



In this case we have a child's head petrified and showing disfiguration around the mouth. The back of this example is hollow and made up of red clay, which we presume is the result of the imperfect petrification of organisms. Yes, lots of children perished in the global flood.



The finder and researcher holding the petrified head of a human victim of the flood.



On top two petrified adult human heads. Note the external colouring around chin, caused by the stagnant water of the eiscir. This indicates clearly the angle this head was lying at in the eiscir. At bottom are four petrified wooden shoes.

***The Historical Story of Ancient Ireland***, by Philip Lynch

Obtainable from: James Lynch,  
Carrickmore, St. Johnston, County Donegal, Ireland.

£10 or €15 which includes post and packing

## **Creation in the Classroom**

**John Donnelly Th.D**

When first years arrive in September at my school I always look forward to teaching them about the problems with macro evolution and the more plausible creation view. Of course I'm biased just as Richard Dawkins is biased. Thing is, I admit it.

I have three first year RE classes this year, all with varying abilities. Believe it or not, Creation is part of the curriculum for the first three years of Second level schooling ([http://www.ress.ie/junior\\_syllabus.html](http://www.ress.ie/junior_syllabus.html)). It is also within a separate module called Science and Religion, for Leaving Certificate ([http://www.ress.ie/leaving\\_syllabus.html](http://www.ress.ie/leaving_syllabus.html)).

As the students come in I generally always introduce the idea of origins. A simple question such as "where did you come from?" gets the ball rolling. It is amazing to watch

as a seeming veil is pulled away from their eyes as they realise deep down that nothing just pops into existence without a cause. Good old Dick Dawkins would hate me but you see I just put the information out there and the students respond to the seeming absurdities and lies they've been told over the years. What I like about Catholic education is the fact that I can still teach from a Creation standpoint.

In the space of one forty minute lesson I have covered the beginning of the universe from either a Big Bang to a Six Day Creation. I offer argument and counter argument in favour of a literal Adam and Eve origin of humankind. I always wait for the one question that always is asked: "Sir does that mean there was incest at the start and that we are all related?" My answer is that yes it does mean that brother probably married sister and had babies and there is nothing I can do to explain it away but these are not seen as illegal marriages as the incest laws

were not given until the time of Moses approximately 2500 years later.

(<http://shopping.drdino.com/images/products/large/739.gif>).

Such behaviour is rightly forbidden nowadays. I also explain that in the first generation there would not have been any deformed chromosomes and that there would probably not have been any deformed offspring. I also ask that if we are not related then where did we come from? It is an important issue that I'm not willing to gloss over. The student has real questions and we must have real answers as teachers so that the students can go and find out for themselves what the truth is.

It is truly challenging to be a teacher of Religious Education today. The Creation topic is only part of a vast curriculum. I believe it is good to give the students another view than the pro evolution one.

So as I teach I say to the students that in regard to origins, there are only two possibilities. Either someone made everything or everything

made itself. There are no alternatives. In our world today, evolutionary theory stands as the chief representative of one position. Creationism is the other position.

So there are two possible ways that matter, stellar objects, plants and animals came into existence. Only two.

How can we know which is correct? One way is by observing the things of nature. We call that science. That is what researchers do.

Observed phenomena:

Most thinking people will agree that:

1. A highly ordered universe exists.
2. At least one planet in this complex universe contains an amazing variety of life forms.
3. Man appears to be the most advanced form of life on this planet.

Known options:

Choices of how the observed phenomena came into being:

1. The universe was created by God.
2. The universe always existed (which would mean an eternal past and the impossibility of arriving at the present point in time) or the universe came into being by itself by purely natural processes (known as evolution) so that no appeal to the supernatural is needed.

Evolution has been acclaimed in our schools as being the only process capable of causing the observed phenomena.

Evolution is often presented in many of our school textbooks as a process that:

1. Brought time, space, and matter into existence from nothing.
2. Organized that matter into the galaxies, stars, and at least nine planets

around the sun. (This process is often referred to as cosmic evolution.)

3. Created the life that exists on at least one of those planets from non-living matter (chemical evolution).
4. Caused the living creatures to be capable of and interested in reproducing themselves.
5. Caused that first life form to spontaneously diversify into different forms of living things, such as the plants and animals on the earth today (biological evolution).

People believe in evolution; they do not know that it is true. While beliefs are certainly fine to have, it is important to give another side to the story as I see it. If evolution is just small change over time then I am in agreement. However you'll find that most scientists do not define it that way and it causes such huge problems in microbiology.



[http://en.wikipedia.org/wiki/Expelled:\\_No\\_Intelligence\\_Allowed.](http://en.wikipedia.org/wiki/Expelled:_No_Intelligence_Allowed.))

Evolution is defined in layman's terms as a huge change from a microbe evolving into a human over millions of years. I tell the students I require evidence for this. I do not see the evidence in the fossil rocks <http://www.veoh.com/collection/WilderSmithCreationEvolution/watch/v1129391WsGG6paN>).

There are no transitional gradations according to Duane T. Gish (*Evolution: The Fossils Still Say No!* Master Books, 1995). Surely if a molecule or a microbe is going to change into another life form such as a man over time then there must be evidence of it somewhere. In other words there must be links leading from the particular molecule or microbe up to man. I show the evidence that there is no transitional fossil linking primordial particles or microbes to people. There are *no* links. The whole *chain* is missing in fact! This type of

evolution does not exist. There are small changes alright. I agree with all scientists on that point. I would be stupid not to. The evidence of small change is around us. However many scientists go too far in extrapolating that small changes (micro evolution) add up to big changes (macro evolution).

That is why I am getting another view out to the children often at my own expense. I want to balance the scales. It helps to give our pupils another view. It is my contention that evolutionism is a religious worldview that is not supported by science, Scripture, tradition, popular opinion, or common sense. The exclusive teaching of this mind-altering philosophy, in schools, museums, television (Attenborough, Dawkins et. al.) etc., is also having an effect on the self esteem of young people. I find that sometimes some of our students are driven to distraction simply because they do not know where they come from or why they are here on this earth. You might

say that is ridiculous. Many of our children and students don't seem to have any hope or reason for their existence. This lack of hope, I believe, can be indirectly related to the teaching of evolution, molecules to man, "goo to you" type theory.

Proponents of the theory of evolution would do well to admit that they believe in evolution (macro), but they do not know that it happened the way they teach. They should call evolution their "faith" or "religion," and indeed reform it in the books of science.

It is important to note that when I use the word evolution, I am not referring to the minor variations found in all of the various life forms (microevolution). I am referring to the general theory of evolution which believes these five major events took place without God:

1. Time, space, and matter came into existence by themselves.

2. Planets and stars formed from space dust.
3. Matter created life by itself.
4. Early life-forms learned to reproduce themselves.
5. Major changes occurred between these diverse life forms (i.e., fish changed to amphibians, amphibians changed to reptiles, and reptiles changed to birds or mammals).

Students in British and Irish schools are being taught that evolution is a fact. I am convinced that evolution is a religion masquerading as science and should not be part of any science or Religious Education curriculum. It has nothing to do with the subject of science. There are at least six different and unrelated meanings to the word "evolution" as used in science textbooks.

1. Cosmic evolution- the origin of time, space and matter. Big Bang.

2. Chemical evolution- the origin of higher elements from hydrogen.
3. Stellar and planetary evolution- Origin of stars and planets.
4. Organic evolution- Origin of life from inanimate matter.
5. Macroevolution- Origin of major kinds.
6. Microevolution Variations within kinds. Only this one has been observed, the first five are religious. They are believed, by faith, even though there is no empirical evidence to prove them in any way. While I admire the great faith of the evolutionists who accept the first five I object to having this religious propaganda included in with legitimate science.

Even a quick review of a typical secondary school textbook will show that students are being deceived into thinking all six types of

evolution above have been proven because evidence is given for minor variations called micro-evolution. The first five are smuggled in when no one is watching.

This deception is a classic case of bait and switch. People have gone to jail for that!!! One definition of evolution (such as “descent with modification”) is given and the others are assumed to be true by association. The first five meanings are believed by faith, have never been observed and are religious. Only the last one is scientific. It is also what the Bible predicted would happen. The animals and plants would bring forth “after their kind” in Genesis 1. Dogs reproduce dogs i.e. their kind – not a totally different kind of animal, which is what evolution proposes.

Evidence of minor changes within the same kind of plant or animal does not qualify as evidence. For example, doubling the chromosome number of a sterile hybrid does not add additional genetic

information; it duplicates what is already present in the parent plant. Because of the absence of additional genetic information the resultant plant can't be classified as different or new species. The plant may differ in a number of ways - bigger, vigorous as observed in any polyploid plants. Such easily recognizable phenotypic changes have confused many. Some evolutionists have jumped to the conclusion that a new species has been evolved. The key is that no new genetic information has been added. Even a new "species" is not proof for evolution. In fact scientists cannot even agree on what a "species" is (see *Expelled: No Intelligence Allowed*). Some creation scientists therefore have insisted on a precise definition of the word "kind" which would solve this problem. The Bible defines "kind" as those that are able to "bring forth" or reproduce. Those animals that were originally able to reproduce were of the same kind. There may be diversity now, 6000 years later that could cause some varieties of

the original kind to not be able to reproduce now. It is obvious that a dog and a wolf are the same "kind" of animal (they are currently classed as different "species" yet are inter-fertile-- so what is the precise definition of "species"? Perhaps "kind" ought to be defined as "species" where a dog and a fish are not. While there may be some blurry areas that would be worthy of research in defining the original kinds, rather than muddy the issue with these type questions it would be wise to focus on the obvious cases like the dog/fish comparison. These are obviously different "kinds" of animals. The honest scientist would be wise to admit that no evidence exists that could begin to prove the dog and the fish have a common ancestor. He may believe that they are related but that is not science and that is my point. Some believe this type of evolution happens but it should not be presented to innocent students as a "fact". Further, it certainly is not evidence that the other four

definitions above of evolution have occurred.

The idea that the majority of scientists believe in the theory is not evidence either. Majority opinion is often wrong and must be corrected. History is full of examples, e.g. Galileo. Many have offered evidence of microevolution and assumed that the other 5 meanings of the word are somehow magically connected. They don't seem to realize that they are blinded to the obvious. It is your job to prove that what is being taught to our kids as fact (all six meanings of the word evolution above), is indeed a fact. If this

cannot be done then it should be admitted that evolution is a religion but not a science. Some say it is unfair to define evolution including the origin of the universe. They say it only has to do with "change in gene frequency over time." All you need to do is read your local textbook and see that all 6 meanings of the word are part of what is taught as evolution theory. So evolution is a lie. My first years spot it a mile away and can see the obvious. It also gives them good reasons to have faith in a loving God who made heaven and earth.

### **Past Issues of Daylight**

An Index is available listing all the articles in each issue of Daylight from 1 – 39 (1991 -2006) – free on request.

All issues are available but when original printing is gone some will need photocopying. This may affect the quality of the cover design but all the text should be satisfactory.

Back numbers 1-32 @ 50p each; 33-39 @ £1 each + 25% postage.

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# The Kolbe Center for the Study of Creation **Ten Year Report**

Hugh Owen (Director)

Dear Friends of the Kolbe  
Center,

Glory to Jesus Christ!

On the Feast of the Immaculate Conception, the Kolbe Center celebrated the tenth anniversary of its incorporation on December 8, in the Jubilee year 2000. On this special and related Feast of Our Lady of Guadalupe, I would like to send you a brief summary of what we have been able to do through the Kolbe Center during the past ten years—none of which would have been possible without your prayers and support.

During the past ten years Kolbe representatives have gone to almost half of the United States and to many foreign countries, including Canada, England, Scotland, Italy, Germany, Nigeria, Kenya, Australia, and New Zealand. We have been

able to help organize the first international conferences at major academic centers where Catholic experts in theology, philosophy, and natural science could make the overwhelming case from theology and natural science *against* the evolutionary hypothesis. We have also been able to speak to several bishops, to dozens of priests, and to thousands of lay faithful, in schools, parishes, and universities, educating them about the authoritative teaching of the Church on creation and the scientific evidence *against* the evolutionary hypothesis. During this period we have received expressions of support from quite a few members of the hierarchy. We have also received testimonies of support from many priests, religious, and lay leaders who have invited us into their parishes, schools, and home school cooperatives. In addition, we have received testimonies from all over the world from people who have converted to the one, holy, Catholic and apostolic Faith because of our apostolate.

To give you an idea of how much we have been able to accomplish with your support, I will briefly relate to you the activities of the past year which include the following:

In the United States, we have held seminars in Washington, Oregon, Idaho, New York, Rhode Island, Illinois, Tennessee, Texas, Virginia, and Ohio; in Scotland, seminars in Edinburgh, Carfin, and Glasgow; in England, seminars in Chester, Salisbury, Lincolnshire, and London. In January, Dr. Thomas Seiler and I will be going to Kenya at the invitation of the Bishop of Eldoret who has asked us to conduct seminars for the teachers and priests of his diocese. As you know, Dr. Josef Holzschuh and I went to Nigeria in 2007, and presented a seminar to the Bishop, his chancery staff, and most of the priests, religious and lay leaders of his diocese. As a result of that meeting, Bishop Okoro agreed to give his *imprimatur* to the first edition of our booklet *Creation*

*and Time* which he published in his diocese. We are now working towards establishing a coalition of African bishops who will defend the traditional Catholic doctrine of creation, and who will educate their brother bishops, priests, and lay faithful in the scientific evidence against evolutionary theory. Pope Benedict has testified to the faith and vitality of the Church in Africa, and he believes that the Church in Africa will play an increasingly important role in the universal Church of the future. Consequently, a groundswell of support from the Bishops of Africa for a balanced presentation of the evidence against the evolutionary hypothesis will definitely strengthen the Holy Father's resolve to insure that the case against evolution is given a fair hearing.

As we begin a new Church year, and a new decade in the life of the Kolbe Center, I would like to explain why I believe that the Church has reached the same point in relation to the traditional

doctrine of creation that she reached in relation to her teaching on marriage and contraception in the early 1960s. At that time, the Birth Control Commission, established by Pope John XXIII, had been expanded by Pope Paul VI to include scientists, medical experts, theologians, and lay consultants. Of the members of the commission, virtually all of the scientists favored overturning the Church's ban on birth control for married couples. In this they were joined by the lay consultants, and by all but a handful of the theologians.

In those days, an apostolate trying to defend the traditional Catholic doctrine on marriage and birth control would have found many doors closed to it. "The Pope has allowed a free discussion of the pros and cons of birth control," its members would have been told. "Most of the experts on the Birth Control Commission favor birth control for married couples." If a member of that apostolate had wanted to

present the authoritative teaching of all of the Fathers, Doctors and Popes since the time of the Apostles *against* birth control, most Catholic schools and colleges would probably have closed their doors to him. "You are claiming that the Catholic Church prohibits birth control, based on the teaching of the past, but you are not recognizing that the Pope has asked us to have an open mind on this subject," he would have been told. "Can't you see that most of the advisors the Pope has appointed to the birth control commission are urging him to allow contraception?" If a defender of the traditional doctrine pointed out that the plain sense of the story of Onan in Genesis 38 had been understood by all of the Fathers, Doctors and Popes (and even by all of the major Protestant leaders) for 1900 years as a clear condemnation of contraception, he would have been told, "The Church has never given a *de fide* interpretation of Genesis 38 condemning birth control! Most Scripture scholars today



have a much more nuanced interpretation.”

Meanwhile, however, any college or parish that did open its doors to that apostolate would have been blessed, and the young people who took that message to heart might have gone on to be in the 5% of Catholic couples who in the past 50 years have followed the traditional teaching—and been rewarded with happy, healthy, and holy marriages. Moreover, those few schools, colleges, and parishes that opened their doors to the traditional teaching would have been the only ones in agreement with the Truth that was ultimately re-affirmed by Pope Paul VI in *Humanae vitae*.

Our present situation is quite similar. The last authoritative magisterial teaching on evolution was *Humani generis* in 1950, which warned against the errors of evolutionary thought, defended important elements of the traditional understanding of Genesis 1-11, and urged Catholic experts to study the evidence for and

against the hypothesis of human evolution. From that day to this, the overwhelming majority of Catholic intellectuals have favored some form of theistic evolution, including virtually all of the members of the Pontifical Academy of Sciences and most Catholic theologians. The Pope is one of the few Catholic theologians to have publically acknowledged that the thorough evaluation of the evolutionary hypothesis requested by Pope Pius XII sixty years ago has still not taken place! In a work published in English just a year before his election as Pope, then-Cardinal Ratzinger asked:

“Has the last word been spoken? Have Christianity and reason permanently parted company? There is at any rate no getting around the dispute about the extent of the claims of the doctrine of evolution as a fundamental philosophy and about the exclusive validity of the positive method as the sole indicator of systematic knowledge and of rationality. This dispute has therefore to be

approached objectively and with a willingness to listen, by both sides—**something that has hitherto been undertaken only to a limited extent.** No one will be able to cast serious doubt upon the scientific evidence for micro-evolutionary processes... It is not toward that point, therefore, that a believer will direct the questions he puts toward modern rationality but rather toward the development of evolutionary theory into a generalized *philosophia universalis*, which claims to constitute a universal explanation of reality and is unwilling to allow the continuing existence of any other level of thinking. Within the teaching about evolution itself, the problem emerges at the point of transition from micro- to macro-evolution, on which points Szathmari and Maynard Smith, both convinced supporters of the all-embracing theory of evolution, nonetheless declare that: "There is no theoretical basis for believing that evolutionary lines become more complex with time; and there is also no

empirical evidence that this happens" (emphasis added) (Joseph Cardinal Ratzinger, *Truth and Tolerance* (San Francisco: Ignatius Press, 2004), pp. 179-180.)

Today, when we attempt to present the traditional Catholic doctrine of creation—what was believed and proclaimed by all of the Fathers and Doctors, and by the Popes and Councils in their authoritative teaching—we are told: "You are claiming that authoritative Catholic teaching excludes evolution, based on the teaching of the past, but you are not recognizing that the Pope has asked us to keep an open mind on this subject." And we are often asked, with more than a hint of scorn: "Can't you see that most of the advisors the Pope has appointed to advise him on scientific and theological questions believe in evolution?" If we point out that Genesis 1-11 was understood by all of the Fathers, Doctors, Popes and Councils for 1900 years in a way that is quite incompatible with theistic evolution, we are

told: “The Church has never given a *de fide* interpretation of Genesis condemning evolution! Most Scripture scholars today have a much more nuanced interpretation.”

Meanwhile, however, every college, parish, or home-school cooperative that has opened its doors to the traditional Catholic doctrine of creation has been blessed. Moreover, the bishops, priests, and faithful who embrace that doctrine are rewarded with a vibrant, integrated, joyful Faith—a Faith that, God willing, will soon be reaffirmed by the successor of St. Peter. It is this apostolic Faith that has the power to convert the whole world—the Faith that we share with all of the Fathers and Doctors of the Church who have gone before us into glory.

With deep gratitude for your past and present support for our apostolate, I am

Yours in Christ through the Immaculata,

Hugh Owen

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## Evolution [extract]

Rev. T. E. Flynn, Ph.D., M.A.

In the earlier sections of this 1931 paper, the writer summarises critically the supposed evidence for evolution, but is not persuaded that it is conclusive proof. The main interest is in the Catholic attitude to the question of the evolution of man, for, “we have in the Scriptures a *prima facie* case against the evolutionary doctrine, that certain dogmas of the Church are apparently irreconcilable with it, and that theologians have discussed it and passed judgment upon it.”

To sum up, it may fairly be said that the scientific case does not command assent: the palaeontological argument is frequently overstated, it does not give any adequate proof of the evolution of species from lower species, and it does not begin to prove the descent of man’s body from prehuman ancestors; the facts of the blood tests and of the rudimentary organs are capable of another interpretation; and the biogenetic law is simply misleading. This is not to say that all these facts cannot be interpreted in accordance with the theory of evolution. Of course they can, and if there were no other explanation forthcoming it would be natural so to bring them under one formula. It is to say simply that they are not demonstrative as

against the separate creation of the large orders and most certainly do not prove the evolution of man.

But I have suggested two other lines of thought which may attract Catholics to take up the doctrine of mitigated evolution.<sup>6</sup> With these I must deal more briefly.

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<sup>6</sup> “Mitigated” evolution is a type of evolutionary doctrine designed to embrace all the scientific data without denial of the dual nature of Man.

“Having confessed, as he must, a Divine intervention by creative act for each soul, the Catholic evolutionist further allows for a divine action, not by way of creation but as supplementary to natural forces of development at the beginning of life on earth and at other undefined stages. This separates him from any merely mechanistic theory.” (ibid pp 143-144)

The psychological aspiration is doomed to disappointment. The evolutionist seeks continuity in nature. It is that perhaps which more than anything else impels him to accept with enthusiasm and hold with tenacity a theory which in spite of the accumulated evidence of recent years is undeniably top-heavy and in which the mode of causation is a subject of keen dispute. But if evolution there be up to man, why stop at man?

The truth is that a single natural principle will not explain nature. There must be direct divine intervention. That must appear at the first creation, but even when God had made nature he did not leave it to the action of secondary agents alone. The human soul with its intelligence and will is a perfectly natural principle, as much a part of nature as the fidelity of a dog or the display of a peacock. If these things are to be explained by evolution, why not that? There is and must be discontinuity. The break might just as well come before the less significant and

characteristic part of man's nature as before the more significant. This craving for simplicity is natural, but it is always apt to be delusive. A theory can be too simple for the facts. But, as we have seen, many mitigated evolutionists demand constant Divine interventions in the progress of development. One more or less will make little difference.

But now let us consider the apologetic reasons. The attempt to meet the scientist is futile. You tell him that you are prepared to admit the evolution of the human body. But at once as a Catholic you have to go on to tell him that it is of only one human pair (or, better, of only one body). He must scout your offer. There are many theories of evolution and many ways of expressing them. Nobody of any consequence imagines now, I think, that man is the descendant of any modern type of monkey. The idea is that man and various families of monkeys are blood brothers or distant cousins, each the final product of long lines of progressive development which meet only in the distant past, a

long way up the family tree. Each of the tapering extremities of the tree represents not an individual but a family. Why should only one pair have appeared as man? What happened to all the other offspring of the males and females of the distinguished family which gave birth to the first man? Were they all annihilated once this crowning work of development was accomplished? Was there no further development along the same lines? It is as wild an idea as that of the extreme creationist who explained the presence of fossil remains as the result of an act of creation.

But every Catholic must hold that there was but one human pair from which all men are descended. The idea of co-adamites is contrary to faith. In *Gen. I, 27* we read “Male and female he created them.” In the following chapter we are told that man was first formed and then woman out of man, and the command was given to them to increase and multiply and fill the earth. The obvious sense of these passages is the traditional sense. Is there any

reason to suppose that it is not the necessary sense?

Cajetan<sup>7</sup> considered that the account of Eve’s origin was mainly parabolic, that the literal sense was an absurdity: according to the letter, Adam was either a monster before he lost his rib or defective after he lost it. But this opinion has found no favour in the schools and most theologians look upon it very severely

(Père Lagrange approved of it at one time, *Revue Biblique*, 1897<sup>8</sup>), and a reply of the Biblical Commission, June 30th, 1909, forbids us to call in doubt the literal historical sense of Scripture in its account of the formation of the first woman from the first man.

There have been views in favour of a race of pre-adamites. Isaac de la Peyrère argued that Adam was the origin of the Hebrew race alone, and that he had forbears from some of whom the other races were sprung. Others have suggested that there were men

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<sup>7</sup> *Italian Cardinal of the Counter-Reformation (1469-1534)* [added]

<sup>8</sup> Cf. Boyer, *De Deo Creante*, p. 163, n. 4

before Adam, all of whom perished before the creation of Adam. Against the first suggestion the same reply of the Biblical Commission says that we must hold the unity of the human race. Moreover, the Council of Trent, in its decree concerning original sin, calls Adam “the first man,” says that he injured his posterity, and that his sin was passed on to the whole human race. This implicitly contains the dogma which is received as of Catholic Faith, that the whole of the race was descended from Adam and Eve. It does not touch the possibility of a race of men extinct before Adam’s creation or of men on other planets.

The full Scripture proof of Eve’s formation from Adam seems to me irrefragable if the books are to be taken historically at all. Possibly the “rib” is not of the essence of the revelation, but even this is generally accepted by theologians and Fathers. Cajetan’s difficulty is not considered to be serious. The formation of the body of Eve from the rib is attributed by St.

Thomas to creation of supplementary matter or more probably to “conversion.”<sup>9</sup> Equally certain at least is the doctrine of the descent of the whole human race from Adam. This is bound up with the doctrine of original sin and redemption.

Many hard things have been said by theologians in respect of this doctrine of mitigated evolution of the human body. I am content to say that I know of no one who approves of it. Janssens says that the mildest form of it raises the greatest difficulties for both faith and reason, and denies that there are any sufficiently cogent reasons to overcome these difficulties: and Janssens was the Secretary of the Biblical Commission who signed the reply of June, 1909, in which we are forbidden to call in doubt the particular creation of man.

My conclusion, then, is this: Catholics must believe in the unity of the human race as derived from a single human ancestor; no Catholic is free to

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<sup>9</sup> *Sum. Theol.*, I, q.92, a.3, ad 1.

deny the “peculiar creation of the first man,” or the “formation of the first woman from the first man”; no theory of evolution which tries to embrace this teaching can commend itself to scientists; and therefore, for my part, I cannot see how any Catholic can hold the evolution of the human body from a pre-human ancestor. And in that

conclusion I believe that the vast majority of modern theologians concur.

*From Man: Papers read at the Summer School of Catholic Studies, held at Cambridge, (England) July 25<sup>th</sup> – August 3<sup>rd</sup>, 1931.*

Rev. G. J. MacGillivray, M.A.  
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*Life on Earth, David Attenborough, Fontana, 1981, p. 173.*

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