



Daylight

— Origins Science for Catholics

www.daylightorigins.com



No 49

April 2014

**“And the waters returned from off the earth going and coming,
and they began to be abated ...” *Genesis 8:3***

A canyon or gorge is a deep ravine between pairs of cliffs or escarpments and most often appears to have been carved out by the erosive activity of a river. The largest on land is the Grand Canyon on the Colorado River, but the deepest is the Indus Gorge in Pakistan. The entry on Wikipedia (<http://en.wikipedia.org/wiki/Canyon>) lists about 100 canyons/gorges across the continents, and hundreds of submarine canyons also exist. The Fish River in Namibia flows over a notably flat landscape for three quarters of its 650km length, then cuts down through the rocks to form the second largest canyon in the world. The flat landscape suggests a wide expanse of flowing water eroding the underlying rock layers, followed by rapid erosion of sediments as the waters receded as the ocean level fell. Such awesome natural wonders provide worldwide evidence for a global flood.

[photo: Goges du Verdon, France © luisapuccini - Fotolia.com]



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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.

ACTIVITIES

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

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- ✓ Operates a website at www.daylightorigins.com
- ✓ Publishes and distributes pamphlets on Origins issues.
- ✓ Provides mail-order service for literature and audio-visual material.
- ✓ Promotes links with other Catholic Origins groups worldwide

Subscription Rates (three issues of *Daylight*)

UK: £10 Ireland & Europe: 15 euros **Outside Europe: £12 (US \$20)**

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Cheques (in British Sterling only) to Daylight Origins Society

Cash acceptable in £ Sterling, Euros or US\$.

Website orders: Payment facilities on line e.g. via *PayPal* or credit card

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EDITORIAL**The Debate continues...**

On 5th February 2014, Bill Nye and Ken Ham met at the Creation Museum in Kentucky to debate the question: “*Is creation a viable model of origins in today’s modern scientific era?*” This was not only a highly publicised event in the USA, but has also reached at least 5 million people who have since watched it via the internet. We are grateful to Tom McFadden for his report in this issue.

In his Kolbe Report 2-05-14, Kolbe Center Director Hugh Owen expressed his view that Ham, though making many good points, “... did not succeed in exposing the philosophical bankruptcy of Bill Nye’s “mainstream” position and the flagrant contradictions between what is observed in nature and the laboratory and Nye’s evolutionary belief system.” In Owen’s view, to defend the doctrine of creation effectively requires the following:

1. Establish the existence of God through metaphysical argumentation, e.g. by an argument from contingency.
2. Establish the authority of Scripture on the historical basis of Christ’s life, miracles and resurrection, and the establishment of the Catholic Church as the Guardian of His Revelation and the guarantor of Holy Scriptures.

3. Show with examples that the doctrine of creation provides the best possible framework for scientific and medical research.
4. Show that the evolutionary account of origins arose in the 19th century based on speculation in geology and biology unsupported by empirical evidence, and that 21st century science contradicts this but harmonizes perfectly with Revelation and Church Tradition.
5. Show that faith in evolution has retarded scientific and medical research over the past 150 years, while faith in Catholic teaching has fostered fruitful scientific and medical research.
6. Show the benefits of faith in creation to the health and happiness of individuals, families and society, while faith in evolution has led to death, disease and disorder in people's lives.
7. On this foundation, present the question as to whether it is more reasonable to expect a reliable account of human origins to come from the Revelation of God through His Church or from the wild speculations of fallible human beings, unsupported by evidence and destructive of life, liberty and happiness.

The Kolbe report expands on the above with reference to the real evidence for miracles, both in the life of Christ and over two thousand years by members of the Church; the circular reasoning of using index fossils to age rocks; the modern evidence (e.g. from Berthault's experiments) of rapid formation of sedimentary rock layers; Carbon-14 dating on coal and dinosaur bones; false arguments using embryology as if it were evidence of evolution; the disproven notions of 'junk DNA' and mutations as a source of creative changes to the genome. For more information, please see www.kolbecenter.org or contact howen@shentel.net

Speakers Ham and Nye both referred to a wide range of issues that would require much time and space to discuss. Nye gave much weight to the evidence that he claimed made it impossible for the Earth to have been created less than 10,000 years ago. He cited ice cores from the Antarctic as showing 680,000 annual layers. However, there are aircraft buried 50 years ago in Greenland that are already covered by 250 feet of snow and ice; attempts to cross-check peaks of e.g. acidity and particulate matter with known past volcanic events can only go back perhaps 1500 years; ages based on uniformitarian principles must depend on some untestable assumptions, and the case for very ancient ice caps is far from proven. For more details, please see <http://www.icr.org/article/ice-cores-age-earth>

Another of Nye's key witnesses was the Grand Canyon. He contended that it was not possible for the many layers to be laid down in just a few thousand years, and that the geological column and fossil sequences proved the succession of evolutionary change. He asked why, if a great flood had occurred to cause the Canyon to form, there are not such canyons on all the Continents? This seemed an interesting question, and a few minutes research showed that there are in fact many great gorges around the world, even under the sea, providing good evidence that 'the present is *not* the key to the past'.

Noah and the Ark

Predictably, Nye also attacked the credibility of the building of the Ark, the accommodation of all land species, and the repopulation of the earth after the Flood. It is our contention that the evidence of water-laid sedimentary rocks and fossils over the whole earth, marine fossils on the tops of mountains, the necessity for rapid burial, the formation of coal and oil reserves, inconsistencies in fossil sequences and radiometric dating, polystrate trees, huge fossil graveyards, the extinction of dinosaurs, and many other factors point to a world-wide deluge. This is, of course, also consistent with the historical evidence of worldwide Flood traditions, population growth statistics, maximum ages of post-Flood organisms (e.g. Bristle-cone pines 5000 years old), origins of civilization in the middle East, and the most complete records in the Book of Genesis, also found in the Jewish tradition e.g. of Josephus.

The orthodox Catholic position is to accept the Flood as historically true.

“The fact of the Mosaic deluge is therefore undeniable. Hence all the objections urged against this tradition have no real value whatever. Moreover, we must not lose sight of the fact of its being an event miraculous in its cause, in its announcement and in its agent; it is God who used the deluge to chastise guilty humanity, it is He who pronounces a hundred years in advance His prophetic threats; it is He who at the same time opens the abysses of the earth and the floodgates of heaven. Now, nothing is impossible to divine omnipotence. Hence, even though science should be without an answer to the questions arising from the *manner* in which the great cataclysm occurred, nothing can be concluded against the *reality* of the catastrophe itself.”

Rev. W. Devivier, SJ, *Christian Apologetics*, J.F. Wagner, Inc., Vol. I, (1924), pp. 256-257.

Please go to our website www.daylightorigins.com blog for some comments on the Hollywood 'Noah' that has been attacked by Moslems and Christians.

Many thanks to our contributors for this issue. Happy Easter!

A. Nevard

The Ham-Nye Debate

Assessed by Thomas McFadden



A February 2014 debate between a Neo-Darwinist and a Young Earth Creationist that was viewed live by streaming video and later posted to ‘YouTube’ was a breakthrough for the Creation Science Movement in the United States. The reason is that the Neo-Darwinist was better known to the American audience than any evolution-believing scientist ever could be. His name is William “Bill” Nye. He is a science educator, comedian, television host, actor and writer. For 5 years he hosted a television program produced by Disney Educational Productions, an arm of the Disney media empire, called “Bill Nye the Science Guy”. Each of the 100 half-hour episodes aimed to teach a specific topic in science to a gullible pre-teen audience. Thoroughly committed to evolution-as-a-proven fact, the show had enormous influence on millions and millions of Americans for decades. It aired on the U.S. Public Broadcasting System (PBS) show called “PBS Kids” and was also syndicated to hundreds of local television broadcast stations. Since their beginning in 1993, these shows have been re-run on TV ever since. The show is frequently used in schools as an education medium, and it still airs on some PBS stations for this reason.

Nb* Above image is an altered screen shot taken from the AiG youtube channel - <http://www.youtube.com/user/answersvideos>

In recent times Mr. Nye began a campaign on the theme that parents and others who teach creationist ideas to children are harming them because they will fail to understand “true” science and as a result will not be able to contribute as they might have to America’s science-based economic competitiveness. It could have been that high-profile position that caused him to accept the challenge to debate creation-evolution that was issued by Creationist Ken Ham. Mr. Ham is an Australian who founded ‘Answers in Genesis’, a bible-based science education organization. Answers in Genesis, among other endeavours, has built and operates a Creation Museum in Kentucky. The moderated debate took place on the stage of the Museum’s auditorium. The debate is available on YouTube at <http://www.youtube.com/watch?v=z6kgvhG3AkI>.

It was not the content of the debate that constituted the breakthrough for the Creation Science Movement in America. The breakthrough was the magnitude of the pre-debate and post-debate publicity. The popular culture’s media in America has never before had to recognize that there is an alternative to Neo-Darwinism complete with its “Big Bang”, life “arising in primordial soup”, and the “chimps are our ancestors”. The evolutionists among them contributed to the pre-debate publicity by publishing the views of those who criticized and questioned Mr. Nye for agreeing to participate. They reasoned that his appearance would give creationists some semblance of being legitimate scientists. For example, one of the most influential newspapers in America, *The Washington Post*, had this headline on a feature article a few days beforehand: “Ham-on-Nye debate pits atheists, creationists”. The article cited the typical evolutionist reason to dodge debate and promote censorship. “*Scientists should not debate creationists. Period,*” wrote Dan Arel on the Richard Dawkins Foundation’s website. “*There is nothing to debate.*” Arel, a secular advocate, is echoing the position of Dawkins, an evolutionary biologist and outspoken atheist who has long refused to debate creationists.

“*Winning is not what the creationists realistically aspire to,*” Dawkins said in 2006. “*For them, it is sufficient that the debate happens at all. They need the publicity. We don’t. To the gullible public which is their natural constituency, it is enough that their man is seen sharing a platform with a real scientist.*”

The *Washington Post*'s article also quoted the author of a blog called "The God Evolution" who worried that:

"Young-Earth proponents like Ham have all kinds of tricks they play to make their view seem reasonable," he said. "They claim they don't ignore evidence they just look at it with a different lens. Bill Nye seems to be a very smart man, and I'm confident that he'll come prepared. But if he shows up expecting a fair fight purely on the basis of what the available evidence most reasonably indicates, I think he's going to be sorely mistaken."

According to the *Post*, there were other evolutionists who were fearful:

"Bill Nye is not a professional scientist; he is an entertainer and a science communicator," said Joshua Rosenau, policy director at the National Center for Science Education, an advocacy group that discourages scientists from debating creationists. "So I am optimistic this could turn out better than some others. But don't try this at home, kids."

The sources that published post-debate commentary are also notable. For example, "The Daily Beast" is a very popular website that covers U.S. politics, entertainment, world news, tech + health, fashion, travel, art, books, etc, etc, all from a decidedly left-of-center and morally relativist editorial slant. An article called "The Bill Nye-Ken Ham Debate Was a Nightmare for Science" began as follows:

"In a much-hyped showdown, "the Science Guy" tried to defend evolution against creationist Ken Ham, and proved how slick science-deniers can be. How did the guy who's right go so wrong?"



Bill Nye has been the star performer for evolution propaganda for decades but they turned on him like wolves. For example this article continued questioning Nye's motivation for accepting, but also was a subtle excuse for why the evolutionist position was so ineffectively argued:

*“Actually, there are two other reasons that Nye might have done so, and I’ve given both possibilities a great deal of thought in the past few days. The first is that Nye, for all his bow-tied charm, is at heart a publicity-hungry cynic, eager to re-establish the national reputation he once had as the host of a PBS show. Possibility number two is that Nye is clueless—that, for all his skill as a science communicator, Nye has less political acumen than your average wombat. After watching the debate, I’m leaning toward that second possibility. Last night, it was easy to pick out the smarter man on the stage. Oddly, it was the same man who was arguing that the earth is 6,000 years old... You don’t need to be Sun Tzu to realize that, when it comes to guys like Ken Ham, you can’t really win. If you refuse to debate them, they claim to be censored. If you agree to debate them, you give them a public platform on which to argue that, yep, they’re being censored. Better not to engage at all, at least directly. Nye may be the last to understand a point that seems to be *circulating* more widely these days: creationism is a political issue, not a scientific one, and throwing around scientific facts won’t dissuade those who don’t accept scientific authority in the first place.”*

Another American widely-read left-of-center and morally relativist online publication, Salon, made the best of a bad situation by attacking Ken Ham’s literalist interpretation of the Bible but without praising Nye’s scientific acumen or making the case for evolutionism. Rather, it resorted to the usual tactic of those who have no facts, namely, *ad hominem*. In an article called “Ken Ham’s radical quackery: Why his debate with Bill Nye on evolution was so maddening” the author opined that:

“Ham’s young earth creationism is not a religious belief, and it is certainly not scientific. To put it bluntly, it is quackery.”

The reaction to the debate was ongoing over a week later when Townhall, a very widely-read primarily political website that is right-of-center and tends to support traditional morality, published an article called: ‘Lingering Questions for Bill Nye ‘the science guy’.’ The article is too long to repeat here but it certainly is worth reading because it asked all of the questions that Neo-Darwinists like to skip over or for which they offer “just so” stories as if they were explanations. It can be read at:

<http://townhall.com/columnists/stevedeace/2014/02/08/lingering-questions-for-bill-nye-the-science-guy-n1790133>

Evolution: the Devil's Weapon against Christianity

Christopher Fleming

Evolution is a theory that delights atheists, yet atheists don't just *believe* in evolution; they have made it their banner. It leads them into battle against Christianity. **Newman Watts** wrote in his 1935 book, *Britain without God*: "Every attack on the Christian faith made today has, as its basis, the doctrine of evolution." That was true in 1935 and it is true now, nearly eighty years later.

There really is no middle ground in the war between Creation and Evolution, for it is essentially a fight between faith in God and atheism. **Wallace Johnson**, in his excellent book, *The Death of Evolution*, says this:

"Darwin's Evolution gave to Lucifer the perfect weapon with which to shake the foundations of Christianity... We see the result in today's *secular man*. Heedless of any Creator God, he acknowledges no Commandments from a Creator. Thus is removed the source of authority, and lost is the sense of *moral absolutes*. Gone is the concept of rendering a *final account* to an almighty God. It is small wonder that *all* authority is breaking down."

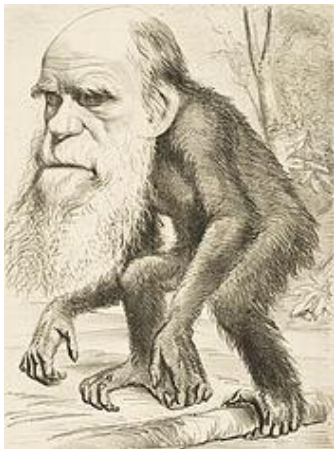


I was brought up in a secular, agnostic family, in which religion was simply irrelevant, as far as day-to-day life is concerned. At age nineteen I converted to Protestantism while in my first undergraduate year at Oxford. I was blown away by the power of the Bible and promptly decided to believe it as the Word of God. Never, as a Protestant, did I have any doubts about the historicity of any parts of the sacred texts. As far as we were concerned, Adam and Eve, Noah and the Patriarchs, let alone Jesus Christ, were as real as any other historical figures, and

any mention of 'myths' was automatically dismissed as heresy.

Then, after university, I married and moved to Spain, where Protestants are few and far between. I had become disenchanted with the brand of Protestantism I had converted to, but I also despised what I saw in the Catholic Church, which I thought of as a watered-down version of Christianity. Notwithstanding, I began a long quest in search of the full Truth of the Gospel and somehow read myself into Catholicism. It took me several years (I'm not as bright as some) to finally figure out that the Catholic Church, despite the tired, modernist façade I had known up till then, was really the One, True, Apostolic Church founded by Our Lord Jesus Christ.

The reason I write this is that Catholics seemed far more protestant in their theology than Protestants (not to mention the liturgy). As far as I could make out, it was quite normal for Catholics to disbelieve dogmatic Church teaching as it took their fancy. For the first five years after my conversion I failed to come across a single Catholic who actually believed in Special Creation! Many Catholics even found it surprising that I doubted whether a Catholic could believe in evolution, because in many Church circles it is adhered to with as much fervour as to the dogmas of the Faith (in some cases with far more fervour). On the one hand I was totally convinced that the Catholic Church was what I had been looking for, but on the other hand I felt like Ulysses, who after years of being lost at sea finally makes it back home, only to find it full of usurpers.



How could this happen to the One, True Church? How could priests and bishops publicly deny Creation and get away with it? An especially disgraceful example of this was when, in February 2012, **Cardinal George Pell** dismissed Adam and Eve as 'myths' on BBC television. Not only did he get away with it, he was recently *promoted* by Pope Francis to be one of the eight "super-cardinals" who will oversee Church reforms - the fox guarding the henhouse! The Protestants I had known twisted and misinterpreted the Bible, but at least they

believed it was the infallible Word of God!

I eventually discovered the traditionalist Catholic set in my home city, and to my joy found out that they all believed in Creation. I had left Protestantism and become a Catholic in order to profess and practise the same faith Jesus Christ left His apostles on the day of His Ascension. At last I realized that there was a remnant of true Catholics who did just that, who were blissfully uninterested in what ‘the majority of Catholics believe’, much less in what the ‘consensus of the scientific community’ happens to say about Creation. They believed that God made the world in six literal days, which is what Catholics have always believed, at least up to the middle of the twentieth century. In any case, the term ‘traditional Catholic’ is a pleonasm, like ‘wet water’ or ‘round circles’. Catholics are traditional *by definition*, because if we do not believe what was handed down from the apostles (*tradere*, from the Latin), we can be sure we do not have the True Faith.

Belief in evolution is definitely a recent thing for Catholics, in other words, a novelty. None of the Church Fathers believed in it (**St Basil** even wrote some fiery words *against* it); nor did the great Doctors and theologians of the Church, including especially **St. Thomas Aquinas**; but most tellingly, the *sensus fidei* of all ages, except our apostate times, rejected it outright. Ordinary Catholics always believed that God created the Heavens and the Earth in six literal days, because that is the obvious meaning of Scripture.

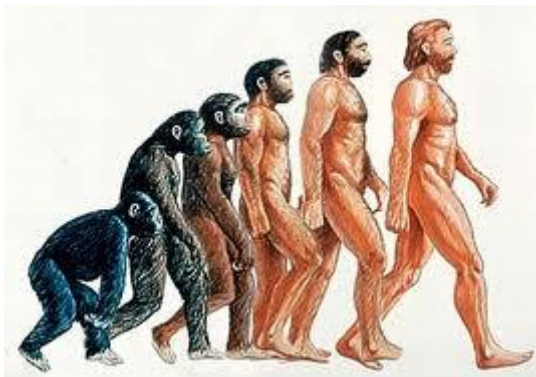
If we follow the rule of thumb laid down by the *Commonitorium* of **St. Vincent of Lerins**, and bearing in mind that evolution is a novel belief, we must conclude that there is little room for it in the Catholic Faith. This is what the saint has to say about Tradition versus innovation:

Moreover, in the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense ‘Catholic’, which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors.

It annoys me when Catholics say something along the lines of: “We shouldn’t bother people with the subject of evolution anymore; it’s a lost battle. We should stick to the essentials, such as the dogmas of the faith and Catholic morality.” I think this strategy is mistaken for two reasons; firstly, because I can think of few aspects more essential to our faith than Creation; and secondly, because it ignores the root cause of today’s widespread apostasy. The evolutionary mindset is hardly a marginal phenomenon; unfortunately it is a philosophy that has permeated right to the heart of Western society, has eroded the faith from entire nations, and turned millions of Christians into atheists. As the pioneer creationist **Bolton Davidheiser**, author of *Evolution and Christian Faith*, put it in 1969: “Whoever believes that the evolution question is peripheral to Christian faith is unaware of the issues.”

Our time is a time of atheism, both in theory and in practice. Nowadays a Catholic who is poorly catechized is not so much in danger of falling into heresy or being snatched up by a sect, as simply losing faith in God altogether, and slipping into the spiritual void of atheistic hedonism. Undoubtedly people’s personal sins have a lot to do with their apostasy, but they find ‘scientific’ excuses to prop up their atheism. They don’t have to look far; a powerful propaganda machine is in place, brainwashing everyone into believing in evolution. And the brainwashing is most effective when applied at an early age.

There are many Catholics who are outraged that schools offer sex-ed classes, often without parents’ consent, with the goal of perverting children. I also find it outrageous. Yet I don’t understand how people can get so upset over sex-ed and fail to protest about the orchestrated anti-Christian indoctrination that has been going on in schools for decades under the guise of science.



These days you are literally not allowed to mention God in science lessons, because the assumption is that God (if He exists) cannot intervene in the physical universe. This is called **naturalism**, and it is a *religious belief*. Unlike Christianity, it is a religion that has acquired official status in

the education system and is heavily funded by the tax payer. I distinctly remember sitting in a science lesson when I was twelve years old, being told by my teacher, with all manner of diagrams, that human beings evolved from apes millions of years ago, passing through various ‘semi-human’ forms. My classmates and I simply accepted it as objective fact, and we learned evolutionary theory in much the same way as we learned the dates of battles and the periodic table.

The correlation between atheism and evolution is an objective reality which statistics bear up. Over and over again, polls have shown that belief in evolutionary doctrine is inversely proportional to belief in Christianity. The Devil offers us a compromise: if only we admit that Genesis is a fable, we will be allowed to keep our religion. We just have to ‘adapt’ it to modern sensitivities. We are warned that if we persist in proclaiming that the Bible is free of all errors we will be ridiculed and banished from polite society. The problem with this compromise is that by ‘demythologizing’ Genesis you remove the foundation for the Christian Faith, and sooner or later the entire edifice collapses like a pack of cards.

When I speak to fellow Catholics these days who believe in **theistic evolution**, I argue that the criteria for judging evolution has been plainly laid out by Our Lord, who said: “By their fruits you will know them... A good tree cannot bear bad fruit, and a bad tree cannot bear good fruits.” (Matthew 7:16, 18). “So”, I ask them: “what are the fruits of evolutionism?”



The first thing that springs to mind is the connection between evolutionism and the culture of death. In a fascinating book, *Architects of the Culture of Death*, authors de Marco and Wiker devote three chapters to evolutionists; one to **Charles Darwin** himself; one to his notorious cousin, **Francis Galton**; and one to **Ernst Haeckel**, the most zealous Darwinian ‘missionary’ of continental Europe. Now that he is

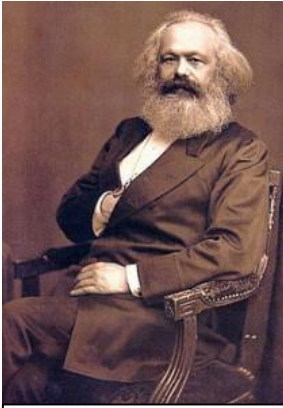
a cultural icon, much is done to cover up the fact that Darwin was a racist, who believed that the white European race had reached a higher evolutionary plane, and was thus intrinsically superior to all others, and that the negro race was barely a step above the gorilla. Evolutionists are also embarrassed by the politically incorrect full title of his famous book, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*.

It is not hard to see how Darwin's theory inspired Galton's **eugenics**, the systematic selection for breeding of only the most 'apt' individuals, and the sterilization or elimination of 'undesirables'. In the *Origin of Species* the diabolical mentality of eugenics can already be found. These are Darwin's own words:

With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man.

Thankfully Darwin was a better man than his ideas. If he had applied them to his family he probably would not have permitted any of his ten children, all of weak health, to marry. However his followers, with Galton and Haeckel in the front line, were Hell-bent on bringing down Christianity. They were so successful that by the end of the First World War eugenics was government policy in Germany and several states in America. In 1921 **Margaret Sanger**, a fanatical evolutionist, founded what would become 'Planned Parenthood', now the world's biggest abortion supplier, based on racist and eugenic principles derived from Darwinism. It is hard to deny the ideological thread that connects the theory of evolution to the **Action T-4** program, in which the Nazi regime forcibly sterilized some 400,000 people, as well as murdering thousands of physically and mentally disabled citizens, who were callously labelled 'useless eaters'. Twentieth century eugenics was funded by the Rockefeller Foundation (known for its great contributions to Mankind), and directly inspired by Darwinism.

If this is not enough to convince a Catholic of the rotten fruits of evolutionism, I point out that Darwin's ideas pull the carpet from under a Catholic's feet by denying any moral absolutes. His view of morality is absolutely contrary to the



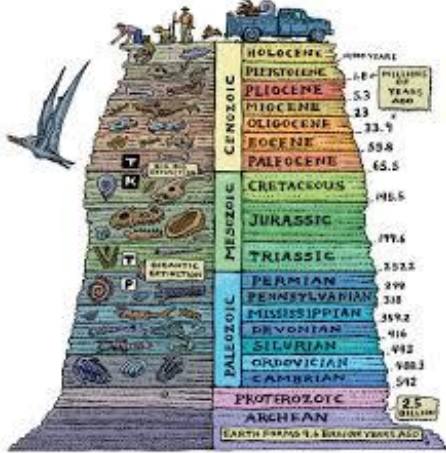
Karl Marx

Catholic one; instead of the Natural Law, which was instituted by God and inscribed on every man's soul, Darwin proposed that morality evolved according to the needs of each tribe as they struggled to survive. This means that our moral values, no matter how deeply felt, are nothing more than an evolutionary inheritance that has been useful for the species. This evolution of morality appealed very much to **Karl Marx**, who brought it to its logical conclusion: if there are no moral absolutes, anything goes in the fight for survival, or in the fight for supremacy of one social class over another. Communism, as well as Nazism, owes a great deal to Darwinism.

In addition to its bad fruits, I can also ask the believer in theistic evolution the following question: "What are the roots of evolutionism?" I think it can be shown that evolution grew from a bad tree; therefore, according to Our Lord, it cannot be a good philosophy. Modern evolutionary philosophy has its roots in the eighteenth century, the misnamed 'Enlightenment'. In 1788 **James Hutton** formulated the principle of *uniformitarianism* that now dominates geology. His famous rule, "the present is the key to the past" defines uniformitarianism in a nutshell. Hutton denied Noah's flood and the prevailing biblical catastrophism of his day. According to his theory, all geological formations arose from the same natural forces we observe today, operating over a huge amount of time. If uniformitarianism is true it means the Earth is much older than previously believed. The problem is that Hutton was a deist; in other words, he ruled out *a priori* any possibility of divine intervention in the world. Therefore, his conclusions are rather the result of his naturalistic philosophy than of scientific investigation. This is made clear by his own words of 1785, **before he had even examined the evidence:**

The past history of our globe must be explained by what can be seen to be happening now ... No powers are to be employed that are not natural to the globe, no action to be admitted except those of which we know the principle.

Hutton's theories exerted a huge influence on **Charles Lyell**, the inventor (I use the word intentionally) of the *Geological Column*, the diagram of rock layers with their respective ages we have all seen, but which exists nowhere on Earth except in science text books. It is worth remembering that Lyell had no scientific method for dating rocks, so the ages he ascribed to them could only be the product of his imagination. Evolutionists champion his geological column as if it were divinely inspired, despite all the problems it causes in the real world, because they need millions of years in order to make their theory even seemingly plausible.



Lyell's ideological starting point was the desire to debunk the biblical age of the Earth. Like Hutton, he was a deist, whose avowed wish was to "rid the world of Moses". He realized that if he managed to 'prove' the Earth was far more than 6000 years old, the reliability of the Bible would be brought into question, and thus the entire Christian faith would be undermined. His work had devastating consequences; his three-volume *Principles of Geology* was amongst the books Darwin chose to take with

him on his famous voyage to the Galapagos Islands on board *H.M.S Beagle*. Darwin admitted that after reading this book he felt his Christian faith crumble, never to be recovered; from that moment he viewed the world through the lens of naturalism.

My hope is that by telling my story Catholics will wake up to the truth that belief in Special Creation is far from an anachronistic protestant quirk, which is sadly how most of the Church hierarchy views it these days, but rather an integral part of the authentic Catholic Faith of the Ages. I believe that an honest look at the rotten fruits and the highly suspicious origins of evolutionary philosophy is enough to convince a Catholic of its incompatibility with the One True Faith. And this is without even a glance at the scientific evidence against evolution, which is mounting day by day.

The current war with atheist evolutionism

John Donnelly

The best way to answer a weak argument is to attack it at its foundation. Anything else is just plain useless. For example, the assumption of Lawrence M. Krauss's book, *A Universe from Nothing*, is:

“... the startling conclusion that most of the energy in the universe resides in some mysterious, now inexplicable form permeating all of empty space. It's not an understatement to say that the discovery has changed the playing field of modern cosmology”.

“For one thing, this discovery has produced remarkable new support for the idea that our universe arose from precisely nothing.”¹

There was no “discovery”. Nothing was really found, or should I say, not found. No experiments were done to show that anything “arose from precisely nothing,” let alone the entire universe. In fact one has to stretch the meaning of “nothing” to make it become “something”. Then of course it's not nothing is it? Even if Krauss's “nothing” is not really nothing, he and other materialists must still account for the nothing that's not really nothing as most people understand the meaning of nothing, and a whole lot more.

Richard Feynman (1918-1988) said the following:

“People say to me, ‘Are you looking for the ultimate laws of physics?’ No, I'm not, I'm just looking to find out more about the world and if it turns out there is a simple ultimate law which explains everything, so be it. That would be very nice to discover.

¹ Lawrence M. Krauss, *A Universe from Nothing: Why There is Something Rather Than Nothing* (New York: Free Press, 2012), xiii.

“If it turns out it’s like an onion with millions of layers and we’re just sick and tired of looking at the layers, then that’s the way it is, but whatever way it comes out, it’s nature is there and she is going to come out the way she is, and therefore when we go to investigate it we shouldn’t predecide what it is we’re trying to do except to try to find out more about it.”²

Would Feynman have ever formed the belief that God was behind the onion’s millions of layers? Any true scientist would have to say ‘yes’. In too many cases, however, atheists give an unequivocal ‘no’. Feynman had a hand in the development of the atomic bomb. He didn’t like the part he played. I don’t see why anybody who believes in evolution would be morally wrong in wiping out ‘particle people’, men, women, and children. The weapons only extinguished animated masses of tissue that came to be from the rape and death of previous life-form molecules of blobs. At death, Feynman and Hitler had the same end result as those who died at Hiroshima and Nagasaki and in the Nazi death camps. There wasn’t any moral accounting for any of them. In their view no one will be there to say “well done good and faithful servant” or “go straight to hell.” Because there is no hell, in their worldview! So how do atheists account for a moral worldview that can ultimately be judged? They can’t. As Jason Lisle writes, atheists are moral thieves.

“They can’t stop themselves from stealing biblical presuppositions in order to function and make sense of the universe. Unbelievers do believe in God, but they have convinced themselves that they don’t. They are self-deceived (James 1:22-24).”³

We should be thankful that atheists aren’t fully consistent with their matter-only worldview and that they do steal from the moral universe they deny. If they didn’t, and enough people pursued the materialistic/naturalistic worldview consistently and relentlessly, there is no knowing what might happen. Fyodor Dostoevsky (1821-1881), author of *Crime and Punishment* and *The Brothers Karamazov* with its Grand Inquisitor, wrote about the implications of a

² Richard Feynman and Jeffrey Robbins, *The Pleasure of Finding Things Out: The Best Short Works of Richard P. Feynman* (Cambridge, MA: Perseus, 1999), 23.

³ Jason Lisle, *The Ultimate Proof of Creation: Resolving the Origins Debate* (Green Forest, AR: Master Books, 2009), 70.

consistent materialistic worldview that is in line with its operating presuppositions:

“The preachers of materialism and atheism who proclaim man’s self-sufficiency are preparing indescribable darkness and horror for mankind under the guise of renovation and resurrection.”⁴

Nicolas Zernov comments on Dostoevsky’s conversion and the impact it had on his worldview:



“He foresaw that those who rejected Christianity and the Church did so to prove to themselves and to others, that men were masters of their own destiny and that no moral power higher than man’s existed in the Universe. These ‘benefactors’ were building a gigantic

prison of compulsory uniformity and would show no mercy to those who refused to be slaves in the future totalitarian realm. Men were afraid of freedom, according to Dostoevsky, and eager to exchange it for security and material prosperity.”⁵

Do people drink in the spirit of the age without thinking about its full consequences? Of course, if there is no God, there can’t be a determiner of what’s ultimately morally right or wrong and thus no pathology, vengeance, or lying. In the grand scheme of an evolved cosmos, there is no one outside the material cosmos to whom the atheist can make his moral point stick. I wonder how anyone can say that he KNOWS there is no God. The key word here is “know” in an absolute sense, as in “know for sure with no doubt.” The Bible

⁴ Dostoevsky, *Journal of an Author* No. 50 (1873). Quoted in Nicolas Zernov, *Eastern Christendom: A Study of the Origin and Development of the Eastern Orthodox Church* (New York: G.P. Putnam’s Sons, 1961), 198.

⁵ Zernov, *Eastern Christendom*, 199

* Materialism photo credit: <http://northtexasdrifter.blogspot.ie/2013/02/materialism-gimme-my-stuff.html>

takes a different position. It states unequivocally that everybody knows that God exists:

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures” (Rom. 1:18-24).

On the one hand we have a collection of atoms called “Richard” who entered this evolved world through two other collections of atoms called “parents,” who says there is no God. On the other hand we have God saying that everybody knows the true God and those who deny His existence are actually suppressing the truth. There was a time when almost nobody questioned the existence of God. This could be why the Scripture says, “The fool has said in his HEART there is no God” (Psalm 14:1).

The following is from the television show X-Files...



DANA SCULLY: “Electrons chasing each other through a circuit — that isn’t life, Mulder.”

FOX MULDER: “Yeah, but what are we but impulses? Electrical and chemical through a bag of meat and bones. You’re the scientist. You tell me.”⁶

⁶ Kill Switch, X-Files (Season 5, Episode 11).

* photo credit: <http://www.flickr.com/photos/olivierclaurent/2717892842/> via <http://photopin.com> - <http://creativecommons.org/licenses/by-nc-nd/2.0/> cc

Why should anybody put their faith in anything an evolved entity named Fox Mulder, or any “thing” (we are all just “things” if there is no God) says? Given atheist mythology, as Richard Dawkins, the high priest of atheism, tells it, we only “appear” to be designed. So what gives anybody confidence in the non-purposed result of “natural selection, the blind, unconscious, automatic process”?

7

For the record, “natural selection” is not an operational entity like the work engineers, doctors, or mechanics perform. Natural selection can’t DO anything because it’s not an “it.” Evolutionists ascribe personality and intelligence to “natural selection” and “evolution.” “Evolution did this” or “Natural selection did that.” Impossible. Balderdash. While belief in the invisible (to us) nature of God is a philosophical no-no among evolutionists; it’s OK to believe in the invisibility of this “evolution” thing that has supposedly created life out of non-life and has developed a moral code for us to live by. As J.B.S. Haldane famously stated,

“It seems to me immensely unlikely that mind is a mere by-product of matter. If my mental processes are determined wholly by the motion of atoms in my brain, I have no reason to suppose that my beliefs are true. They may be sound chemically, but that does not make them sound logically. And hence I have no reason for supposing my brain to be composed of atoms.”⁸

C. S. Lewis expanded on Haldane’s materialist logic:

“A strict materialism refutes itself for the reason given long ago by Professor Haldane: ‘If my mental processes are determined wholly by the motions of atoms in my brain, I have no reason to suppose that my beliefs are true . . . and hence I have no reason for supposing my brain to be composed of atoms.’ If minds are wholly dependent on brains, and brains on bio-chemistry, and bio-chemistry (in the long run) on the meaningless flux of atoms, I cannot understand how the thought of those minds should have any

⁷ Richard Dawkins, *The Blind Watchmaker: Why the Evidence Reveals a Universe Without Design* (New York: Norton, 1987), 5.

⁸ *Possible Worlds and Other Essays* (London: Chatto & Windus, 1927), 209.

significance than the sound of the wind in the trees. Christian theology can fit in science, art, morality, and the sub-Christian religions. . . . The scientific point of view cannot fit in any of these things, not even science itself.”⁹(7)

In response to the Haldane quotation, one person responded, “The whole point about science is that it’s not about what is true, it’s about what works.” How would it work without laws of logic which are eternal and can’t evolve? How would science work if it itself were a product of evolution? How would science work if there were no uniformity in nature, ascribed by God Almighty? How could we determine “what works” since even that has been predetermined beforehand according to the evolutionist? Determinism is self-refuting since if I say everything is determined then what I’ve just said is determined so how could it be true? Furthermore, how does the moral pragmatist determine whether “what works” is moral? Haven’t we often heard remarks like: “Don’t impose your morality on me”; “Different strokes for different folks?” ; “We instinctively know what’s right from what’s wrong” ? Hitler believed killing Jews was the right thing to do. Exterminating the Jews would “work.” Are we to believe that mass murdering tyrants like Stalin, Hitler, Idi Amin and others ever thought that what they were doing was evil? Haldane was an admirer of Joseph Stalin, describing him in 1962 as “a very great man who did a very good job.” Stalin was a mass murderer who most certainly believed in doing what worked from his point of view.



So the person who listens to an animated quantity of chemicals (e.g., Richard Dawkins, Daniel C. Dennett, Sam Harris, or any other noted atheist) breathes air over his evolved vocal cords and to make a claim of certainty has to ask himself how much trust he wants to put in that person. Fox

⁹ C. S. Lewis, “Is Theology Poetry,” delivered at the Oxford Socratic Club, 1944, published in *They Asked for a Paper* (London: Geoffrey Bles, 1962), 164–165.

Mulder needs to ask himself the same question. His problem is that given his operating assumptions, how can he trust a brain composed only of atoms that evolved from nothingness? Of course, he can't even be certain that he's asking the right question in his newly formed worldview. The brainiest guy in the room is still only a speck of a molecule in the vast distances of the cosmos. Ask yourself, "Do I want to trust my eternal destiny to what comes out of his evolved brain?"

We must go to war with the atheist evolutionists and confront them in their illogical delusions.

The Denial of God is an Attack on Reason

Teachings of Vatican Council I (1869-1870)

Two sources of knowledge of God – Reason and Revelation

The same Holy Mother Church holds and teaches that God, the beginning and end of all things, can be known with certitude by the natural light of human reason from created things; "for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made" [Rom. 1:20]; nevertheless, it has pleased His wisdom and goodness to reveal Himself and the eternal decrees of His will to the human race in another and supernatural way, as the Apostle says: "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son." [Heb.1:1 f; can. 1] Denzinger, H., *Sources of Catholic Dogma*, Herder, 1957, 1785

Faith and reason cannot be opposed, but 'science' can have false opinions.

Further, the Church which, together with the apostolic duty of teaching, has received the command to guard the deposit of faith, has also, from Divine Providence, the right and duty of proscribing "knowledge falsely so called" [I Tim, 6:20], "lest anyone be cheated by philosophy and vain deceit" [cf, Col, 2:8; can. 2]. Wherefore, all faithful Christians not only are forbidden to defend opinions of this sort, which are known to be contrary to the teaching of faith, especially if they have been condemned by the church, as the legitimate conclusions of science, but they shall be altogether bound to hold them rather as errors, which present a false appearance of truth. [*Ibid*, 1798]

The Canons of Vat I detail more errors related to God, Revelation, Faith and Reason.

ANTIQUITIES OF THE JEWS

Flavius Josephus



BOOK I

CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS

[FROM THE CREATION TO THE DEATH OF ISAAC]

CHAPTER III

Concerning the Flood; and after what manner Noah was saved in an ark, with his Kindred, and afterwards dwelt in the Plain of Shinar

§ 1 (72) Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers ; and did neither pay those honours to God which were appointed them, nor had they any concern to do justice towards men; but for what degree of zeal they had formerly shewn for virtue, they now shewed by their actions a double degree of wickedness, whereby they made God to be their enemy.

(73) For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call *Giants*. (74) But Noah was very uneasy at what they did; and being displeased at their conduct, exhorted them to change their disposition, and their actions for the better. But seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children and those they had married; so he departed out of the land.

2 (75) Now God loved this man, for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness, and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, he turned the dry land into sea; (76) and thus were all these men destroyed. But Noah alone was saved; for God suggested to him the following contrivance and way of escape, (77) that he should make an ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into the ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest, all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. (78) Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned; or overborne by the violence of the water. (79) And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the Son of Lamech, whose father was Methusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who with many of his sisters, were the children of Cain, the son of Enos. Now Enos was the son of Seth, the son of Adam.

3 (80) This calamity happened in the sixth hundredth year of Noah's government [age] in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marhesvan*; for so did they order the year in Egypt. (81) But Moses appointed that *Nisan*, which is the same with *Xanthicus*, should be the first month for their festivals, because he brought them out of Egypt in that month: So that this month began the year, as to all the solemnities they observed to the honour of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says, that this flood began on the twenty-seventh day of the fore-mentioned month; (82) and this was two thousand six hundred and sixty-two years from Adam the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men.

4 (83) For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived nine hundred and thirty years. Seth begat Enoch in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the Government to Cainan his son, whom he had at his hundredth and ninetieth year. He lived nine hundred and five years. (84)

Cainan, when he had lived nine hundred and ten years, left his son Malaleel, who was born in his hundred and seventieth year. This Malaleel having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was at his hundred and sixty-fifth year.—(85) He lived nine hundred and sixty-nine years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now, he when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. (86) Now Methusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son, when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years.—(87) Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah his son to be the ruler of the people, who was born to Lamech when he was one hundred and eighty eight years old, and retained the government nine hundred and fifty years. (88) These years collected together make up the sum before set down. But let no one enquire into the deaths of these men: for they extended their lives all along, together with their children and grand-children; but let him have regard to their births only.

5 (89) When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there were no greater number preserved, since they had no place to fly to. (90) When the rain ceased, the water did but just begin to abate after one hundred and fifty days, that is, on the seventeenth day of the seventh month, it then ceasing to subside for a little while.—After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it, and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance (91) But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven returned not. And after seven days, he sent out a dove, to know the state of the ground, (92) which came back to him covered with mud, and bringing an olive branch. Hereby Noah learned that the earth was become clear of the flood. So after he had stayed seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place *The place of descent*; for the ark being saved in that place, its remains are shewed there by the inhabitants to this day.

6 (93) Now all the writers of the barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he was describing the circumstances of the flood, he goes on thus: 'It is said, there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets, for the averting of mischiefs'.—(94) Hieronymus the Egyptian also, who wrote the Phenician antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus in his ninety-sixth book, hath a particular relation about them; where he speaks thus : (95) 'There is a great mountain in Armenia, over Minyas, called *Baris*, upon which it is reported, that many who fled at the time of the deluge were saved; and that one who was carried in an ark, came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote.'

7 (96) But as for Noah, he was afraid, lest God should determine to destroy mankind, and should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course; and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction; but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; (97) for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, if they be not suffered to escape entirely; but be reserved for another deluge; while they must be afflicted with the terror and the memory of the first deluge, and must also be destroyed by a second. (98) He also intreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the flood; but might attain to the like length of days, and old age, which the ancient people had arrived at before.

8 (99) When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, That ' it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world, if he had himself determined to destroy them,

(100) it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; but the injuries, said he, they offered to my holiness and virtue, forced me to bring this punishment upon them. (101) But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; (102) for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. (103) But I will give you a sign that I have left off my anger, by my *bow*, (whereby is meant the rainbow, for they determined that the *rainbow* was the *bow* of God.) And when God had said and promised thus, he went away.

9 (104) Now when Noah had lived three hundred and fifty years after the flood, and all that time happily, he died, having lived the number of nine hundred and fifty years. (105) But let no one upon comparing the lives of the ancients with our lives, and with the few years which we now live, think, that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, (106) for these ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years. And besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time for foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. (107) Now I have for witnesses to what I have said, all those that have written antiquities, both among the Greeks and Barbarians: for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus, and Hestiaeus, and besides these, Hieronymus the Egyptian, and those that composed the Phœnician history, agree to what I here say; (108) Hesiod also, and Hecataeus, and Hellanicus; and Acusilaus; and, besides these, Ephorus and Nicolaus relate,

that the ancients lived a thousand years. But as to these matters, let every one look upon them as they think fit.

Josephus, Flavius, *The Antiquities of the Jews*, tr. Wiston, W., R. Mipos, pp. 4-7.



Full size replica of Noah's Ark, built by Johan Huibers, in Dordrecht, Netherlands. [photo © TonyTaylorStock – fotolia.com]

Discoveries by George Smith in 1872 of ancient clay tablets bearing cuneiform scripts led to the notion that the Genesis account of the Deluge had derived from the so-called 'Gilgamesh epic' from the ruins of the library of Assurbanipal. The hero of the story is Ut-napishtim, who is commanded by a council of the gods, who have decided to flood the earth, to build a ship in which to save himself and the seed of all kinds of life. Though there are clear similarities, the account is polytheistic and lacks the detail of Genesis. Another older tablet, found in the Babylonian city of Nippur in the 1890s, comes much closer to biblical Hebrew, and supports the idea that the Genesis account is the earlier and correct version.

Ref: Statham, D., *Genesis Authenticated in Clay*, Creation 36 (2) 2014

Noe and the Tablets

Tim Williams

Even more important than the animals which Noe took into the ark were the tablets. This true story is about them.

Where in the Bible does it mention Noe taking any tablets into the Ark? The evidence is in the Book of Genesis, in the way it was put together. The decisive clues were only discovered a hundred years ago. Sadly, these clues have been largely ignored since then.

Two key personalities come into the picture: Air Commodore P.J. Wiseman and Dr. A.S. Yahuda. Wiseman conducted archaeological studies in the Euphrates valley. Before him, the key to the composition of Genesis was not known. He contends that his explanation - which has not been superseded - unlocks the door to the literary structure of Genesis, a pivotal book, both for the Old Testament and for the New.

According to Wiseman, Genesis was originally written on tablets in the ancient script of the time, by the Patriarchs who were intimately concerned with the events related, and whose names are clearly stated. Moses, the compiler and editor of the book as we now have it, plainly directs attention to the source of his information.

How does Wiseman corroborate his explanation? He did not have a number of separate links in a chain of evidence. What he had was a series of separate strands, which when taken together produced corroboration of such power that it fully supported the writing of Genesis by the Patriarchs directly involved at the time.

Here are Wiseman's lines of evidence:

- Archaeological research, about eighty years ago, has given the ancient and contemporary background of Genesis, which wholly agrees with its contents.
- The Genesis narratives imply that rapid developments took place in

early history. Archaeologists have dug down into virgin soil, which is pre-Flood, and found that a high state of culture existed in times previously called “prehistoric”. Long before the time of Abraham, Sumerian civilisation had reached its peak.

- As far back as archaeology has been able to go, and in the earliest times, examples of writing have been found. During the period covered by the greater part of Genesis, writing has been discovered to have been in common use, even for ordinary commercial transactions.
- The contents of the earlier chapters of Genesis claim to have been written. Just as the scribes of Nineveh 2,600 years ago, when copying tablets which had been written a thousand years earlier, ended the tablet with a short statement indicating from which library the original text had come, so Moses did the same.

Wiseman said the master-key to the discovery of how Genesis was put together lies in the proper use of the phrase: “These are the generations of...” When we read: “This is the Book of the generations of Adam”, we learn nothing more about Adam except his death. So this phrase is not, as was previously supposed, an introduction or preface to the history of a person. The Hebrew word for “generations” in this phrase is not the more usual one, “Dor”, but “Toledoth”, which really means “historical origins”, or “beginnings”. The whole purpose of the phrase in Genesis is to point back to the origins of the family history.

The unique use of this phrase in the New Testament is in Matthew, Chapter 1, Verse 1: “The book of the generation of Jesus Christ”. It is followed by a list of ancestors. The phrase is used, as in the Old Testament, to refer to previous, not future, history. This is crucially important if we are to understand the task that faced Moses in compiling the first five books of the Bible, often referred to as the Pentateuch, Greek for “five volumes”.

The first use of the phrase is in Genesis, Chapter 2, Verse 4: “These are the generations of the heavens and the earth.” Sadly, most commentators failed to see that not only this first section of Genesis, but all sections of Genesis are concluded by the use of this phrase.

In the early days in Babylonia, the most treasured tablets were those showing the record of ancestors. The appropriate place for such a genealogical list is at the beginning of a tablet. The Book of Genesis is no exception to this usage. Moses had before him eleven tablets, either of clay or stone or a mix of the two. These tablets, the first three of which Noe took with him into the Ark, provide the framework of Genesis:

- Tablet One covers Genesis 1:1 to 2:4 and ends: “These are the generations of the heavens and the earth.”
- Tablet Two covers Genesis 2:5 to 5:2 and ends: “And called their name Adam.”
- Tablet Three covers Genesis 5:3 to 6:9a and ends: “These are the generations of Noe.”
- Tablet Four covers Genesis 6:9b to 10:1 and ends: “These are the generations of the sons of Noe.”
- Tablet Five covers Genesis 10:2 to 11:10a and ends: “These are the generations of Sem.”
- Tablet Six covers Genesis 11:10b to 11:27a and ends: “These are the generations of Thare.”
- Tablets Seven and Eight cover Genesis 11:27b to 25:19a and end: “These are the generations of Isaac.”
- Tablets Nine, Ten and Eleven cover Genesis 25:19b to 37:2a and end: “These are his (Jacob’s) [generations].”

You can see very clearly that Moses both indicates the source of the material available to him and names the persons, including Noe, who originally owned the tablets from which he gained his knowledge.

Two remarkable facts buttress these divisions of Genesis. Firstly, in no instance is an event recorded which the person or persons named could not have written from his or their intimate knowledge, or have obtained absolutely reliable information about it. Secondly, the history recorded in each division of Genesis ceases in all cases before the death of the person named, yet in most cases it is

continued almost up to the date of death, or the date on which it is stated that the tablets were written.

The presence of “Babylonian” words in the first eleven chapters of Genesis shows that the contents of the earliest narratives and genealogies were written during the lifetime of the early patriarchs of Genesis, since they used that language. The presence of Egyptian words and environment in the last fourteen chapters of Genesis shows that those chapters were written in Egypt.

In Genesis, many references are made to towns which had either ceased to exist, or whose original names were so ancient that Moses had to insert the names by which they were known in his day. These new names and explanations fit in perfectly with the circumstances of a people then on the edge of Canaan and on the point of entering it.

Those critics who assign a much later date to the writing of Genesis have two major facts which count decisively against them. First of all, a much later date tends to cast doubt on the veracity and authenticity of the Genesis narratives. But, since the writers of the New Testament base important Catholic doctrines on the statements recorded in Genesis, the latter narratives must have rested on historical facts. St Paul, in particular, makes extensive use of Genesis in expounding Catholic teaching.

But more important even than St Paul’s witness to the truth of Genesis is that of Our Lord Jesus Christ. He refers to the creation of mankind; to Satan; to Abel; to Noe, the Ark and the Flood; to Lot and the destruction of Sodom; to Abraham (repeatedly); and to Moses and the prophets. Our Lord’s testimony is of a far greater value than all the evidence I have already mentioned. It is supreme.

Secondly, the internal linguistic, stylistic and cultural evidence strongly militate against an authorship later than that of Moses. In Part 1 of his “Language of the Pentateuch in its Relation to Egyptian”, Dr A.S Yahuda (who died before completing Part 2) gives overwhelming proof that the presence of an imposing array of Egyptian elements in the Genesis narrative, which completely overshadow the reminiscences of unmistakably Babylonian origin, can only be explained as the result of a deliberate transformation and

remodelling of the traditions from the patriarchal times, under the influence of an Egyptian milieu.

He further shows that such a far-reaching Egyptian saturation can only have taken place in an environment in which the Hebrews lived in close contact with the Egyptians; and that the only period in which this could have happened was the Egyptian-Hebrew epoch. This predominance of highly sophisticated Egyptian influence is a determining factor when it comes to dating the composition of Genesis.

I began by mentioning Noe and the tablets. Where is the evidence that the records of Genesis were originally on tablets, and in accordance with ancient methods? Well, there are sixteen instances of highly significant repetitions of phrases, in Genesis, exactly where the tablets begin and end. Here they are:

- Gen. 1:1: “God created the heaven and earth”
- Gen. 2:4: “the Lord God made the heaven and the earth”
- Gen. 2:4: “when they were created”
- Gen. 5:2: “when they were created”
- Gen. 6:10: “Sem, Cham and Japheth”
- Gen. 10:1: “Sem, Cham and Japheth”
- Gen. 10:1: “after the flood”
- Gen 11.10: “after the flood”
- Gen. 11:26: “Abram, and Nachor, and Aran”
- Gen. 11:27: “Abram, Nachor, and Aran”
- Gen. 25:12: “the son of Abraham”
- Gen. 25:19: “the son of Abraham”
- Gen. 36:1: “the same is Edom”
- Gen. 36:8; “he is Edom”
- Gen. 36:9: “the father of Edom”

- Gen. 36:43: “the father of the Edomites”

Scholars acquainted with ancient methods of writing in Babylonia know that arrangements like those just listed in Genesis were then in use to link tablets together. Wiseman contends that these repetitions of words and phrases precisely in those verses attached to the colophon “these are the generations of...” cannot possibly be a mere coincidence, because in most instances they are not used elsewhere, in others rarely used. They have remained buried in the text of Scripture, where their significance seems to have largely gone unnoticed.

On cuneiform tablets the “title” was taken from the words that began the record. In exactly the same way, the Hebrews called the first five books of the Bible by titles taken from their opening words. They called Genesis “Bereshith”, which means “in the beginning”, and so on with the other four books of Moses.

The Greek word used in Genesis for the Hebrew word “toledoth” is “genesis”. The formula is used eleven times in Genesis. In 285 BC, a group of seventy Jews living in Greek-speaking Alexandria, in Egypt, began translating the Hebrew Scriptures into the Greek dialect of Alexandria. It is possible that they were so struck by the “toledoth” formula and the framework of successive but distinct narratives it provided, that they named the first book of Moses “Genesis”.

Sources:

1. The Bible (Douay-Rheims).
2. P.J. Wiseman, “New Discoveries in Babylonia about Genesis” (Marshall, Morgan & Scott Ltd, 1949).
3. A.S. Yahuda, “Language of the Pentateuch in its Relation to Egyptian, Part 1” (Oxford University Press, 1932).
4. Peter Wilders, article in “Christian Order”, March 1998.

Editor’s Note: An article on a similar theme by Donal Foley entitled *Genesis and Ancient Literary Methods* appeared in Daylight No 17, Autumn 1995, 27-32. James Lynch has noted that the old Irish writers stated that the original tablets were of wood.

Daylight Origins website updates



Paul Spaine

The last few months have been one tough schedule for committing time to the Daylight Origins website. But we give thanks and praise to God our Father for all the knowledge & gifts He has granted in the digital marketing sphere. The website traffic is pulling in good unique visitors on a gentle upward trend. In February 2014, we had over 1600 unique visitors. This gives us great encouragement because it means that we are doing something consistently right. We have maintained a steady growth, even though we've not always been in a position to post a blog on a weekly basis. Professional work commitments have taken priority for the time being. But the learning process is still being developed behind the scenes.

Synergy in the digital marketing trade

A Catholic ministry client has requested our expertise for their website www.goodcounselnetwork.org which we were happy to do. This website is simple in presentation, but is mobile-responsive. In a way, Good Counsel Network Ireland are ahead of Daylight in the digital area. Daylight Origins need to develop a mobile-responsive website to maintain that steady upward trend of unique visitors. This is a 'work in progress' which is not always as easy to achieve as it may seem. There are four priority areas we need to develop: to increase our email database, expand our social media presence, activate a mobile-responsive web design, and make subscribing more user-friendly. This we can achieve, but it will take time.

What areas of progress have we made of late?

The social media side has delivered some good progress. Our involvement with Good Counsel Network Ireland has won us many new Facebook friends. Our Facebook friendship level now stands at 168, and our Daylight corporate FB page has climbed to 481 'likes'. Working with other Catholic ministries has given some mutual benefits in this regard. Another area of progress is our email

subscription form. We've been building up our email database and segmenting our supporters into various countries or regions. This means that one day, Daylight may respond to the call to send word of an origins-science event to a particular area. Having a segmented email marketing strategy enables a more relevant email shot to Catholics who are interested in the topic of Special Creation in their locality.

Mobile-responsive blog section

Currently the Daylight website is not mobile-responsive, with the exception of our blog section. Over the coming months, our Daylight website visitors will see a welcome change when browsing Daylight on their mobile phones. This will also encourage new users to come back and revisit our website. However, difficulties will arise if browsers want to subscribe to Daylight magazine via their mobile phone. Our Paypal account needs to become mobile responsive too, and so we looking into how best to implement this.

Web marketing strategy

Daylight have implemented yet another controversial blogging strategy to gain more new traffic. We posted a blog on Fr. Timothy Radcliffe and the Divine Mercy Conference in Dublin. There are lots of questions over Fr. Timothy's stance on sexual ethics, giving rise to genuine concern. Daylight blogged his statement addressing his position on homosexual marriage. We did not take a particular side, as we allowed Fr. Radcliffe to simply make his statement. The focus for us was to get new browsers onto our website. This was achieved with notable success, when searching 'Divine Mercy Conference' on Google.

If we can continue to get 'undernourished' Catholics to visit the Daylight website, then we are doing them a great favour. Daylight is a stepping stone, leading to the Kolbe Center and back to authentic Church teachings on Special Creation. Our website is a portal to a more orthodox and faithful grasp of the Catholic Faith. Blogging strategies use the power of the Internet to get more Catholics to stumble on the origins science debate indirectly. We Special Creation-minded Catholics are in a minority, so we need to think how best to inform theistic evolutionists of both the true facts of science and the authentic Catholic doctrines.

Our Lady's Timely Warnings

The 'Age of Enlightenment', beginning in late 17th century Europe, aimed at reforming society through emphasising reason and individualism rather than tradition and faith. It promoted use of the scientific method for the advancement of knowledge, and culminated in the French Revolution in 1789. French naturalist Georges Buffon was a leading figure – “the father of evolutionism” [Mayr]. Our Lady has warned us of the error of Evolution.

Notification

November 27, 1830. Our Lady appeared to **St Catherine Labouré**, rue du Bac, Paris, saying “Times are evil in France, and in the world.” She asked her to tell her confessor to have medals made with these images, promising great graces to those who wore them. This has become known as ‘**The Miraculous Medal**’, and bears the words of a prayer (see below).



Proclamation

December 8, 1854. Pope Pius IX issued the Bull *Ineffabilis Deus*, defining the dogma that “the most Blessed Virgin Mary ... was preserved free from all stain of original sin.” This was no novelty, as the feast and title of the Immaculate Conception have been officially approved since the 15th century; this teaching was also included in the Council of Trent (1546).



Opposition

December 27, 1831. Charles Darwin sets sail on the Beagle, a voyage that led to him rejecting the Biblical accounts and time scales. On **July 1, 1858**, Darwin and Wallace's theory of natural selection was presented to the Linnaean Society in London. This was followed by the publication of *Origin of Species* on **November 22, 1859**.

Confirmation

11 February to 16 July 1858. Our Lady appeared to **St Bernadette Soubirous** in Lourdes, France. On March 25, when Bernadette asked the beautiful lady to say who she was, her reply was “**I am the Immaculate Conception**”. This dogma ratifies the dogma of Original Sin, since it implies that we are all ‘stained conceptions.’ Man was created good, but fell into sin, and so was punished by death and suffering. This was corroborated by **Vatican Council 1 (1870)**.



Evolution contradicts this by saying that man was not designed, but arose by natural selection from a primitive origin through generations of death.

“O Mary, conceived without sin, pray for us who have recourse to thee”

Notes on Noah

Noah (Noé) was the tenth of the ante-diluvian patriarchs.

Noe is included in the genealogies at the beginning of 1 Paralipomenon [1 Chronicles] 1:4, and in Luke 3:36.

In the prophesies of Isaiah, the Lord says: *This thing is to me as in the days of Noe, to whom I swore that I would no more bring in the waters of Noe upon the earth.* Isaias 54:9

The names and ages of the first patriarchs were: Adam (930), Seth (912), Enos (905), Cainan (910), Malaleel (895), Jared (962), Henoch (365 — ‘taken by God’), Mathusala (969), Lamech (777), Noe (950). (Gen. 5; 1-31.)

If these ages are taken as read, they imply that Adam and Seth were still living during the lives of Noe’s father Lamech and grandfather Mathusala.

The name Mathusala is said to mean, *When he is dead, it shall be sent.* He died after Noe’s father, and just before the Flood began.

Sem (Shem), Noe’s first son, was already 100 when the Flood came, and lived to 600 years, therefore overlapping both Abraham and Isaac (ten more generations). This would allow ample opportunity to set down and transmit oral and/or written histories of past events.

Following the Flood (by different estimates between 3398 BC and 2348 BC), the ages of biblical life spans decline dramatically over the next 700 years towards 110 years (Joseph). Plotting these figures gives a biological decay curve consistent with the degeneration of the human genome through accumulated mutations (see Sandford, Dr J., *Genetic Entropy and the Mystery of the Genome*, FMS Publications.

Noe, the Flood and the Ark are referred to as historical facts in the NT by SS Matthew, Luke, Paul and Peter, and in the words of Christ Himself.

