



Daylight

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***Canis lupus familiaris*—the most varied species of mammal**

There are around 400 recognized breeds of dogs, ranging greatly in size, shapes of heads, ears, fur, colours, senses and behaviour. It is generally accepted that domesticated dogs ultimately arose from wolves through selective breeding by man. Evolutionists contend from archeological and genetic evidence that this could have occurred within 10,000 years—in fact, many new varieties have been produced within the past 200 years. Yet they remain the same species—powerful evidence of the limitations of variation.

[photo: © Gelpi —Fotolia.com]



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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.

ACTIVITIES

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

- ❖ Publishes the periodical *Daylight* for subscribers in 20 countries.
- ❖ 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

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Editorial

Over the 38 years since my interest in this subject of evolution and creation was awakened, I have accumulated about 250 books that occupy about 8 metres of bookshelves in our front room that serves as an office. In addition, there are numerous copies of magazines, articles and pamphlets. One might imagine that this would constitute more than sufficient reading matter, but I have recently been reading what, in my opinion, are some of the most useful new books on the subject that I recommend for your consideration.

What about Darwin? *All Species of Opinion from Scientists, Sages, Friends and Enemies Who Met, Read and Discussed the Naturalist Who Changed the World.* Thomas F. Glick, John Hopkins, (2010) 518 pp.

Over 440 documented quotations, arranged as a biographical dictionary, providing (to my knowledge) a unique resource for a greater understanding of the influence of Darwin on his contemporaries and on world thought.

Icons of Evolution: Science or Myth? *Why Much of What we Teach About Evolution is Wrong.* Jonathan Wells. Regnery Publishing Inc. (2000). 338 pp.

Exposes the empty claims of ten core aspects of evolution, including the Miller-Urey experiment, Darwin's Tree of Life, Homology in vertebrate limbs, Haeckel's embryos, Archaeopteryx, Peppered Moths, Darwin's Finches, Fruit Flies, Fossil Horses, and Ape-men. Includes 70 pages of Research Notes and supporting documentation. An antidote to the falsehoods of biology textbooks.

Hitler and the Nazi Darwinian Worldview Jerry Bergman. Joshua Press. (2012) 327 pp.

Thoroughly documented evidence of the influence of Darwinism, eugenics and race theory in the rise of Nazism and its baleful consequences. Explores the thinking of key figures: Hitler, Mengele, Bormann, Himmler, Goebbels, Goring, Heydrich, Rosenberg, Streicher.¹

Evolution's Achilles' Heels. *Ph.D scientists explain evolution's fatal flaws – in areas claimed to be its greatest strengths.* Robert Carter, Ph.D (Ed.) Creation Book Publishers, (2014), 272 pp.

Eight articles dealing with Natural Selection, genetics and DNA, the Origin of Life, the Fossil Record, the Geologic Record, Radiometric Dating, Cosmology, and Ethics and Morality. Beautifully produced, with many coloured pictures - like an updated 'Icons...' ; more technical in places, but fascinating.

The Evolution Revolution. *Why Thinking People are Rethinking the Theory of Evolution.* Dr Lee Spetner Judaica Press (2014) 168 pp.

From a Jewish scientist, a devastating critique of neo-Darwinism, which offers an alternative theory based on evidence for epigenetic mechanisms and rapid non-random evolution, in response to environmental changes.

Each of these books well deserves its place on my shelves!

Ed.

¹ Concludes with a consideration of Luther's 'intolerant rhetoric' against the Jews in his later years, with the defence that he was "very ill, suffering from serious, painful illness." I don't think we would try to excuse such anti-Semitism if it had been uttered by a Catholic sufferer, e.g., St Padre Pio, St Bernadette or St Theresa of Liseux.

News From Hugh Owen and the Kolbe Center

Dear Friends of the Kolbe Center,

Pax Christi!



In this article I would like to thank all of you for your prayers and to tell you briefly about our experiences in Cairo where we put on a big conference on creation and evolution at the invitation of the head of the Coptic Orthodox Church in Cairo, Metropolitan Bishoy. The conference was recorded for the Coptic Christian television network that reaches millions of people throughout the

Middle East and featured three of our colleagues through Skype connections and three of us through live presentations at the Coptic Orthodox Cultural Center in Cairo.

Meeting the head of the Coptic Orthodox Church and so many clergy and laity of the Coptic Church was a great experience. There is a level of faith among the Christians of Egypt that is hard to find anywhere in Europe or even in North America. Metropolitan Bishoy is a real father to his people. He speaks with authority and is treated as a real patriarch by his flock. But this is because he knows that he truly is the guardian of the faith of his people. The reverence that is shown to him is not directed to his personality but to the office that he holds and to the faith that he proclaims and defends. I have not seen such a genuinely patriarchal figure anywhere in the Church in Europe or North America, and it seems to me that this loss of patriarchy is symptomatic of a profound loss of understanding that the Faith truly is something that is handed down and that spiritual fathers who live, proclaim, and defend this Treasure are rightly to be revered.

Metropolitan Bishoy's Story

Metropolitan Bishoy was a professor of mechanical engineering before he became a monk, and was then made a bishop by the Coptic Orthodox leader Pope Shenouda when he was still a fairly young man. I was told that Anwar Sadat had a great hatred for Christians and that he imprisoned then-young Bishop Bishoy and most or all of the Coptic bishops. The Bishop remained in prison for thirty days, while they and their people prayed and fasted for a

divine solution to a seemingly hopeless situation. After thirty days, Anwar Sadat was assassinated--not by a Christian, of course--but by a radical Muslim, angered by Sadat's peace talks with Israel. The Bishops were then released from imprisonment.

Scientific Credentials

Because of his scientific background, Metropolitan Bishoy has been much more aware than many of our Church leaders of the link between atheism and faith in molecules to man evolution, and he has launched a campaign to respond to the rise of atheism in Egypt. There are now about two and half million atheists in Egypt out of a population of 86 million people, and I doubt that there is a single one of them who is not an evolutionist. Metropolitan Bishoy was very familiar with the testimony of one of our advisory council members, Dr. Dean Kenyon, who got a Ph.D. in Biophysics at Stanford.

About Dr. Dean Kenyon

Dean Kenyon became one of the world's leading experts on the origin of life from non-life, even co-authoring a book entitled *Biochemical Predestination* which was used in universities all over the world to explain how the molecular structure of chemicals could lead to the formation of the first living cell through a series of steps, without any need for any kind of intelligent agency in the process. While a professor of biology at San Francisco State University, Dr. Kenyon taught molecules to man evolution with complete conviction until one of his students gave him a critique of *Biochemical Predestination* by a scientist named Dr. A.E. Wilder-Smith.

Dr. Smith's scientific credentials



Dr. Smith had three earned doctorates in different areas of natural science, and he was one of the first natural scientists to develop the argument against molecules to man evolution from the standpoint of information theory. Dr. Wilder-Smith pointed out that the evolutionary hypothesis required that new, complex, specific biological information would have to be produced to code for the construction of new organs and systems of the body during the alleged millions of years of evolution. But he showed that no observation in nature or in the laboratory had ever confirmed a

single example of a natural increase in functional biological information. Genetic mutations which textbooks cited as examples of "evolution in action" involving increases in functional biological information actually **destroyed** or, at best, left intact, the functional information in the genome of the organism, but **none of them increased the functional information** in the genome – as must have happened billions of times if molecules to man evolution were true.

A change of heart & mind

Dr. Kenyon had assured his student that he would study Dr. Wilder-Smith's arguments over the summer and refute them, but when he tried, he found that he could not do so. He eventually realized that information is a non-material entity which can only be produced by a mind and a free will and that matter cannot produce information.

For several years after, Dr. Kenyon then challenged his students and fellow professors to search the scientific literature for examples of increases in functional biological evolution, but neither his colleagues nor his students were ever able to find a single one. Consequently, Dr. Kenyon began to teach the evidence for and against the evolutionary hypothesis in his classes, leaving it to the students to determine for themselves where the truth lay. This resulted in an effort by other members of his department to have him expelled from the faculty, and, although this effort failed, he found himself demoted, stripped of his more prestigious assignments and generally treated like a pariah by many of his colleagues.

A conversion to Catholicism

Through this whole process, however, Dr. Kenyon had a complete spiritual as well as an intellectual conversion and ultimately converted to the Catholic Faith. He was one of the first scientists to join the advisory council of the Kolbe Center. Metropolitan Bishoy had charged a young surgeon in Cairo to try to contact Dr. Kenyon about doing a Skype interview for their television network. When the surgeon, Dr. Ghaly, searched the internet, he found Dr. Kenyon listed as an advisor on the Kolbe Center website and contacted me.



A final note

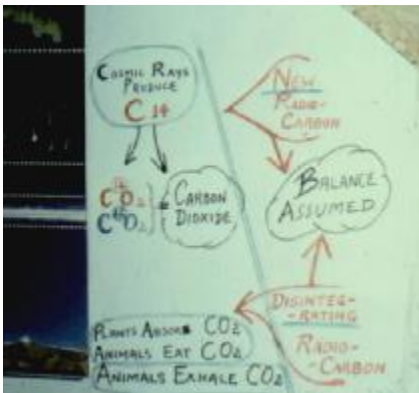
I would just like to make the observation that in the current crisis of faith, our young people are not the problem. It is the older people who hold positions of

responsibility in Catholic institutions who are the problem. Not only do they refuse to teach the Faith of our Fathers to our youth; they actively frustrate attempts by others to do so. Our experience has proven that when young people are taught the traditional doctrine of creation from an early age and are shown that sound natural science beautifully harmonizes with that doctrine, they accept the truth enthusiastically and are able to build a strong spiritual life on that solid foundation. With strong, vigilant pastors like Metropolitan Bishoy, our young people would be taught the whole truth of the Catholic Faith, and the Church could be completely renewed in a few years. [21 Nov 2014]

* * * * *

Kolbe advisor Hugh Miller, his son Kevin, paleontologist Joe Taylor, and I have just finished making a presentation at the American Geophysical Union (AGU) convention in San Francisco where we were allowed to exhibit a poster on our C-14 dating of dinosaur bones research. All living things contain carbon, most of it in the form of Carbon-12, a tiny portion in the form of Carbon-14 which is formed in the atmosphere when cosmic rays change Nitrogen-14 into Carbon-14. In our present atmosphere, the ratio of C-14 to C-12 is about one to a trillion, and this is the normal ratio of C14 to C12 in all living things today. However, when a plant, animal or human dies, the C14 in the organism's body immediately begins to break down into Nitrogen-14.

After 5730 years, half of the C14 in a given sample will break down into N14; and after 100,000 to 250,000 years, not a single atom of C-14 should be detectable in a sample.



Slide from Wallace Johnson's Evolution lectures (available from *Daylight* on CD-ROM)

According to the standard evolutionary time-scale, the first human bodies were the product of 550 million years of evolution through mutation and natural selection. Therefore, if the standard geochronology is correct, dinosaur bones and other remains older than 200,000 years should not contain a single atom of C-14. However, numerous radiocarbon dates published in peer-reviewed journals demonstrate that remains of plants and animals from the Cambrian era to the present contain C-14 in amounts that cannot be explained away as the result of "contamination."

Our exhibit summarized over twenty years of research involving the excavation and dating of dinosaur bones using Accelerated Mass Spectrometry which allows technicians to count the number of C-14 and C-12 atoms in a sample. It was a small miracle that a poster on C-14 dating of dinosaur bones was accepted at an AGU conference, and we were able to make many excellent contacts with some of the scientists who visited our exhibit.

Please pray that we will be able to work with fair-minded natural scientists who adhere to the evolutionist paradigm as well as our colleagues who adhere to the fiat creation paradigm to demonstrate that the survival of C-14 and fragile biomolecules in the remains of plants and animals throughout the geological record refute the nineteenth century evolutionary geological framework of Lyell and Darwin and demand the construction of a new geological framework that will undoubtedly harmonize with the “sacred history of Genesis.”



Padre Pio as a young man
(Creative Commons)

While in San Francisco, Hugh Miller and I had the privilege of assisting at Holy Mass in the chapel of the Immaculate Conception with Fr. William Lauriola, a priest who knew St. Padre Pio from childhood and who was present at St. Pio's death. Fr. Lauriola gave us his blessing before yesterday's poster session and invited me to address his congregation after Holy Mass this morning. I shared the following beautiful Advent prayer of St. Padre Pio with the faithful, highlighting St. Pio's faith in the perfect accuracy of the chronology provided by the "sacred history of Genesis," and his rejection of the fantastic chronology of evolutionary mythology, with its hundreds of millions of years of death, deformity and disease before the Original Sin.

Far into the night, at the coldest time of the year, in a chilly grotto, more suitable for a flock of beasts than for humans, the promised Messiah - Jesus - the saviour of mankind, comes into the world in the fullness of time.

There are none who clamour around him: only an ox and an ass lending their warmth to the newborn infant; with a humble woman, and a poor and tired man, in adoration beside him. Nothing can be heard except the sobs

and whimpers of the infant God. And by means of his crying and weeping he offers to the Divine justice the first ransom for our redemption.

He had been expected for forty centuries; *with longing sighs the ancient Fathers had implored his arrival. The sacred scriptures clearly prophesy the time and the place of his birth, and yet the world is silent and no one seems aware of the great event. Only some shepherds, who had been busy watching over their sheep in the meadows, come to visit him. Heavenly visitors had alerted them to the wondrous event, inviting them to approach his cave.*

So plentiful, O Christians, are the lessons that shine forth from the grotto of Bethlehem! Oh how our hearts should be on fire with love for the one who with such tenderness was made flesh for our sakes! Oh how we should burn with desire to lead the whole world to this lowly cave, refuge of the King of kings, greater than any worldly palace, because it is the throne and dwelling place of God! Let us ask this Divine child to clothe us with humility, because only by means of this virtue can we taste the fullness of this mystery of Divine tenderness (emphasis added).

Our new book “*Heaven I Have Spoken to You*”: *A Catholic Defense of Creation in Six Days* has just been printed and will be ready for shipping on Monday. Please pray that this work will strengthen the faith of millions of Catholics in the goodness of God and in the rock-solid reliability of Sacred Scripture, most especially the "sacred history of Genesis."

Through the prayers of the Immaculate Conception Our Mother, of St. Joseph, St. Padre Pio, and all the Holy Angels and Saints, may the Holy Spirit lead us into all the Truth!

Please keep the Kolbe Center in your prayers.

Yours in Christ through the Immaculata,

Hugh Owen

[18 Dec 2014]

Hounds from Heaven

Anthony Nevard

The members of the species *Canis lupus familiaris* are undoubtedly the most varied and numerous of all mammals. According to *Mammal Species of the World*, 5,416 species of mammal were known in 2006. These were grouped in 1,229 genera, 153 families and 29 orders.¹ The Order Carnivora comprises a wide range of highly organised types and sizes, from weasels to walruses, badgers to bears, skunks to seals. Those most adapted for the pursuit, killing and eating of their prey are the cat and dog families, including our most loved and useful pets – domesticated cats and dogs. In a unique and remarkable way, the huge variety of dogs that have been selectively bred over a very short time suggest their origin from a benevolent Providence, not the consequence of a series of lucky accidents.



Great Dane and Chihuahua
© Erik Lam @ fotolia.com

In the 14th century, ‘hound’ (from Old English *hund*) referred to all domestic canines, and ‘dog’ (O.E. *docga*) was used for large powerful breeds such as the mastiff. By the 16th century, however, dog had become the general term, and hound was used for hunting breeds. It is widely claimed that dogs were the first wild animals to be domesticated (used, bred and managed for human purposes), and that this began some 12,000 to 20,000 years ago. All estimates for the

dates of origin of other species, from sheep, pigs, goats, cattle, cats, chickens, and others, are stated as less than 10,000 years BC.² These dates support our contention that rapid and substantial inheritable physical changes in these animals (and plants) have certainly taken place over observable historical times (e.g. since the agricultural revolution in Britain in the 18th-19th centuries). In addition, they contrast with the absurd doctrine of the far earlier evolution of humans of our own species: “Anatomically modern humans evolved from archaic *Homo sapiens* in the Middle Paleolithic, about 200,000 years ago.”³

¹ <http://en.wikipedia.org/wiki/Mammal>

² http://en.wikipedia.org/wiki/List_of_domesticated_animals

³ http://en.wikipedia.org/wiki/Human_evolution

It is patently contrary to common sense to imagine that human beings lived on earth in viable communities for 190,000 years before coming up with the idea of managing and making use of some of the animals living with them, perhaps even to help them in their ‘hunting and gathering’. We find the real evidence fits far better with the Biblical account, in which we read in Genesis of the early domestication of sheep (but perhaps also sheepdogs?):

And Abel was a shepherd, and Cain a husbandman.

And it came to pass, after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

Abel also offered of the firstlings of his flock, and of their fat; and the Lord had respect to Abel, and to his offerings.” (Gen. 4: 2-4.)

A few generations later, we read:

And Ada brought forth Jabel, who was the father of such as dwell in tents, and of herdsmen. (Gen. 4:20.)⁴

For ‘herdsmen’, the King James version reads ‘and of such as have cattle’. This term need not have the narrower modern meaning of bovines (cows or ‘kine’), as originally it meant ‘moveable personal property’, or ‘chattel’, also deriving from the Latin root of the term ‘capital’ as a sum of money.⁵ The ‘cattle’ may therefore have included camels, goats, asses, as well as cows. It is worth pointing out that God originally (prior to the Flood) provided plants to be the food of both animals and mankind. The sheep were therefore used for their wool, and for sacrifice, not for meat. They may also have legitimately used sheepskins for clothing, as “the Lord God made for Adam and his wife garments of skins, and clothed them.” (Gen. 3:21). The ‘cattle’ would have been used for beasts of burden, for milk, skins for clothing, perhaps dung to improve the soil, and maybe artefacts from leather, bones and horn. It is quite conceivable that some people, especially from the line of Cain, as described above, had been disobeying God in eating meat. In a few generations, “the wickedness of men was great on the earth” (Gen. 6:5) as men sought to thwart the effects of God’s curse, e.g. preferring urban or nomadic life to a settled life of agriculture (Gen. 4:17 & 20), developing metal working and tools to ease the ‘toil’ (Gen. 4:22), polygamy to replace monogamy (Gen. 4:19). The ante-diluvian world appears to have been advanced in culture and technology, just 1,656 years after the Creation,⁶ though largely used in rebellion against

⁴ As always, unless otherwise stated, scriptural quotations are from the Douai-Rheims (1609) translation, approved by the Catholic Church.

⁵ As opposed to ‘real property’ – the land, and any wild or small animals roaming free on it.

⁶ Using the Ussher chronology; this is not doctrinally certain for Catholics.

God rather than in good stewardship and for God's glory. Henry Morris summarises in his detailed commentary on Genesis thus:

Once again, it is significant to note that the elements that modern evolutionary archaeologists and anthropologists identify as the attributes of the emergence of evolving men from the stone age into true civilization – namely, urbanisation, agriculture, animal domestication, and metallurgy – all were accomplished quickly by the early descendants of Adam and did not take hundreds of thousands of years.⁷

Of course, the re-colonisation of the land after the Flood required that animals be saved on the Ark, and Noah was told to take:

Of all clean beasts take seven and seven, the male and the female.

But of the beasts that are unclean two and two, the male and the female; that seed may be saved upon the face of the earth. (Gen. 7:2,3)



A footnote to this text says: “The distinction of clean and unclean appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514.” (*Holy Bible*, CTS (1956), p. 8). Morris suggests:

“It seems likely that the clean animals were those adjudged suitable for domestication and a form of fellowship with man, and thus also suitable for sacrificial offerings in atonement for man. Since no previous categorisation of animals as “clean” or “unclean” is given in Genesis, it is perhaps most reasonable to believe that God allowed Noah to use his own judgment on this. The three pairs were to encourage the relatively greater numerical proliferation of the clean animals after the Flood (on a par with man, with his three surviving families) and perhaps also to allow for a greater variety of genetic factors, so that more varieties could be developed later as needed. The seventh animal in each group clearly was intended for sacrificial purposes (Genesis 9:20)”⁸

Although not clarified in Genesis 1-6, I would suggest that the ‘clean beasts’ may have referred to the ‘cattle’, as Chapter 8 begins:

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark...” (Gen. 8:1).

⁷ Morris, H. *The Genesis Record*, Evangelical Press (1976), pp. 46-47.

⁸ *ibid*, pp. 190-191.

The distinctions made of the animals on board were between “beasts clean and unclean, and of fowls, and of everything that moveth upon the earth.” (Gen. 7:8). After the Flood, “...Noe built an altar unto the Lord; and taking of all cattle and fowls that were clean, offered holocausts upon the altar.” (Gen. 8:20). Consequently, the ‘clean’ animals appear to correspond with the cattle (though not all of them ⁹) and this would suggest that there would have been three breeding pairs of sheep, goats and cows on the Ark (with one of each for sacrifice). This would have provided sufficient genetic variation for the development, over time, of the wide range of breeds we find across the world today.

To return to dogs, there seems to be no mention of them in the Pentateuch until the Book of Exodus, when God tells Moses of the last of the ten plagues, when the firstborn of the Egyptians shall die, “But with all the children of Israel there shall not a dog make the least noise, from man even to beast; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.” (Ex. 11:7). This suggests that dogs were then living with the Israelites as companions. Since they were not ‘clean beasts’, only one pair would have survived the Flood, but they must have had all the genetic potential for the huge range of breeds that later developed from them.

Scientific studies have established that there are three distinct phylogenetic groupings of the Canidae:

<i>Scientific classification</i>	
Kingdom:	<u>Animalia</u>
Phylum:	<u>Chordata</u>
Class:	<u>Mammalia</u>
Order:	<u>Carnivora</u>
Family:	<u>Canidae</u>
Genus:	<u>Canis</u>
Species:	<u>C. lupus</u>
Subspecies:	<u>C.l.familiaris</u>

(1) fox-like canids, related to the red fox (*Vulpes vulpes*);

(2) wolf-like canids, including dog, wolf, coyote, jackals, and the African hunting dog (*Lycaon*);

(3) South American canids, including fox-sized canids and small-eared dogs (genus *Pseudalopex*, *Lycalopex*, *Atelocynus*).

Members of the same genus can be closely related, e.g. all members of *Canis* can produce fertile hybrids. DNA analysis now

suggests that the wolf is the most probable ancestor and closest relative of the domestic dog. Studies in 1993 of mitochondrial DNA of living Canidea

⁹ See Leviticus 10 for details on clean and unclean animals.

species indicated that “The domestic dog is an extremely close relative of the gray wolf, differing from it by at most 0.2% of mtDNA sequence.... In comparison, the gray wolf differs from its closest wild relative, the coyote, by about 4% of mitochondrial DNA sequence.” The domestic dog *Canis familiaris* was then reclassified as *Canis lupus familiaris*, a subspecies of the gray wolf *Canis lupus*.¹⁰



Gray Wolf

© Vera Kuttelvaserova @
Fotolia.com

Darwin noted that it is “almost certain that our dogs are descended from several wild stocks; yet, with perhaps the exception of certain indigenous domestic dogs of South America, all are quite fertile together.” He concluded that hybrid sterility between species is by no means universal, even when the two forms had been regarded as “good and distinct species”.¹¹ The Kennel Club of Great Britain recognises 211 breeds of dog, and groups them as Hound, Working, Terrier, Gundog, Pastoral, Utility and Toy. Though these breeds have genetic differences, these are not scientifically

distinct groups. Most of the breeds have been developed only in the past few hundred years. It is quite feasible to suppose that the original pair surviving the Flood from which dogs are descended were in fact wolves. There are probably at least 400 breeds of dog worldwide, bred and adapted to supplying human needs in many ways, including hunting, herding cattle or sheep, killing pests, pulling carts or sledges, guarding premises, searching for people, guiding the visual or hearing impaired, detecting drugs, and of course as pets and companions. They have very acute smell and hearing, and can be trained for numerous purposes. Owners report that they can sense and respond to human emotions, and even communicate telepathically.¹²

“The wolves that became dogs have been enormously successful in evolutionary terms. They are to be found everywhere in the inhabited world, hundreds of millions of them. The descendants of the wolves that remained wolves are now sparsely distributed, often in endangered populations.”¹³

Surely our dogs are another gift from our loving Creator.

¹⁰ http://en.wikipedia.org/wiki/Origin_of_the_domestic_dog

¹¹ Darwin, C. *Origin of Species*, John Murray, 6th Edn (1901), p. 225

¹² See Sheldrake R., *Dogs that know when their owners are coming home*, Arrow Books, (2011).

¹³ *ibid*, p. 5.

Evolving linguistics & situations often render revisionist historic interpretations as inept!

James Lynch

We cannot correct the ancient historian writers, sacred and profane, using linguistics solely, without knowing the history also. Languages can change and often do over time; England's great vowel shift for example.¹ Words can change meaning or take a few meanings, new words are added, some words are altered slightly in different dialects.



Compare, for example, the current general meaning of the word 'gay' to what it generally meant in times past! We are also well acquainted with the distinction of an altar from a table! So much so, the revised Mass liturgy was brought back to its traditional meaning and description; the first Mass being conducted on an altar, using a chalice, ditching the cup which had been replacing the traditional vessel of late.² The great writers of the histories recorded what they saw and heard using the vernacular of their times. The earliest transcribers provide the most accurate transcriptions to us. After this we have translators who wanted to have access to the histories in their own vernacular. As with the transcribers, it is their diligence, professionalism and honesty that ensure our translated versions are accurate.

How can we rely on the earliest transcriptions and translations?

The Jews were great historians and Moses taught them to write down all he told them for posterity.³ Even when the book was destroyed in Jeremiah's time, Jeremiah got Baruch to re-write the destroyed book, probably relying on other copies, and on their own knowledge from memory.⁴ These religious writers of the sacred and profane histories were often great prophets and they were honoured as such in their lifetimes as after of course, many did injure them through ignorance or badness, but not on account of any misbehavior on the

1 http://en.wikipedia.org/wiki/Great_Vowel_Shift

2 This was done under Benedict XVI's reign as Pontiff.

3 Exodus 17, 24, 34 and others.

4 Jeremiah 45. Indeed those with faith fully accept the assistance and guidance of the Divine in Sacred Scripture.

part of these prophets. Much was recorded in verse for ease of learning and repetition, and this suited the common people, as it did the harp when put to music. The Jews had a system of checking to avoid errors, and transcribing in verse is a deterrent to error. The books had to be approved by the High Priest, following careful examination, cross referencing and approval by a number of verifiers. The ecclesiastical records and national records of Ireland were similarly vouched for before entering the national canon. This is the same today with the *imprimatur* and *nihil obstat* within the Catholic Church.

Why do we access Sacred Scripture in verse?

We access Sacred Scripture in verse today as it was written in verse in the original writings. Poetry was later abandoned when translated. The concentration of the translators was to ensure accuracy of meaning and they abandoned the poetic style. This is not a criticism as they had a very great job on hand. Providentially we have on hand, and soon to be published, a versified version of the entire Old Testament. It was taken from the Vulgate by the late Rev. Philip Lynch C.S.Sp., which follows ancient Irish metres, albeit in English.⁵ We have found in bringing the material together how useful the versified form is to deter error, to remember lines, and indeed to sing some of the lines. Providentially we also have in our possession tapes of the material as vocal emphasis can affect our understanding of particular passages, especially when preaching. Some moderns critique versified histories as suspect, when it is the opposite that is the case.

Only two nations have their ancient histories recorded – Jews and Irish

I have not found any writings of antiquity older than Sacred Scripture, and I do not believe they exist. The Irish can chronologically trace their history back to the Flood being able to name their High Kings and great men back to Japheth⁶, from whom the Irish spring.



If only the Irish knew what we are in possession of and had the faith to rely on our authentic records, which serve as a corollary record of events, to back up the 6000 year age for the universe! The English historians bitterly complain of

⁵ I hope to publish this version soon. It has updates in light of Historical Geology and Revelation by way of note.

⁶ One of the three sons of Noah.

the absence of their early history and indeed trace their royal lines using Irish ancestry.⁷ The conquest of Scotland destroyed, by royal proclamation, their national records.⁸ All invaders who are in conquest mode seek out the earlier histories and cultures, imposing their own rites (rights). Removing a person from their land is completely accomplished if you remove his written deed of title also!

Bible history brings in the neighbouring countries' history also

Many of the nations of the world owe the Jews a great service in providing their histories and the name of the individual who named these countries. Yes, most nations are named from a person who lived! Thus we can find Edom from Esau⁹ and who the Sunnis¹⁰ come from! Ireland most probably gets her name from Ir,¹¹ the first Gael to be buried in Irish soil....hence Ireland! Britain might very well derive her name from a general called Briotan!¹²

Place names cannot be translated directly without their historical anchorage

Many nouns in the Gaelic tongue can have a similar meaning. Take for example the noun 'Kill'. It can mean a wood or a church. When used as an individual's name it means a nephew or follower of, (cf., Kilpatrick is either a nephew of St. Patrick, or a servant or follower or adherent of St. Patrick). I need not elaborate how this would affect a place name like Kilmarnock in Scotland which is of course the church of Marnoc.¹³ Kildare in Ireland is the oak church founded by Saint Bridgit; the Irish word doire (dare) means oak. Then we can have plurals and the genitive case applied which changes cú =

7 Rev. Geoffrey Keating's, *General History of Ireland*, by Dermot ó Connor, James Duffy: Dublin, 1854, xx. "*And Daniel agrees, that the principal part of the British antiquaries are lost, as Gildas complains in the fourth part of his history.*"

8 Martin Haverty, *The History of Ireland*, Thomas Kelly: New York, 1867 to 1885, 3rd Ed., chap ix, p. 74, "*The original records of Scotland were wholly destroyed by Edward I of England, when he overran that country in the year 1300, for the purpose, if possible, of obliterating by their destruction the nationality of the people:*"

9 Genesis 36.

10 Genesis 46, From Gad's son Suni descend the Sunnites.

11 This name survives today as McGirr. Prince Ir is buried on Sceilg Mithill island, off the coast of County Kerry, Ireland.

12 Rev. Philip Lynch, *The Historical Story of Ancient Ireland*, Minerva Press: 2000, London, p. 32. Britain derives its name from a son of Feargus Leithdhearg, Briotan Maol. Wales comes from the Maol which means bald in Irish.

13 Very Rev. John Canon ó Hanlon, M.R.I.A., *Lives of The Irish Saints*, vol. vi, James Duffy and Sons: Dublin, p. 510. Saint Ernan has been since rendered Mernoc, aqo Kilmarnock.

greyhound or hound to cúnna = greyhounds or hounds, and con in the genitive plural. The Greyhound Board in Ireland is rendered in Irish as Bórd na gCon, its genitive form. As a general rule place names in Ireland follow from some ecclesiastical reference, for example from association with a particular saint, or some person, battle or historic event.¹⁴ Place names are wonderful to relate the historical anchorage of a past event and we need to be very careful in merely ascribing a literal meaning without digging deeper to the historical narrations.

Ressourcement et Aggiornamento

Vatican II allowed study of the earliest accounts and translations of Holy Scripture to assist a better understanding of those writings, although I remain skeptical as to the worth of such studies. I feel they have tended to distort and lead scholars away from the generally accepted meaning, favouring a revised meaning. It seems to be an effort to disprove, render ineffective, neutralize a wording or form at the expense of exactitude, and acceptance of the ancient interpretation. Ecumenism cannot be achieved by jettisoning the actual historical event in favour of some form of ‘agreed’ history to accommodate the disparate views prevailing. That simply is neither truth nor history! Many of the old books are now lost, and those sources would have guided the scribes to a particular word or phraseology, which we cannot now reference.

One final point

I attended a history seminar gathering in 2013 where local place names were being explained by an ‘expert’. One place name had reference to a bridge. The ‘expert’ dismissed the association as the area had no river. A member of the public told me afterwards its association derived from an old railway bridge, now extinct. This member was from that actual local townland! Need I say more about proper interpretation of place names and history in general! Evolving linguistics and situations often render revised historic interpretations as inept! Thank God the Jews and Irish preserved their ancient histories, and I pray some day others will make use of these world resources.



¹⁴ Names can change over time and it is the ancient meaning that is the original and correct spelling. This can arise by non recognition of silent letters and mis-translations and pronunciation, amongst other factors.

A Liturgical Meditation on Earthquakes and Creation

Howard Law-Thompson

In Daylight No 45, Hugh Owen commented in passing on the Christchurch earthquake and the relationship between earthquakes and the sins of those affected by them.¹ As this is a subject worthy of slightly greater consideration, we shall look further at earthquakes in the liturgy and some scriptural references. When we do so we see that this goes right to the heart of our interests because the liturgy makes a firm link between the earthquake and the act of creation in the votive prayers ‘*Tempore terraemotus*’ [At a Time of Earthquake]

COLLECT	
<i>Omnipotens sempitérne Deus, qui réspicis terram, et facis eam trémere: parce metuéntibus, propitiáre supplicibus; ut, cujus iram terrae fundaménta concutiéntem expávimus, cleméntiam contritiónes ejus sanántem júgiter sentiámus. Per Dóminum.</i> ²	Almighty everlasting God, who lookest down upon the earth and makest it tremble, spare those who are afraid, show Thy mercy to those who implore Thee ; that we who fear Thine anger, which shaketh the foundations of the Earth, may evermore enjoy Thy mercy, which healeth its commotions. Through our Lord. ³
SECRET	
<i>Deus, qui fundásti terram super stabilitátem suam, súscipe oblatiões et preces pópuli tui: ac treméntis terrae perículis pénitus amótiis, divínae tuae iracúndiae terróres, in humanae salútis remédia convérte; ut, qui de terra sunt, et in terram reverténtur, gáudeant se fieri sancta conversatióne coeléstes. Per Dominum.</i>	O God, who didst establish the earth on firm foundations, receive the offerings and prayers of my people, and by wholly removing the perils of earthquake, turn the terror as of Thy divine anger into healing remedies for mankind: that those who are of the Earth and to the earth shall return, may rejoice in becoming citizens of heaven by the holiness of their lives. Through our Lord.

¹ Daylight No 45, Nov 2012, p.3.

² *Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus: per ómnia saecula saeculórum. Amen.*

³ Through our Lord Jesus Christ, Thy Son, who is God, and liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

POSTCOMMUNION	
<i>Tuère nos, Dómine, quáesumus, tua sancta suméntes: et terram, quam vidimus nostris iniquitátibus treméntem, supérno múnere firma; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum.</i>	We beseech thee, O Lord, to keep us, who receive Thy holy mysteries, and by Thy heavenly power make firm the earth, which we see trembling because of our sins; that men may know in their hearts that these scourges come from Thy wrath and cease by Thy mercy. Through our Lord.

These prayers call to mind a variety of typical texts, reminding us that our creationist theology does not rest solely on three chapters of Genesis, but draws its strength from the Scriptures' constant reiteration of the facts recounted there. These parallel texts, whether factual (as in 2 Esd. 9:6)⁴ or poetic (as with those under consideration here) in form, provide a response to any claim that the Creation account in Genesis is merely an image or an allegory rather than the foundation of all our faith – that God made humanity to participate, after our limited and contingent fashion, in the divine perfections of being, goodness and love out of which we were created. The chapters quoted should be read in full to appreciate them as Creation accounts before concentrating on the points made below.

Beginning at the Collect we turn to **Ecclesiasticus 16** where we find (Ecclus 16:19):

The mountains also, and the hills and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

For Ecclesiasticus, as for a certain statesperson, ‘there is no such thing as Society, there are individual men and women, and there are families’; the chapter does not, therefore, address the Hebrews as a people, or communities are such, but speaks to the individual (Ecclus. 16: 12-17):

12 For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation.

13 According as his mercy is, so his correction judgeth a man according to his works.

⁴ “Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof: the earth and all things that are in it; the seas and all that are therein. And thou givest life to all these things, and the host of heaven adoreth thee.” (2 Esdras)

14 The sinner shall not escape in his rapines: and the patience of him that showeth mercy shall not be put off.

15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

17 In such a multitude I shall not be known, for what is my soul in such an immense creation?

We are not called upon to judge others, but to judge ourselves that we do not fall under divine judgement. We are to turn to the Lord, forsake our own sins, make prayer before the face of the Lord and offend less for it is by prayer and through fear of the Lord that we come to receive mercy and forgiveness.

We turn next to **Psalm 103** (Sext on Saturdays) where we find (v.5) the phrase used at the start of the Secret:

Who hast founded the earth upon its own bases

Qui fundasti terram super stabilitatem suam.

This may be read in conjunction with **Job 38** (Matins for Thursday, second week in September) where we find (v.4):

Where wast thou when I laid the foundations of the earth?

Taken together these passages firmly establish that God is the Creator of all things, and that all the wonders of His creation depend upon His divine providence for their continued existence:

But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath and they shall fail, and shall return to their dust. (Ps. 103:29)

Above all, what is emphasised is the work of creation is a deep mystery expressive of the divine majesty, and that the operation of providence and divine justice is a continual exercise of the sovereignty of God over his creatures:

4 Where wast thou when I laid the foundations of the Earth? Tell me if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it?

6 Upon what are its bases grounded? Or who laid the corner stone thereof,
 7 When the morning stars praised me together, and all the sons of God made
 a joyful melody?
 8 Who shut up the sea with doors, when it broke forth as issuing out of the
 womb:
 9 When I made a cloud the garment thereof, and wrapped it in a mist as in
 swaddling bands?
 10 I set my bounds around it, and made it bars and doors. (Job 38: 4-10)

24 How great are thy works, O Lord! Thou hast made all things in wisdom:
 the earth is filled with thy riches
 25 So is this great sea, which stretcheth wide its arms: there are creeping
 things without number, creatures little and great:
 26 there the ships shall go. This sea dragon which thou hast formed to play
 therein:
 27 all expect of thee that thou give them food in season.
 28 What thou givest to them they shall gather up: when thou openest thy
 hand, they shall all be filled with good. (Ps. 103: 24-28)

Whereas in the Psalm, as in Ecclesiasticus, the earthquake is the response of nature, ‘the brute creation’, in fear of the Lord to that divine majesty, Job 38:13 introduces the notion of the earthquake as a punishment to the personal sin of the wicked:

And didst thou hold the extremities of the earth shaking them? And hast thou shaken the ungodly out of it?



Christchurch, New Zealand 2011
 © adwo@fotolia.com

It is, quite clearly, this idea that gives all three prayers their rationale in ascribing earthquakes to divine wrath at our sins; however, the suggestion that specific communities are struck by such disasters as a result of their own failings is given only in this verse – the prayers do not state it, and neither does the Church’s other response to earthquakes which is to be found in the Litany of Saints where we pray:

From the scourge of earthquake deliver us, O Lord.

A flagello terraemotus libera nos, Domine.

All that may really be said on this account is that it may sometimes be the case, but ‘a just man perisheth in his justice, and a wicked man liveth a long time in his wickedness’ (Ecclesiastes 7:16), so it may not be assumed as a general rule. Rather, it is true to say that whilst a particular group of people might be visited by natural or man-made disasters, all are deserving of such punishments for all are sunken and mired in sin:

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he, answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 No, I say to you: but, unless you shall do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe and slew them; think you that they also were debtors above all the men that dwelt in Jerusalem?

5 No, I say to you: but, except you do penance, you shall all likewise perish. (Luke. 13:1-5)

Again we are called upon to judge not others but ourselves, and to do penance and seek divine mercy for our own sins. Thus, although the lesser Rogation Days before Ascension Day on which the Litany of Saints is chanted were initially introduced in the fifth century by St Mamertus of Vienne⁵ in response to a wave of earthquakes in his own diocese, they were extended first to Rome and then to the entirety of the Latin rite Church in the ninth century, because all must fast and do penance, all deserve earthquakes even if few receive them.



By making an immediate link between our creation from earth and our return to it in death, the next section of the Secret places the earthquake firmly within the spiritual ecology of a fallen world. The phrase used has echoes of the Genesis account of the creation of Adam from ‘the slime of the earth’ (Gen. 2:7, Matins for Monday in Septuagesima week), but calls to mind especially **Ecclesiastes 3**, where we find (v.20):

And all things go to one place: of earth they were made, and into earth they return together.

⁵ Picture of St Mamertus from ‘Wikimedia Commons’ (*all graphics added by Editor*).

The chapter, like much of the books known collectively as ‘wisdom literature’, emphasises the place of mankind within the created order and teaches that the workings of divine providence are a great mystery which we cannot hope to fathom; all we may do is to work goodness that we might rejoice in our labours as we come to divine judgement. Again the greatness of God and our own weakness and fragility are emphasised that we might grow in humility in submitting to the divine will:

10 I have seen the trouble which God hath given the sons of men to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration; so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice and to do well in this life. (Eccles. 3:10-12)



Picture: Ash Wednesday, Julian Falat.
[in public domain]

The phrase also recalls the rite for Ash Wednesday, reiterating the necessity of penance:

Memento, homo, quia pulvis es, et in pulverem reverteris.

Remember, O man, that dust thou art, and unto dust thou shalt return.

As the Postcommunion rehearses the themes of the Collect and Secret we shall conclude by looking at the final words of the Secret which allow us to look beyond these limitations of our natural state as our world does not remain in its fallen state, and is redeemed in Christ. We are given to hope that, although of earth, we might come to belong to heaven by habitual holiness (*sancta conversatione*). The term *sancta conversatione*, essentially meaning an habitual holy conduct with something of an emphasis on our relations with others, calls to mind **2 Peter 3** (Matins for Saturday in the Octave of the Ascension) in which the Prince of the Apostles pours scorn on those who deny that the world will be brought to an end and Christ will return in judgement, linking their folly with their ignorance of the Flood:

5 For this they are wilfully ignorant of: that the heavens were before, and the earth out of water and through water, consisting by the word of God;

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of the ungodly men. (2 Pet. 3: 5-7)



The upheavals of nature which we experience now demand that we reflect upon that final day, providing some slight foretaste of the cataclysm to come. The earthquake must, therefore, prompt us to take to our hearts the words with which St Peter continues as we finish our look at the liturgy:

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up.

11 Seeing, then, that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness?

12 Looking for and hasting unto the coming of the day of the Lord, by which the heavens, being on fire, shall be dissolved and the elements shall melt with the burning heat?

13 But we look for new heavens and a new earth, according to his promises, in which justice dwelleth.

14 Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace. (2 Pet. 3:8-14)

Darwinism - the greatest hoax in academic history!

Peter Wilders

It's criminal! Mr. Darwin, with the help of the scientific community, killed God in the eyes of many believers, yet he is lauded as a hero of science - even by the Catholic Curia! Atheists are cock-a-hoop. Without a vestige of empirical proof, his famous "theory" of evolution launched over 150 years ago – albeit nothing more than an invalidated hypothesis – is heralded as the greatest scientific triumph ever. After all this time, and not even having achieved the status of a "law", it is considered to be the indisputable paradigm, and Queen of the sciences. Those daring not to bend the knee before the theory commit career suicide.

No student reaching scientific maturity can expect to earn academic laurels by mentioning the emperor's lack of wearing apparel. The question is: how much longer can the threadbare theory resist the cold reality of logic? Patched up by one *ad hoc* amendment after another, defenders of the theory have thrown prudence to the wind. Irritated at the lack of proof for their evolutionary speculations, they have promoted them to scientific principles. No single example of macro-evolution has ever been forthcoming. The evidence is that no Nobel Prize has been awarded for proving the theory: either in terms of "cosmic" or "biological" evolution. If there had been, it would no longer be called a *theory* and the debate closed to thunderous applause. The basic laws of physics are tortured to fit speculations of matter being produced from non-matter. Brilliant academics are recruited to spend their talents on algorithms to prove life could come from non-life. Phylogenetic trees are drawn showing all the imagined stages of development of bacteria to man with not a single undisputed intermediate fossil. Despite the systematic lack of links, fossils are nonetheless used to indoctrinate biology students into the dogma of evolution. Extrapolation is the rule of the game. Morphological resemblance between species is sufficient for biology teachers to teach them as proof of evolution. To qualify as scientists, students must accept as factual data this kind of specious evidence – with approval of the examiners!



The cost to society is the fantastic waste of brain power expended to give the hoax credibility. To give Darwinism an infrastructure two assumptions only are needed. They are those taught from playschool to university. First, rocks took millions of years to form, and second, life evolved from nothing by natural laws. These tenets of the evolutionary infrastructure digested, it is then left to the top PhD's in all disciplines, including theology and philosophy, to find the best hypothesis to justify the assumptions. As neither assumption is founded on empirical evidence, as explained later, their mission is impossible!

All this is a background to the drama that has been playing out for many years in Rome, intensifying within the realm of the relatively new pontificate. The epicenter of Catholic evolutionism is the Pontifical Academy of Science (PAS). Founded in its present form in 1936 by Pope Pius XI, it arrogantly nailed to the walls of Rome its crossed keys' evolutionary colours alongside those of St Peter's. After first irradiating the Vatican incumbents, its evolutionary shock-waves then went via Catholic schools and seminaries to the entire Papal Empire. God did not create *alone*, as His Church magisterially taught at Lateran IV in 1215; He did so as Darwin taught in 1859 by means of an evolutionary process. The situation was manna from heaven to the principally atheist intellectual elite. The prestige of the PAS with its current Protestant President and its glittering assembly of Nobel laureate evolutionists is such that Christ's humble teaching has had to take second place – as has her 1215 dogmatic proclamation out-casting evolution theory!



St Peter's Basilica, Rome

In the last year of the 19th century and the start of the 20th, Pope Pius X, with a few others, began to realize that the Church was under serious attack. He labelled the aggressors "modernists". Not distinguishing between their various facets, he unknowingly rendered a service to evolutionism. There were several attackers whose weapons were varied. Masons used skullduggery; atheists: materialism; evolutionists: flawed science; Soviets: infiltration; modernists: abuse of magisterial teaching. They all had in common the overthrow of the Church. So Pius X lumping them together, not

giving particular emphasis to evolution, the pivot around which the others turned, allowed Darwinists to slip the net. Whereas modernism, targeted so heavily at the time by Pius IX and Pius X, continued to be rejected by the Curia, its meaning was open to manipulation. Today, modernism is still considered as an evil but has lost all of the “Syllabus”⁶ and “*Pascendi*”⁷ punch. Tragically, biological Darwinism continues not to be given “modernist” status and *ergo* is accepted by the hierarchy. This was made clear by Benedict in his 1989 Vienna address to European doctrinal commission presidents:

The decline of metaphysics goes hand in hand with the decline of the teaching on creation. Their place has been taken by a philosophy of evolution (which I would like to distinguish from the scientific hypothesis of evolution). The object of this philosophy is to learn rules from the development of Nature for improving life. But Nature which ought to be the teacher along this path is blind. This adds to the hazards which man has in attempting to copy Nature. Man's relation with Nature (no longer with Creation) becomes one of a manipulator and not as a learner. It continues as a relationship of domination based on the assumption that rational calculation can be just as intelligent as “Evolution”: it can lead the world to heights not so far obtained without man. (Author's translation and added emphasis)

Whilst Pius X was condemning modernism in the strongest of terms—he called it “the synthesis of all heresies”—the liberal corridor was closing ranks. It ridiculed the Pope's encyclical *Pascendi* in particular for its affirmation that the Church's teaching is not opposed to science. Rationalist scientists disagree. They claim man evolved from pre-existing beings. The Church, however, dogmatically declares man was created from nothing: *ex nihilo*. The separate forces of Masonry, atheists and Soviet infiltration, whose stated object is the annihilation of the Catholic Church, made papal governance extraordinarily difficult. The tendency among the then loyal Catholics to nod indulgently at the reigning Pope's pre-occupation with the Church's enemies, led to the lowering of the former's guard against the bitter reality of those adversaries. Eventually, however, as history has shown, the enemies took control. It was achieved by the battering ram given them by the scientific and theological propagation of Darwin's theory in places of Catholic education. Evolution replaced God. Yet, amazingly, for over a generation, the theory has become the paradigm of scientific and theological teaching. In the mind of Catholic academia, science

⁶ Papal Decree “*Lamentabili*”, July 3 1907, the ‘Syllabus of Errors’ (of modernism). *Ed.*

⁷ Encyclical “*Pascendi dominici gregis*”, Sept. 8 1907 ‘False Doctrines of the Modernists’. *Ed.*

has priority over faith. After all, the principal propaganda weapon of Communism since its inception had been to teach that the Church is the enemy of science.

In the light of the foregoing, a look at the track record of current clergy explains its failure to respond adequately (if at all!) to today's problems. The struggle for power by the various modernist factions has produced a resounding victory for Darwinism. Traditional teaching was trampled in the rush to modernism years ago. In such conditions, how can any prelate be expected to see things differently? Daring to criticize the subject of Darwinism within the hearing of clergy or catechists is not only politically incorrect, it guarantees a ticket for marginalization. Strangely, the general public are less close-minded, but in a society where all official lines of communication are pro-evolution, occasional public sympathy counts for little. The pseudo-scientific overtones of Neo-Darwinism and its synthetic theory leave no door open to protest. Science is "knowledge", anything else is "faith". Modernism, the "synthesis of all heresies", has triumphed: it is wishful thinking to believe otherwise. Can a modernist Curia claim to be Catholic?



Fortunately, the new knowledge now available can pull out the pegs and collapse the evolutionary tent. The empirical experimental peer-reviewed proof (www.sedimentology.fr) that 'rocks form rapidly' leaves all evolutionary disciplines bereft of credibility. Nonetheless, for the time being, the smoke cloud thrown up by modernism continues. It has reduced intellectual visibility to the point that evolution appears nowhere on the Vatican radar screen. Bravo Lucifer! Moreover, he (L) has so arranged it that there is nil awareness in the Church that Darwinism has usurped God's place as Creator. Looking objectively at the situation, however, there is reason to believe that God is not party to this indifference. History has shown He will forgive people breaking his commandments but anything touching his divine nature is another thing.

Starting with the Great Flood, the Bible says the entire people were corrupt. They had turned away from their Creator. Only eight persons, Noah and his family, survived: out of how many million? - there is no way of telling. Then the perversion of the people of Sodom and Gomorrah (redolent of laws enacted today?), exterminated *en masse* by fire.



The Flood – Gustav Doré
(Public Domain)

So it went on throughout biblical history. The incredible phenomenon of the last century, described here, is a continuation. A vigorous God-fearing people reduced to a remnant by the godless theory of evolution it espoused. A theory fuelled by an equally godless media catering for immorality of every kind: abortion, “marriage for all”, euthanasia, divorce on demand etc. The punishment exacted is clear to see. Churches, seminaries, convents closed. Religious communities exposed to scandals. Youth perverted by liberal school programs. The natural law is in tatters. Where is it going to end? Where are the clear signals that should be coming from the Church?

There is an end in sight, but only when its members realize they have been taken for a ride, and demand unambiguous answers. Why has the Deposit of Faith been twisted to accommodate an unproven theory? Why is modernist theology preferred to that of the Apostles and Fathers of the Church? An example of both is the Genesis Creation account. It is read at the great festivals of Christmas and Easter but because of evolution theory is not expected to be taken seriously. Darwin knows best!

Graphics in the above article added by the Editor.



Daylight Website Updates

Paul Spaine (Daylight webmaster)

Dear Supporters,

We are happy to give you the latest report on the Daylight website statistics. The trends have been progressive, surpassing our expectations in terms of website hits. Some of our readers find this topic a little over their head, so we'll keep the internet technical jargon to a minimum. We'd like to chart out our progress briefly, over a period of 5 years. So without further ado...

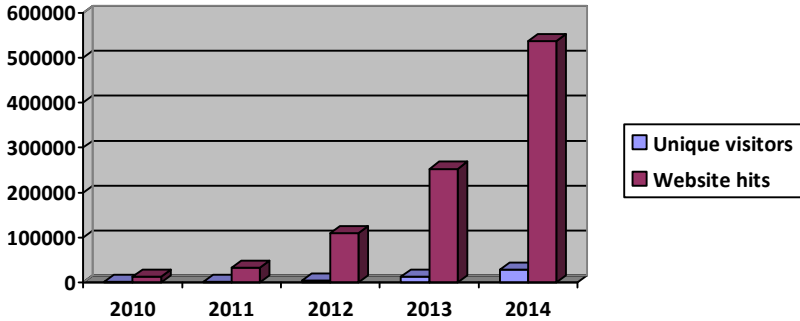
In **December 2010** we had only 1,255 unique visitors hitting our website 13,550 times. Back then we did not know much about promoting our website. So you could say that we were just happy to have an online presence.

In **December 2011** we had 1,827 unique visitors hitting our website 33,408 times. This was ok, even though we'd prefer a slightly higher result. The question of how to promote the website began to surface our minds.

In **December 2012** we had 4,754 unique visitors hitting our website 109,553 times. This was a welcome development, which was the result of a regular posting schedule which began in April 2012. We also implemented a social media presence with Facebook, Twitter & Google+.

In **December 2013** we had 13,271 unique visitors hitting our website 253,065 times. This was again a welcome progression. It was during the summer of this year we began to plan a structural overhaul of the website. This was to make it easier to update, and improve the experience for unique visitors.

In **November 2014** (22nd) we currently have 29,126 unique visitors hitting our website 536,903 times. We are very happy with this figure. All of the work put into the website has translated into a quantifiable result. With all the structural changes in place, we are in a good position to continue the progressive trends.



Daylight website banner

Our Daylight Website has been updated to help web browsers quickly grasp what it is we do. The banner appears at the start of this article, so we'll give you the story behind it. We have it made from left to right, as you would read a book. The image banner starts with God, Who existed before all things. God creates man (Adam). So we have a brief mention of the Genesis account. Then we move to the crucifixion of the Son of God, which both offers man salvation, as well as crushing the power of the devil. Next we have a scene from the Book of Revelation where the dragon goes after Our Lady to consume the word of God. The Word made flesh.

Social media presence



We believe that our Facebook presence has been very beneficial over the last 2 years since its foundation. We now have garnered 819 Facebook 'likes' on our corporate page.

It is a progressive figure that we can keep building on. Those who like us are not interested in winning a prize or anything. For that reason, our Facebook like count is fairly secure in that we will not easily lose them. Twitter is another social media avenue that has won Daylight Origins some support as our regular blog postings occasionally get re-tweeted on other twitter accounts. Many of our unique visitors have stumbled on our website via our social media presence.

Email database

Our email database continues to grow steadily, so we've sent out a few e-newsletters to encourage our supports to read our latest blog postings. This method helps to keep Daylight Origins in their conscience. Anyone can opt in for updates by subscribing online, so as the years progress, so too will the database emails increase.

Future developments

With the website structure in place, there will be little need for upgrading for years to come. Any further developments will be peripheral in contrast to what has been developed to date. We would however like to have a website widget that updates everyday with fresh new content for each day of the year. This is an area that is in fact lacking in Catholic website circles to a great degree. Our separated brethren have a tidy number of website widget plugins. Muslims seem to have a plenitude of website widget plugins, but we Catholics might have no more than can be counted on two hands! So we are losing out in a big way on the internet as a result. This is only a peripheral idea, but if you know a practicing Catholic I.T. expert, perhaps you could encourage him or her to prayerfully consider undertaking such a widget development programme for Catholic websites around the world. It might even bring in a tidy sum to support their livelihood.

Recent events in Ireland



We had the good fortune of having Hugh Owen of the Kolbe Center for the Study of Creation come to Ireland in mid November. Hugh engaged in a debate with Michael Nugent of Atheist Ireland. It was a good respectful debate. Not surprisingly, Michael Nugent could not present one shred of verifiable evidence for macro evolution during this debate. All evidence presented was suggestive evidence, which atheists conclude shows evolution to be the best framework for understanding our

origins. Thankfully Eamonn Murphy has this debate recorded which we intend to upload to You Tube for all Catholics to see if they wish.

Daylight business cards

We recently purchased around 100 business cards for the promotion of our Daylight Origins website. This is a great way to network at Catholic conferences. With these business cards, the inquirer can go home and investigate our website further. This is what is referred to as offline marketing.

Donations

Daylight Origins Society is a non profit making organization. Those involved with the ministry do so entirely on a voluntary basis. The work load that has gone into this small Catholic ministry is driven by a zeal to tell the whole world that not all Catholics are comfortable with Darwin's theory of evolution. The more Catholics become aware of the problems evolutionism poses to the Catholic faith, the more equipped we will be to deal with the moral collapse across the globe. If you could kindly support us, we can reach out to more Catholics. A donation of any size can make a great difference. Consider supporting Daylight Origins this Christmas, and help us to increase our website hits for 2015 A.D.

Editor's Note

May I offer my apologies for the late arrival of this edition, owing both to my workload (including school inspection last term!) and other priorities. I hope to get back on track for the April edition.

Please note that we have been obliged to raise the subscription to **£12** for UK subscribers, **15 euros** for Europe, and **US\$ 25** outside Europe. Our last rise was from £8 to £10 ten years ago. This is mainly a consequence of sharply rising postage costs over the past few years. Unfortunately, the gratifying rise in website visitors is not at all reflected by either new subscribers or donations. Unless this trend is reversed, we shall again be in the position of reconsidering the viability of the printed magazine. Thank you so much for your support.

Anthony Nevard (Editor)

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The Eucharistic Miracle of Lanciano, Italy (8th century)

This reliquary dates from 1713 and preserves the flesh (from the Host) and five pellets of blood (from the Chalice) that appeared during Holy Mass to a monk of the Order of St Basil, who had been doubting the doctrine of transubstantiation.

Scientific tests conducted in 1971 by Professors Oduardo Linoli and Ruggero Bertelli proved that: the flesh was human heart muscle, expertly cut, of blood type AB; the blood contained minerals and proteins typical of that of fresh blood (AB). There were no traces of preservative materials, and the receptacles were not airtight— yet the relics have remained intact for over 1200 years (but not the ‘bread’).

**Knowledge gained through science can support our Faith, and
also inform our understanding of ultimate
Origins of the Earth, Life and the Universe.**

The Galapagos Finches

Variation and selection, yes ; evolution—no!

It is widely believed that Charles Darwin's observations of the fourteen differently-adapted species of finch on the Galapagos Archipelago were a major factor leading to his conviction that the 'species' was not immutable, and that environmental factors could result in natural selection. However, they are not even mentioned in the *Origin of Species*, the legend seems to have taken hold in the 1930s and been much inflated. ¹



There is empirical evidence that environmental factors can influence phenotypic characters during finch development, resulting in beak shape, muscles, behaviour and other adaptations suited to its own niche. This 'non-random evolutionary hypothesis' (NREH) provides an explanation for several examples of observed 'rapid evolution' that Neo-Darwinism cannot account for. ²

Breeding between the species producing fertile hybrids shows that they are closely related. There is no evidence of the evolution of new organs or basic kinds, or any mechanism for it. ³



References

1. For a detailed analysis, see Wells, J *Icons of Evolution*, Regnery (2000) pp 159-175.
2. Spetner, L. *The Evolution Revolution*, Judaica Press (2014), pp. 74-78.
3. Batten, D. in *Evolution's Achilles' Heels*, Creation Books, pp. 15-47.

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