Morales, Jose. *Creation Theology.* Dublin: Four Courts Press, 1994. pp. 94-97

**Creation and Evolution**

1. The acceptance and understanding of Darwinian ideas in various scientific

and cultural circles tended to do the following:

a. Erase the Christian concept of man.

b. Sever the origin of life from its Maker

c. Blur the notion of human nature and present the human being as a

product of evolution.

d. To remove from nature any notion of purpose.

e. To glorify science alone, destroying its relationship with religion.

2. As a result, some have come to argue that God is merely a product of the

human mind and evolution is both a religion and a science.

a. It is the teaching of the Church that the truth of faith about creation

is radically opposed to theories of materialistic philosophy which see

the cosmos as the outcome of an evolution of matter arising from

chance and necessity.

b. Absolute evolutionism: There is a monistic idea of nature opposed a-

priori to the notion of creation. Two examples are:

* Dialectical materialism
* The eternal nature of matter as uncreated and always in movement.

3. The theory of evolution, if correctly understood, it not at odds with, nor an

obstacle to the Christian notion of creation, though it is true that it cannot

be used to support it.

a. Creation and evolution are responses to different questions and

belong to two different levels, one descriptive, another,

metaphysical.

***b. Evolution*** *is an empirical concept, deriving from observations based*

*on the question: “What is the origin of things as they now exist in*

*time and space?”*

* ***Creation*** *is a theological/ metaphysical concept relating to the radical, ultimate cause of everything that exists.*

c. **E*volution*** *always presupposes something that changes and develops.*

* ***Creation*** *shows why and for what purpose something exists that is capable of change and evolution.*

***d.* Thus the Christian notion of creation is not compatible with a**

**creative evolution, but it would admit of a creation that evolves.**

4. One must avoid making an absolute separation from creation and evolution.

They are NOT identical. They confuse the first cause with the second cause.

a. Thus, one must have a very clear concept of the creationist idea,

which is that **God did not choose to create a world as perfectly**

**finished, but rather something with the capacity to develop and**

**that is at all times guided by divine providence.**

*Pertinent sections of the CCC: Paragraphs 279-324*

302 Creation has its own goodness and proper perfection, but it did not spring forth complete from the hands of the Creator. the universe was created "in a state of journeying" (in statu viae) toward an ultimate perfection yet to be attained, to which God has destined it. We call "divine providence" the dispositions by which God guides his creation toward this perfection:

By his providence God protects and governs all things which he has made, "reaching mightily from one end of the earth to the other, and ordering all things well". For "all are open and laid bare to his eyes", even those things which are yet to come into existence through the free action of creatures.[161](http://www.vatican.va/archive/ENG0015/__P19.HTM" \l "$AP)