Notes from Morales on the origins of man

pp. 167-168

Uniqueness of mankind

1. God has chosen to make man a being that is essentially different from the other beings which make up the animal world. The idea that man arose as a result of some spontaneous change in a lower being is contrary to Scripture and Christian

belief.

2. Absolute evolutionism is incompatible with the Christian teaching on the origin of the world and the human person.

3. Pope Pius XII from *Humani Generis: the teaching of the church leaves open the doctrine of evolution in regards to the discussion between scientists and theologians in particular regarding pre-existing matter. . ., in line with the present state of science and theology, such that the reasons for and against should be assessed and weighed with due seriousness and moderation.*

4. the Church has left open the way for future doctrinal development and has established at least two basic principles:

* One may posit that there is a physical line of descent linking the first human being to a lower animal, even though that link cannot be generation in the true sense.
* One would have to think in terms of changes needing to be made in the new organism which would not make it in the proper sense a child or human progeny of the former living being, for only from man could another man come who can call him a father or progenitor.

5. A theory that locates man’s body in a continuous chain of anthropoids while

attributing to the Creator the origin of man’s soul, would not work because it would imply an artificial division between elements that go together to make a human being.

6. The theory of evolution is a fairly general hypothesis supported by a high degree of probability that it can be taken as true, unless it is applied unreservedly to man himself. It is essential to establish at the outset that there is a difference not only of degree, but also of quality in origin between man and animals. Even between human beings and anthropoids, there would be physical, biological and psychic differences.

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1. Man does not have a material origin nor is he a product of evolution. Theology is not equipped to advance a detailed explanation about the route taken by the human species to arrive at the present state of the human condition as we know it.

2. Explanations of this kind belong to paleontology, molecular biology, etc which have put forward theories of varying value and which we are conscious of the limitations of the means available for explaining pre-history.

3. Science can never discover that man was created by God, but it can detect features in man which allow it to speak about the somatic origin of man, about his spiritual nature and the oneness of the human species.