

The Pope and Evolution

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A recent article by Cal Thomas reflected upon the following observation by Pope John Paul II: “... *fresh knowledge leads to the recognition of the theory of evolution as more than just a hypothesis.*”

Just where did the Pope get his “fresh knowledge”? Since the Catholic Church claims divine authority for papal declarations, can we assume that God told him the scientists were right after all? Did God reveal to the Pope that the atheists who promote evolution to deny His reality really do understand that life began and developed by chance?

Or did the Pope’s new knowledge come from a magazine article on Martian rocks? Yes, one of those articles peppered with such scientific words as “may,” “could be,” “resembles,” “possibly,” and other highly specific, technical terms.

Or maybe Pope John Paul II was rereading Genesis late one night and found a new passage, one that completely denied the origin of life as explained in Gen. 1 and 2.

Mr. Thomas further noted, “Modern theology is slowly accepting an unholy alliance with evolutionists who believe in the uniformity of natural causes in a closed system. As the late philosopher Francis A. Schaeffer noted in his book *Genesis in Space and Time*, ‘If we begin with an impersonal universe, there is no explanation of personality. In a very real sense the question of questions for all generations ... is, “Who am I?”’

“An impersonal beginning (evolution and random selection), wrote Schaeffer, ‘explains neither the form of the universe nor the personality of man. Hence it gives no basis for understanding human relationships, building just societies or engaging in any kind of cultural effort.’ If God is impersonal, or does not exist, and if man is not made in His image, on what basis do we appeal to a racist who wants to deny blacks equal opportunity? If man is an evolutionary accident, why pressure the Chinese over human-rights abuses?”

“Again, Schaeffer saw the problem: ‘It is either not knowing or denying the createdness of things that is at the root of the blackness of modern man’s difficulties. Give up creation as space-time, historic reality, and all that is left is ... uncreatedness. It is not that something does not exist, but that it just stands there, autonomous to itself, without solutions and without answers. Once one removes the createdness of all things, meaning and categories can only be some sort of leap, with or without drugs, into an irrational world. Modern man’s blackness, therefore, rests primarily upon his losing the reality of the createdness of all things (all things except the personal God who always has been).’”

The Bible begins with a deceptively simple, “*In the beginning God created ...*”. Yet how profound are those words when it comes to making sense of ourselves and our world.