

# GENESIS THROUGH THE EYES OF THE SAINTS



By

Hugh Owen

*IMPRIMATUR*: Bishop Cornelius K. arap Korir,  
Bishop of the Catholic Diocese of Eldoret, Kenya.  
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## Introduction

*God does nothing without telling His servants the prophets (Amos 3:7).*

In every age, God has raised up prophets to bear witness to the truth—especially to those parts of the truth that are most neglected or opposed in that particular age. From the beginning of human history, the truth about fiat Creation, the Fall, and the Flood has required prophetic confirmation, since these events have no analog in man’s every-day experience. According to St. John Chrysostom, it was for this reason that God made Moses the “prophet of the past,” spoke with him face to face, and showed him the work of creation. Under God’s inspiration, Moses then instituted the Sabbath as the central ritual of the Jewish people, a perpetual memorial of God’s finished work of creation, and an everlasting reminder of the radical difference between the order of creation and the natural order of providence which only began *after* the creation of Adam and Eve.

In spite of all of the miracles and fulfillments of Biblical prophecy, culminating in the life, death and resurrection of Our Lord Jesus Christ, skepticism about the truth of the sacred history of Genesis has existed from the beginning of the Church. The oldest Christian kingdom flourished in Armenia at the beginning of the fourth century under the spiritual guidance of one of her greatest saints, St. James of Nisibis, who attended the Council of Nicea in 325. The Armenian Church recalls that:

According to tradition, while St. James preached in and around Nisibis, he heard that people doubted the story of Noah's Ark. He was determined to provide his flock with evidence, so he set out on a journey to the top of Mount Ararat to find the remains of the ark.

Some time into his journey, before reaching his destination, he felt tired and decided to stop and rest before moving forward. After he continued on his journey, he took a second break. However, when he awoke, he found himself in the spot that he originally chose as his resting place. He continued on his journey, yet he encountered the same phenomenon for seven years. Nevertheless, James carried forward, relying on his faith to see him to the end of his journey.

One day, while he slept, an angel appeared to him in a vision and brought him a piece of the wood from Noah's Ark. The angel told him that he could not see any more of the ark, but that the wooden remnant would be proof enough for the naysayers.

St. James prayed to God to produce an eternal miracle on the spot where he had the vision and immediately afterward a spring gushed forth, which exists to this day. The relic of Noah's Ark received by St. James is currently in possession of

Holy Etchmiadzin [the cathedral and mother church of the Armenians, located on the spot where the Patriarch Noah offered sacrifice after the Flood].<sup>1</sup>

Knowing that doubts regarding the sacred history of Genesis would inevitably lead to doubts regarding the rest of Divine Revelation, the filial faith and piety of St. James compelled him to seek confirmation of the truth of the Mosaic account of the Flood. The relic of Noah's Ark that was given to St. James bore witness to the historical truth of Genesis and the trustworthiness of God's revelation.

Throughout the history of the Church, the Fathers, Doctors, Popes and Council Fathers have defined the doctrine of fiat creation—that God created all of the different kinds of spiritual and corporeal creatures by willing them into existence for our first parents Adam and Eve. With one voice they have testified to the historical reality of Paradise, the Fall, and the Flood. Moreover, as an additional antidote to doubt and disbelief, God has raised up prophets whose mystical visions have confirmed and elaborated on these truths.

In our modern age, which began with the so-called “Enlightenment,” nothing seems more ridiculous than that the world was created by fiat in a state of perfection, that a Fall wounded and weakened human nature, and that a global Flood was the primary factor in shaping the surface of the Earth as we know it. This is because most of us have unreflectingly put our faith in the assumption of Descartes, Kant and the fathers of the Enlightenment that it is more reasonable to assume that “things have always been the same” from the beginning of the universe. With them, almost all of us assume that the same material processes going on today have always operated in more or less the same way and that mankind has progressed from a primitive to a more advanced way of life, primarily through advances in natural science and technology. To counteract these arrogant, false, and Christ-denying assumptions, God has raised up prophets to bear witness to the truth of Divine Revelation.

The Church has always held that visions, even when true, do not necessarily testify to the sanctity of the recipient. She recalls that Balaam and Ananias prophesied truly in spite of their sinfulness. But the Church also recognizes that many great saints who excelled in heroic virtue also excelled in prophesy and miracles. Among those whose visions confirmed and elaborated on the sacred history of Genesis were several whose lives were filled with miracles of bi-location, Eucharistic fasts, healings, and infused knowledge. Among the greatest of them were St. Hildegard of Bingen, St. Bridget of Sweden, Venerable Maria of Agreda, and Blessed Anne Catherine Emmerich, of whom the last two were raised up during the Enlightenment as “foolish things” to “confound the wise.” The writings of these mystical saints not only bore witness to the truth of the sacred history of Genesis; they also nurtured the faith of other great saints, like the wonder-workers Venerable Antonio Margil, the Apostle of Texas, and Venerable Solanus Casey, who flourished, the one, at the height of the Enlightenment in Europe, the other, during the widespread propagation of higher Biblical criticism and modernism in Catholic

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<sup>1</sup> “St. James of Nisibis” <http://www.armenianchurch-ed.net/feasts/st-james-of-nisibis/> (accessed January 22, 2014).

seminaries during the twentieth century.

By bringing to light some of the private revelations of these mystical saints regarding creation and the early history of mankind, we hope to inspire our readers to rediscover the Church's traditional teaching on creation and the early history of mankind—the teaching that was believed and proclaimed by all of the Fathers, Doctors, Popes and Council Fathers in their authoritative teaching.<sup>2</sup> In addition, we want to draw attention to a shocking anomaly: On the one hand, all of the mystical saints who have received private revelations related to Genesis confirm the sacred history; on the other hand, the evolutionary mythology that has replaced the sacred history of Genesis in so many Catholic seminaries and universities has not been able to boast a single prophet whose life and writings have withstood the official scrutiny of the Church.<sup>3</sup> Indeed, we will see that the two main Catholic recipients of private revelations favorable to the doctrine of theistic evolution produced confused works replete with errors that offend Catholic doctrine, works that have neither received the official approbation of the Church nor produced good fruits in the lives of their readers comparable to those inspired by the works of St. Bridget, St. Hildegard or Venerable Maria of Agreda. In this way, we hope to prompt priests and lay readers alike to reflect whether it is not time at long last to obey the exhortation of Pope Pius XII in *Humani generis*—to critically examine the claims of the evolutionary hypothesis. Indeed, when that examination takes place, we have no doubt that the Magisterium will acknowledge the bankruptcy of the evolutionary hypothesis and re-affirm the Faith of our Fathers in the sacred history of Genesis.

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<sup>2</sup> It is not the purpose of this work to elaborate the Church's authoritative teaching on creation and the early history of mankind. Appendix I provides a brief summary of the most important Magisterial teachings in regard to Genesis 1-11.

<sup>3</sup> Merriam-Webster defines "myth" as "a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon." This definition describes the evolutionary hypothesis accurately. The molecules-to-man evolutionary myth is a speculative account of the origins of man and the universe, unsupported by sound scientific evidence and widely used to justify a secular humanist world view and a relativistic code of moral behavior. For a summary of the philosophical arguments and natural science evidence that contradict the evolutionary hypothesis, see VICTOR WARKULWIZ, *The Doctrines of Genesis 1-11*, JOHN WYNNE, *A Catholic Assessment of Evolution Theory*, and the articles on philosophy and natural science at [www.sciencevsevolution.org](http://www.sciencevsevolution.org) and [www.kolbecenter.org](http://www.kolbecenter.org)

## Chapter I

### “Letters that Sanctify and Deify”: The Relationship between Sacred Scripture and Private Revelation

Catholics who draw inspiration from approved private revelations should understand the proper relationship between private revelations approved by the Church and Divine Revelation, especially the Sacred Scriptures. This is particularly true in our day, when the authority and inerrancy of the Word of God has often been called into question, even by persons commissioned to teach in the name of the Church. By understanding the true dignity of Sacred Scripture and the right relationship between approved private revelations and the Word of God, Catholics will be able to use those approved private revelations to deepen their love and understanding of God’s Word. In this chapter, we will review the teaching of the Church on Sacred Scripture and private revelation, and show how approved private revelations can and should lead us to a new and deeper response to the Word of God.

According to the *Catechism of the Catholic Church*, “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit” (CCC, 81; DV, 9). Moreover:

In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, “but as what it really is, the Word of God.” “In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them” (CCC, 104; DV, 21).

Quoting the Vatican II document on Sacred Scripture *Dei Verbum*, the *Catechism* goes on to teach that nothing was written by the authors of the approved Scriptures except what God Himself wanted them to write:

To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, although he acted in them and by them, it was as true authors he consigned to writing whatever he wanted written, and no more (CCC, 106; DV, 11).

*Dei Verbum* makes clear that God not only guided the writings of the sacred authors of the Bible, He also made sure that the meaning **they intended to convey** was the primary meaning that **He intended should be conveyed**.

Seeing that, in sacred Scripture, God speaks through men in human fashion, it follows that the interpreter of sacred Scriptures, if he is to ascertain what God has wished to communicate to us, should carefully search out the meaning which the sacred writers really had in mind, **that meaning which God had thought well to manifest through the medium of their words (emphasis added)**.

Since the Second Vatican Council, it has been widely taught that *Dei Verbum* restricted the inerrancy of Sacred Scripture to matters directly pertaining to faith and morals. But that is far from being the case. The Bishops of Vatican II took pains to cite references to statements by the Council of Trent, Vatican Council I, and the encyclical letters of previous popes, which emphatically upheld the absolute truth of the Scriptures on all subjects, including those not directly related to faith and morals, such as history and geography. In his encyclical *Humani Generis*, Pope Pius XII wrote:

For some go so far as to pervert the sense of the [First] Vatican Council's definition that God is the author of Holy Scriptures, and they put forward again the opinion, already often condemned, which asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters.<sup>4</sup>

In his encyclical *Divino Afflante Spiritu*, Pius XII, citing the authority of Vatican Council I, also strongly condemned the idea that the Bible contains errors of any kind:

When, subsequently, some Catholic writers, in spite of this solemn definition of Catholic doctrine, by which such divine authority is claimed for the “entire books” with all their parts as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as “obiter dicta” and, as they contended, in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII in the encyclical letter *Providentissimus Deus*...justly and rightly condemned these errors and safeguarded the studies of the divine books by most wise precepts and rules.<sup>5</sup>

In their statements on the authority and inerrancy of the Sacred Scriptures, the popes and councils of recent times have done no more than clarify the constant teaching of the Fathers, Doctors, and Councils of the Church. Writing around the year 200, Clement of Alexandria extolled the Sacred Scriptures, calling them “letters that sanctify and deify.” He wrote:

This teaching the apostle knows as truly divine. “Thou, O Timothy,” he says, “from a child hast known the holy letters, which are able to make thee wise unto salvation, through faith that is in Christ Jesus.” For truly holy are those letters that sanctify and deify; and the writings or volumes that consist of those holy letters and syllables, the same apostle consequently calls “inspired of God, being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work.”<sup>6</sup>

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<sup>4</sup> PIUS XII, *Humani generis*, 22.

<sup>5</sup> PIUS XII, *Divino afflante Spiritu*, 1.

<sup>6</sup> CLEMENT of ALEXANDRIA, *Exhortation to the Greeks*, 9,82:1(A.D. 200),in ANF,II:196.

Writing in 385, St. Jerome wrote:

I am not, I repeat, so ignorant as to suppose that any of the Lord's words is either in need of correction or is not divinely inspired.<sup>7</sup>

In the same vein, wrote St. Gregory Nazianzus:

We, however, who extend the accuracy of the Spirit to the merest stroke and tittle, will never admit the impious assertion that even the smallest matters were dealt with haphazardly by those who have recorded them.<sup>8</sup>

From these statements of the Councils, Popes, and Fathers of the Church, we learn that there is an anointing on the words of Holy Scripture that cannot be found in any other literature. The Bible is totally unique in comparison with all other literature, including the holy books of all the other religions of the world. It is pure truth, and all of its statements are true on every subject, including history, geography, and natural science.

Unfortunately, many of the most prominent Scripture scholars in the Catholic Church today have departed from the constant teaching of the Church with regard to the truth of the Scriptures and assert that the Word of God is full of factual errors in geography, history, natural science and every other area of knowledge with the exception of faith and morals. The late Fr. Raymond Brown, one of the editors of the *New Jerome Bible Commentary*, wrote:

In the last hundred years we have moved from an understanding wherein inspiration guaranteed that the Bible was totally inerrant to an understanding wherein inerrancy is limited to the Bible's teaching of "that truth which God wanted put into the sacred writing for the sake of our salvation."<sup>9</sup>

As we have seen, the official teaching of the Church has not, in fact, "moved from an understanding wherein inspiration guaranteed that the Bible was totally inerrant." The absolute inerrancy of the meaning intended by the sacred authors in any part of the Bible on any subject is still the official teaching of the Catholic Church. Moreover, cutting edge research in every area of learning from physics to archaeology is constantly confirming the perfect accuracy of the Sacred Scriptures.

Of course, the spiritual benefits that flow from reading the Bible far surpass any other benefits. The preservation of the original holiness of our first Parents depended on their adhering in steadfast faith to the Word of God. The Fall took place when Satan succeeded in weakening Eve's faith in the absolute truth of God's Word as it had been revealed to her by Adam. By contrast, Jesus overcame the temptations of the devil in the wilderness by holding fast to the truth of the Scriptures. Indeed, the Word of God was

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<sup>7</sup> JEROME, To *Marcellus*, 27:1 (A.D. 385), in NPNF2, VI:44.

<sup>8</sup> GREGORY NAZIANZEN, *Oration II*:105 (A.D. 362), in NPNF2, VII:225).

<sup>9</sup> RAYMOND BROWN, *The Virginal Conception and Bodily Resurrection of Jesus*, pp. 8-9

continually on his lips, up to and including the last moments of his life, when He recited Psalm 22 from the Cross.

Throughout the history of the Church, the Word of God has continually implanted itself in souls, bringing forth fruits of repentance and holiness of life. A prime example of the transforming power of the Word of God can be found in the life of St. Antony of the Desert. At the death of his parents, according to *Butler's Lives of the Saints*:

[St. Antony inherited] a considerable estate and was charged with the care of a younger sister before he was twenty years of age. Some six months afterward he heard read in the church those words of Christ to the rich young man: "Go, sell what thou hast, and give it to the poor, and thou shalt have treasure in Heaven." Considering these words as addressed to himself, he went home and made over to his neighbors his best land and the rest of his estate he sold and gave the price to the poor, except what he thought necessary for himself and his sister. Soon after, hearing in the church those other words of Christ, "Be not solicitous for tomorrow," he also distributed in alms the moveables he had reserved, and placed his sister in a house of maidens, which is commonly assumed to be the first recorded mention of a nunnery. Antony himself retired into solitude, in imitation of a certain old man who led the life of a hermit in the neighborhood.<sup>10</sup>

St. Antony lived a life of great austerity in the desert until his death at the age of 105. His holiness of life inspired countless men and women to embrace the monastic life from one end of the Roman Empire to the other, and he is generally regarded as the father of Christian monasticism. Yet all the fruits of wisdom and holiness in his life ultimately sprang from the seed of God's Word that he had received into his heart.

Jail visitors are often privileged to witness the transforming power of God's Word. In prison, it is not unusual to meet men who have lived terribly immoral lives, often compounded by an addiction to drugs or alcohol, who begin to study the Bible intensely during their imprisonment. After a short period of devout Bible study, a man begins to change interiorly, and even exteriorly. A young man who has been a major drug dealer begins to devote all of his free time to studying the Bible. He wakes up an hour or more before the rest of the inmates so that he can read his Bible and pray in silence. When he is not performing his duties as a trustee inmate, he devotes most of his free time to Bible study. His whole outlook becomes totally God-centered and victorious. He never complains but always gives thanks to God for his blessings. His face radiates interior peace. Such are the transformations that take place by the power of God's Word.

Tragically, there are some men transformed by the habit of sincere Bible reading in jail who give up the practice as soon as they are released. Their resolution weakens, and temptation rapidly overwhelms them. As one such inmate remarked, after returning to jail on a drug conviction, "I didn't stay in the Word." For Protestants who do not have

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<sup>10</sup> *Butler's Lives of the Saints*, Volume I, "St. Antony the Abbot" (Westminster, MD: Christian Classics, 1988), p. 104.

the awesome privilege of receiving Jesus in the sacraments, the Word of God is especially important. Apart from prayer—and aside from the sacraments of Baptism and Matrimony—it is their one point of direct contact with Jesus. Catholics receive Jesus, Body, Blood, Soul, and Divinity, in the Holy Eucharist. In the liturgy and in the other sacraments, Jesus Himself touches the faithful personally and substantially. Nevertheless, the Word of God in the Scriptures also provides indispensable nourishment for Catholics. One of the secrets of the power of the Holy Rosary is that its prayers are drawn almost entirely from the inspired Word of God. It is the continual repetition of the divine words, in combination with devout meditation on the mysteries of the life of Jesus, which transforms the soul. As Clement of Alexandria wrote, “Truly holy are those letters [of the Bible] that sanctify and deify.” Indeed, in the words of the *Catechism of the Catholic Church*, “The Church has always venerated the Scriptures as she venerates the Lord’s Body” (CCC, 103).

### **Private Revelations and the Word of God**

In light of the perfect truthfulness, wisdom, and power of God’s Word, can private revelations approved by the Church play any serious role in the spiritual lives of Catholics?

Mother Church herself teaches us the important role that private revelation can play in the spiritual lives of Catholics. In their document on divine revelation, *Dei Verbum*, the Fathers of Vatican Council II wrote:

The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is growth in insight into the realities and words that are being passed on. This *comes about in various ways*. It comes through the contemplation and study of believers who ponder these things in their hearts (Luke 2:19 and 5). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her.<sup>11</sup>

Here we see that growth in insight into the Word of God is often fostered by private revelations approved by the Church. It is precisely “the contemplation of believers” and the “intimate sense of the spiritual realities they experience” that form the substance of all of the private revelations approved by the Church. Far from leading believers away from the Scriptures and the Tradition of the Church, the private revelations approved by the Church provide the faithful with a lens through which they can see more deeply into the Word of God.

A prime example of a private revelation approved by the Church that has helped innumerable believers to grow in wisdom and holiness is the *Mystical City of God* by

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<sup>11</sup> Vatican Council II, Dogmatic Constitution on Divine Revelation (*Dei Verbum*), para. 8. (Emphasis added).

Venerable Maria of Agreda. Of this work, Franz Albert, Archbishop of Salzburg, Apostolic Legate, and Primate of Germany, wrote:

According to the decrees of Pope Innocent XI and Clement XI the book known as “Ciudad de Dios” [*The Mystical City of God*] written by the Venerable Servant of God, Maria de Jesus, may be read by all the faithful . . . [He goes on to add that] The learned and pious Cardinal D’Aguirre says that he considers all the studies of fifty years of his previous life as of small consequence in comparison with the doctrines found in this book, **which in all things are in harmony with the Holy Scriptures, the Holy Fathers, and the Councils of the Church** (emphasis added).<sup>12</sup>

In this work of many volumes, Venerable Maria of Agreda recorded the revelations of the Blessed Mother, especially concerning her interior life. In her introduction to the work, Venerable Maria confirmed her willingness to write only under obedience, and “not as a teacher, but as a disciple.” She wrote:

I shall not write as a teacher but as a disciple . . . as an instrument of the Queen of Heaven I will declare what she deigns to teach me and whatever she commands me; for all souls are capable of receiving the Spirit, which her divine Son has promised to pour out over men of all conditions (*Joel 2:28*). Souls are also able to communicate it in a befitting manner, whenever a higher authority acting according to the dispensations of Christ’s Church so disposes. . . That I should err is possible, and to an ignorant woman, natural; but then I err, while obeying and not acting of my own free will: thus I remit myself and subject myself to those who are my guides and to the correction of the holy Catholic Church, to whose ministers I fly in all my difficulties. And I wish that my superior, teacher, and confessor be a witness and a censor of this doctrine, which I receive, and also a severe and vigilant judge of the manner in which I put it into practice.<sup>13</sup>

Armed with this humble and obedient attitude, Venerable Maria was able to receive profound insights into the interior life of the Blessed Mother. According to the Heavenly Father:

When the majority of mortals are sinking deeper and deeper into the darkness of their ignorance and guilt . . . when the wicked least deserve my mercy; in these predestined times, I wish to open a portal for the just ones through which they can find access to my mercy . . . I desire to make known to mortals how much her intercession is worth, who brought restoration of life by giving mortal existence to the immortal God . . . I wish to make known to them much of that, which according to my high judgment is still hidden concerning the Mother of the Word.<sup>14</sup>

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<sup>12</sup> MARIA OF AGREDA, *City of God*, Volume I (Washington, NJ: AMI Press, 1996), p xxiii.)

<sup>13</sup> *Ibid*, pp. 15-16.

<sup>14</sup> *Ibid*, pp. 32-33.

Nothing in the private revelations to Venerable Maria contradicts or surpasses the truth contained in the angelic greeting of St. Gabriel, "Hail, full of grace!" However, according to God the Father, the riches contained in that greeting had been partly concealed from men's eyes by divine providence. Moreover, in his words to Venerable Maria He states his intention to reveal "much of that which is still hidden," implying that even after his revelations to her are complete at least as much will remain to be made known. The Father explained to Venerable Maria:

I have not revealed these mysteries in the primitive Church, because they are so great, that the faithful would have been lost in the contemplation and admiration of them at a time when it was more necessary to establish firmly the law of grace and of the Gospel. Although all mysteries of religion are in perfect harmony with each other, yet human ignorance might have suffered recoil and doubt at their magnitude, when faith in the Incarnation and Redemption and the precepts of the new law of the Gospel were yet in their beginnings. On this same account, the person of the incarnate Word said to his disciples at the last supper: "Many things have I to say to you; but you are not yet disposed to receive them" (*John* 6:12). These words He addressed to all the world, for it was not yet capable of giving full obedience to the law of grace and full assent to faith in the Son, much less was it prepared to be introduced into the mysteries of his Mother.<sup>15</sup>

According to God the Father, the private revelations of Venerable Maria would provide the faithful with a lens to penetrate more deeply into the Gospel, to understand the greatness of the Blessed Mother and the power of her intercession. He assured her:

If men would seek to please Me by reverencing, believing and studying the wonders, which are intimately connected with this Mother of piety, and if they would all begin to solicit her intercession from their whole heart, the world would find some relief. I will not longer withhold from men this mystical City of refuge; describe and delineate it to them, as far as thy shortcomings allow. I do not intend that thy descriptions of the life of the Blessed Virgin shall be mere opinions or contemplations, but reliable truth. They that have ears to hear, let them hear. Let those who thirst come to the living waters and leave the dried-out cisterns; let those that are seeking for the light, follow it to the end. This speaks the Lord God Almighty!<sup>16</sup>

Far from leading Venerable Maria away from the Holy Scriptures, the Blessed Mother's private revelations to Venerable Maria constitute for the most part a long commentary on the Scriptures, helping Maria to understand them more deeply, especially in relation to Our Lady. For example, chapters eight through ten of Book One of the *City of God* are devoted to an explanation of the twelfth chapter of the *Book of Revelation*; chapters seventeen through nineteen explain chapter twenty-one of the *Book of Revelation*; and chapters twenty-three and twenty-four contain a commentary on chapter thirty-one of the *Book of Proverbs*.

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<sup>15</sup> Ibid, pp. 33-34.

<sup>16</sup> Ibid, p. 34.

The *Catechism of the Catholic Church* teaches that private revelations are not given to the Church to proclaim new doctrine, but to help the faithful to live the Faith more fully in a particular period of history. In the pages that follow we will see that all of the private revelations approved by the Church that pertain to the early history of the world from creation to the Tower of Babel incident confirm the literal historical truth of the sacred history of Genesis. Consequently, these private revelations have a special importance in our time, as they contradict the consensus view among the intellectual elite, that stars, galaxies, our solar system, and all of the different kinds of creatures on Earth came into existence through the same kinds of material processes that are going on today. In the Catholic version of this consensus view, God is no longer credited with having created a perfect, complete and harmonious universe by fiat for mankind in the beginning of creation. Rather, the god of evolution is said to have used hundreds of millions of years of death, destruction, deformity and disease, before the Original Sin of Adam, to evolve the bodies of the first human beings. According to this view, the same god allowed his people to be deceived into believing the plain sense of Genesis 1-11 for eighteen hundred years, as confirmed by all of the Church Fathers, Doctors, Popes, and Council Fathers in their authoritative teaching, only recently allowing Church leaders to be enlightened by men like James Hutton and Charles Lyell who despised the Catholic Church and who wanted to destroy men's faith in the Bible.<sup>17</sup> To live the Church's traditional teaching on creation more fully in these times, we urgently need to reflect on the beautiful and unbroken chain of witnesses to the truth of that teaching, as set forth in the lives and writings of some of the greatest mystical saints of the Church to whom Jesus gave infused knowledge of the sacred history of Moses.

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<sup>17</sup> James Hutton (1726-1797) and Charles Lyell (1797-1875) were geologists who operated on the premise that the "present is the key to the past" and that the same slow and gradual processes going on in the present should be used to explain the origin of the geological features of the earth. This led them to reject the Mosaic account of the Flood and the truth of the sacred history of Genesis.

## Chapter II

### Moses and First Millennium Mystical Saints on the Sacred History of Genesis

#### Moses: Prophet of the Past

For the Fathers of the Church, Moses was the prophet of the past who described what God showed him regarding the creation of the world. In the words of St. John Chrysostom:

All the other prophets spoke either of what was to occur after a long time or of what was about to happen then; but he, the blessed (Moses), who lived many generations after (the creation of the world), was vouchsafed by the guidance of the right hand of the Most High to utter what had been done by the Lord before his own birth.<sup>18</sup>

The greatest Fathers and Doctors of the Church concurred with St. John Chrysostom. St. Ambrose wrote that:

Moses spoke to God the Most High, not in a vision nor in dreams, but mouth to mouth (Numbers 12:6-8). Plainly and clearly, not by figures nor by riddles, there was bestowed on him the gift of the Divine presence. And so Moses opened his mouth and uttered what the Lord spoke within him, according to the promise He made to him when He directed him to go to King Pharaoh: “Go therefore and I will open thy mouth and instruct thee what thou shouldest speak” (Ex. 4:12). For, if he had already accepted from God what he should say concerning the liberation of the people, how much more should you accept what He should say concerning heaven? Therefore, “not in the persuasive words of wisdom,” not in philosophical fallacies, “but in demonstration of the Spirit and power” (1 Cor. 2:4), he has ventured to say as if he were a witness of the Divine work: “In the beginning God created heaven and earth.”<sup>19</sup>

St. Basil taught that Moses was:

The man who is made equal to the angels, being considered worthy of the sight of God face to face, [who] reports to us those things which he heard from God.<sup>20</sup>

St. John Chrysostom adds that:

It is for this reason that he begins to speak thus: “In the beginning God created the heaven and the earth,” as if calling out to us all with a loud voice: it is not by the instruction of men that I say this; He Who called them (heaven and earth) out of

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<sup>18</sup> JOHN CHRYSOSTOM, *Homilies on Genesis*, 2:2.

<sup>19</sup> AMBROSE, *Hexaameron*, 1:2.

<sup>20</sup> BASIL, *Hexaameron*, 1:1.

non-being into being—it is He Who has roused my tongue to relate of them. And therefore I entreat you, let us pay heed to these words as if we heard not Moses but the very Lord of the universe Who speaks through the tongue of Moses, and let us take leave for good of our own opinions.<sup>21</sup>

Unfortunately, with the evolution revolution of the nineteenth century, many Catholic scholars began to exalt the “opinions” of men above God’s revelation to Moses on the grounds that the young science of archaeology had proven that Moses could not have written or redacted the first five books of the Bible as the Fathers had believed.

The strongest “proof” that emerged from the excavations of nineteenth century archaeologists was negative. According to Julius Wellhausen, the absence of evidence of writing in the time of Moses contradicted the traditional Christian teaching that Moses had been the writer or redactor of the first five books of the Bible. If there was no writing in the time of Moses, Wellhausen reasoned, Moses could not have written anything. In addition, Wellhausen and his school pointed to other anomalies. The author(s) of the Pentateuch wrote of kings; but there were no kings in the time of Moses. The author(s) of Genesis described domesticated camels in the time of Abraham—but archaeology had not unearthed any evidence of camels having been domesticated in the time of Abraham. Moreover, the author of Exodus referred to Philistines in the time of Moses; but the Philistines were not a great military power in the time of Moses. Thus, it seemed clear to Wellhausen and to most of the intellectual elite of Europe and North America that Moses could not have been the author or editor of the first five books of the Bible.

Tragically, a host of Catholic scholars jumped on the Wellhausen bandwagon, forgetting that “absence of evidence” is not necessarily “evidence of absence.” Pope Leo XIII and Pope St. Pius X refused to abandon the traditional teaching of the Church on the Mosaic authorship of the Pentateuch, however; and, in 1906, the Pontifical Biblical Commission, then an arm of the Magisterium, formally upheld the Mosaic authorship of the Pentateuch in an official decree.<sup>22</sup> The wisdom of this decree was vindicated by subsequent archaeological discoveries which proved that writing had existed one thousand years *before* the time of Moses, that camels *were* domesticated in the time of Abraham, and that the Philistines truly existed in the time of Moses, though not as the great military power that they would become in the period of the Judges.

Moreover, as scholars studied the text of the Pentateuch more deeply, they discovered linguistic singularities that further confirmed the traditional teaching of the Church on the Mosaic authorship and redaction of these five books. It is now generally recognized that the first five books of the Bible—and *only these books*—contain what is called the “epicene personal pronoun,” a pronoun without a gender. For example, in the first prediction of the Messiah, in Genesis 3:15, God says to Satan, “I will put enmity between you and the Woman, and between your seed and her seed.” But does the text then say:

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<sup>21</sup> JOHN CHRYSOSTOM, *Homilies on Genesis*, 2:2.

<sup>22</sup> The Pontifical Biblical Commission was founded by Pope Leo XIII in 1902 as an arm of the Magisterium to combat modernism in Scripture scholarship. Pope St. Pius X ruled in 1907 that its decrees were binding under pain of serious sin.

“He will crush your head,” “She will crush your head,” or “It will crush your head”? The use of the epicene personal pronoun keeps one from translating the text correctly, outside of the authentic tradition of the Church. And that is why St. Jerome was able to translate the pronoun correctly—“Ipsa conteret”—“*She* will crush your head,” a translation whose accuracy was later confirmed by the *tilma* of Our Lady of Guadalupe standing on the crescent moon, symbol of the serpent god Quetzacoatl, and by Our Lady of the Miraculous Medal, who appeared to St. Catherine Laboure’ with the serpent-symbol of Satan beneath her feet. Further study of the Pentateuch also revealed that the text is full of Hebrew words that have been brought into Hebrew from the Egyptian language, words which appear nowhere else in the Old Testament.<sup>23</sup> Thus, the Wellhausen hypothesis which had taken most of academia by storm at the end of the nineteenth century proved to have been based on nothing more than wild speculation supported by a smattering of inconclusive evidence.

### Teaching of the Church Fathers

The Magisterium of the Church responded to the storm of skeptical scientific speculation at the end of the nineteenth century by reaffirming the importance of the patristic witness to the truth of God’s Word. Pope Leo XIII gave great praise to the early Fathers and Doctors of the Church in his 1893 encyclical *Providentissimus Deus*:

[St. Irenaeus’s] teaching, and that of other holy fathers, is taken up by the Council of the Vatican [i.e., Vatican Council 1], which in renewing the decree of Trent declares its “mind” to be this—that “in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture, which has been held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scripture; and therefore, that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers.”

... The Holy Fathers “to whom after the apostles, the Church owes its growth—who have planted, watered, built, governed, and cherished it.” The holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of Doctors unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the apostolic books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the

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<sup>23</sup> Cf. “Old Testament Studies: Reliability and Chronology: Egyptian Loan Words in the Pentateuch” <http://oldtestamentstudies.datascentesdev.com/languages/loanwords.asp?item=8&variant=0> (accessed 1-31-

expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation.<sup>24</sup>

From the time of the Fathers until now, God has also seen fit to give certain Fathers, Doctors, and great saints direct mystical knowledge of the first created world and of the early history of mankind. One such mystical doctor was St. Symeon the New Theologian (949-1022) who saw in divine vision the original state of Adam and the first created world. He wrote:

God did not, as some people think, just give Paradise to our ancestors at the beginning, nor did He make only Paradise incorruptible. No! Instead, He did much more. Before Paradise He made the whole earth, the one we inhabit, and everything in it. Nor that alone, but He also in five days brought the heavens and all they contain into being. On the sixth day He made Adam and established him as lord and king of all visible creation. Neither Eve nor Paradise were yet created, but the whole world had been brought into being by God as one thing, as a kind of Paradise, at once incorruptible yet material and perceptible.<sup>25</sup>

According to St. Symeon, the original harmony and incorruptibility of the first created world was destroyed by the Original Sin of Adam which brought death and corruption into the whole universe:

It was . . . altogether fitting that Adam, who had been brought down to corruption and death by his own transgression, should inhabit an earth become in like manner transitory and mortal<sup>26</sup>. . . [But God] wills that creation serve [fallen] man for whom it was made, and like him become corruptible, so that when again man is renewed and becomes spiritual, incorruptible, and immortal, then creation, too, now subjected to the rebel by God's command and made his slave, will be freed from its slavery and, together with man, be made new, and become incorruptible and wholly spiritual.<sup>27</sup>

Several other saints of the Byzantine tradition added their eyewitness testimony to the testimony of St. Symeon. St. Euphrosynus the Cook met a monk of his monastery in Paradise and allowed him to bring back three apples which were used for healing the sick. In the life of St. Andrew, the Fool for Christ of Constantinople, Nicephorus relates that St. Andrew was actually taken up into Paradise:

Once during a terrible winter when St. Andrew lay in a city street frozen and near death, he suddenly felt a warmth within him and beheld a splendid youth with a face shining like the sun, who conducted him to Paradise and the third heaven. "By God's will I remained for two weeks in a sweet vision . . . I saw myself in a

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<sup>24</sup> LEO XIII, *Providentissimus Deus*.

<sup>25</sup> SYMEON the NEW THEOLOGIAN, *On the Mystical Life, Vol. 1, the Church and the Last Things* (Crestwood, NY: St. Vladimir's Seminary Press, 1995).

<sup>26</sup> *Ibid*, p. 28.

<sup>27</sup> *Ibid*, p. 29.

splendid and marvelous Paradise . . . In mind and heart I was astonished at the unutterable beauty of the Paradise of God, and I took sweet delight walking in it. There were a multitude of gardens there, filled with tall trees which, swaying in their tips, rejoiced my eyes, and from their branches there came forth a great fragrance . . . One cannot compare these trees in their beauty to any earthly tree . . . In these gardens there were innumerable birds with wings golden, snow-white, and of various colors. They sat on the branches of the trees of Paradise and sang so wondrously that from the sweetness of their singing I was beside myself . . .”<sup>28</sup>

In this way, the great mystical doctors and saints of the first millennium bore witness to the literal historical truth of Genesis 1-11 and to the enduring existence of the original Paradise from which our first parents had been banished after the Original Sin. In the second millennium, God continued to enrich the Church with private revelations that gave the faithful an even deeper understanding of the sacred history of Genesis.

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<sup>28</sup> Ibid, p. 167.

## Chapter III

### Prophets of the Second Millennium

#### St. Hildegard of Bingen

St. Hildegard was a twelfth century German Benedictine Abbess who possessed the gift of miracles and who received many prophetic insights into the Holy Scriptures. At the suggestion of her friend St. Bernard of Clairvaux, St. Hildegard's private revelations were investigated by Pope Eugenius III who vouched for the authenticity of her gift of prophecy. On October 7, 2012, Pope Benedict XVI declared St. Hildegard a Doctor of the Church.

Many of St. Hildegard's private revelations concern Creation and the Fall. In visions she was shown the works of the six days of creation, and she bore witness to the origin of all things in God's creative Fiat:

God spoke, He, the inextinguishable light that can't be dimmed by anyone. Through His word it sounds like thunder: 'Let there be light!' - And there was light. Instantly shone the never ending light that is invisible to man, that will never be dimmed. Living circles of light, the angels, are connected to it. For God is life, and His word does not sleep, but comes forth as life. And what the word has brought forth, God has destined for his glory.<sup>29</sup>

St. Hildegard was shown the fiat creation of all things exactly as Moses had described it in the book of Genesis:

By His word God commanded that the waters bring forth reptiles and birds with a living soul, like blossoms that sprout from the branches of trees. In the beginning God created the creatures, then He let them come forth from others. For He foresaw what would be necessary for survival for the entire order of creation, (W. M. 226)<sup>30</sup> . . . God created only two of each species of creatures, one male and one female, which were already fertile in seed and later became scattered and reproduced across the earth. Of the trees and herbs He didn't make two of each species, but several of a kind across the entire earth.<sup>31</sup>

According to St. Hildegard's visions, as in the Mosaic account in Genesis, fiat creation of the various creatures culminated with the creation of Adam and Eve as the king and queen of the universe.

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<sup>29</sup> HILDEGARD of BINGEN, quoted in an unpublished translation of Helmut Posch, *Das wahre Weltbild nach Hildegard von Bingen (The Creation of the World According to Hildegard of Bingen)* Deutsche Bibliothek (CIP – Einheitsaufnahme, Aufl. – A-4880 St. Georgen, 1998), translated by Gina O'Brien for the Kolbe Center for the Study of Creation (Mt. Jackson, VA: 2009), p. 3/55.

<sup>30</sup> Ibid, 21/55.

<sup>31</sup> Ibid, 25/55.

When God created Adam, divine radiance surrounded the clay substance of which he was formed. That way this lump of clay appeared on the outside as an outline of its parts, after its shape had been given to it, but inside it was hollow. Then, from the same mass of clay God created inside of the figure the heart, the liver, the lung, the stomach, the intestines, and the brain, as well as the eyes and the tongue together with all the remaining organs<sup>32</sup> . . . When he awoke afterward he was a prophet of heavenly things, knowledgeable of all powers of the creature and of all arts . . . God gave over to him all creatures, that he might make them his own by his manly power because he knew of them and about them. For man represents all creatures, and the breath of life, which never ceases to live, is in him.<sup>33</sup>

God spoke to Adam in the language of angels, whom Adam understood and knew well. Through God-given wisdom and the spirit of prophecy he knew then about all languages that would later be invented by men, and he thoroughly knew the nature of all creatures. For the Lord appeared to him in inconceivable splendor, more beautiful than any creature; and after the fall He communicated with him in paradise through a flame of fire.<sup>34</sup>

St. Hildegard's vision of the creation of Eve confirmed the literal historical truth of the Mosaic account and testified to the distinct roles of man and woman from the beginning of creation:

After God had created Adam, Adam experienced a strong sense of love, when God sent sleep over him. And God created a figure to love for the man out of his rib, and so the woman is the love of man. As soon as the woman was shaped, God gave man the procreative instinct, so that through his love for the woman he would father sons. For when Adam saw Eve, he was completely filled with wisdom, because he saw in front of him the mother through whom he was to father sons. But when Eve saw Adam, she saw him as if she was seeing heaven, and as the soul lifts up desiring the heavenly, for her hope was resting in man. So also only mutual love and no other shall and may be between man and woman.<sup>35</sup>

Like Moses, St. Hildegard was shown that the work of creation was finished with the creation of Adam and Eve, thus making it impossible for natural scientists to explain the origins of man and the universe in terms of the same natural processes that are going on now. She writes:

The completion of the six different workdays, as described [above] is called the seventh day, since God had brought to completion all that He had prearranged for creation. And so He rested on the seventh day and stopped His work, because He had finished His work in every way. God blessed the seventh day and sanctified

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<sup>32</sup> Ibid, 31/55.

<sup>33</sup> Ibid, 32/55.

<sup>34</sup> Ibid, 35/55.

<sup>35</sup> Ibid, 32/55.

it, since on it He refrained from every one of His works that He had planned. God blessed the seventh day with glory and sanctified it with the honor of a holy day, for in it lives all of creation which was created in well-rounded abundance. God in His providence let this arrangement of creation emerge in its development, from which then should come forth all that is begotten. Therefore all hosts of angels and all hidden mysteries of divinity were praising their God for the completion of the work of God, for with the seven gifts of the Holy Spirit He had completed all His work.<sup>36</sup>

The glory of the first created world shown to St. Hildegard in her visions contrasted violently with the darkness that covered the world after the Original Sin. She wrote that after Adam's fall:

the elements were covered in complete darkness; while this lasted Adam was sent into exile. When he then saw the light of this world, he rejoiced, for he himself belonged to darkness, and in tears he said: I will have to live differently now, than God had bestowed upon me before! So he then began to work in sweat. Previously – before Adam and Eve had transgressed against the divine commandment, they had been shining with splendor like the sun and that light sort of formed their clothing. After the transgression against the divine commandment they were no longer shining like they had been before, but had become dark and have remained in this darkness. When they saw that they were no longer shining in that way, they noticed that they were naked and covered themselves with leaves of a tree, as it is written.<sup>37</sup>

Since man rose up against God, creation which used to be submitted to him, now resisted him. And so all the elements, that had been resting in equilibrium up to then, rose up and became a terrible sight: Creation, which had been created to serve man, had felt no resistance whatsoever; but when man arrogantly fell into disobedience and refused to obey God, it [creation] too lost its equilibrium and fell into unrest. It has brought mankind many and great disadvantages . . .<sup>38</sup>

How perfectly the visions of this Doctor of the Church agree with God's revelation to Moses! And how completely they contradict the evolutionary mythology that passes for a scientific account of the origins of man and the universe in so many Catholic universities today!

### **St. Bridget of Sweden**

St. Bridget of Sweden was one of the most influential saints of the Middle Ages. Born to members of the Swedish aristocracy in 1302, St. Bridget married a prominent, devout landholder and bore him eight children. After her husband's death, she consecrated herself to God and founded a religious congregation, the Bridgetines, whose constitutions

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<sup>36</sup> Ibid, 33/55.

<sup>37</sup> Ibid, 39/55.

<sup>38</sup> Ibid, 40/55.

were approved by the Pope eight years before her death, in 1370. She dedicated the last years of her life to Church reform and to the return of the Papacy to Rome from Avignon.

Throughout her life, St. Bridget was favored with private revelations, many of which were written down by her spiritual advisors. In his letter *Spes Aedificandi* Pope St. John Paul II wrote that "there is no doubt that the Church, which recognized Bridget's holiness without ever pronouncing on her individual revelations, has accepted the overall authenticity of her interior experience."<sup>39</sup> The Council of Basel in 1436 actually confirmed the orthodoxy of her revelations.

In Our Lord's dialogues with St. Bridget, He reaffirmed and elaborated upon His revelations to Moses about Creation and the Fall, emphasizing the goodness of the Divine Nature and of the original Creation before Original Sin. He explained that the first rebellion against the Divine Will was the fall of the angels, and that the possibility of a fall could not be avoided because God created the angels free and rational creatures who could only love as God loves by making a free decision to do so. He told St. Bridget:

It was love that led God to create. There could be nothing lacking in God, nothing wanting to His goodness or His joy.

It was out of love alone that He willed creation, that there might be beings, apart from Himself, who would partake of His infinite goodness and joy. So the Angels came to be, created by God in countless numbers. To them He gave free will, freedom to act, in accordance with their nature, as they willed. As He Himself is under no necessity but has created out of love alone, He willed that the Angels, whom He designed for eternal happiness with Him, should likewise be under no necessity. He looked for love in response to His love, obedience to His offer of eternal joy.

Yet in the first moment of their creation, there were Angels who chose, freely and deliberately against their Creator, in spite of His infinite love, which called them to love in return. Justly they fell, fixed in their evil will, from an eternal joy into an eternal misery. But not all fell. To those Angels who chose love for love, there was given the contemplation of God in all His glory, power and holiness. From this contemplation, they came to know the eternity of God, that He has no beginning and no end; they learnt what it meant to have him for their Creator; and they saw most clearly how everything they possessed had come to them from His love and His power.

They learnt too that His wisdom had given them a wisdom of their own, by which He allowed them to foresee the future. And it was a joy and consolation to them to know that God in His mercy and love wished to replace, in His own way, those Angels who had forfeited by pride and envy their place in heaven.<sup>40</sup>

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<sup>39</sup> JOHN PAUL II, *Saint Bridget of Sweden*, General Audience, October 27, 2010.

<sup>40</sup> BRIDGET of SWEDEN, Lessons, Sunday, First Week <http://www.umilta.net/syon1.html> (accessed 2-04-14).

Jesus went on to explain to St. Bridget the exalted place of Our Lady in God's eternal plan of salvation:

In their contemplation of God, the Angels saw with wonder a throne placed next to that of God Himself. They knew that the one for whom this throne had been prepared had not yet been created. Yet already they loved this chosen one, and rejoiced as they waited. Their love for each other was born of their love for God. But between these two loves they saw one who was more lovable than themselves, one whom God loves with great joy more than all his creatures. Virgin Mary, you were the chosen one, destined for that throne near to the throne of God.

It was you whom the Angels loved, after God, from the first moment of their creation, seeing in the contemplation of God, how beautiful He had made themselves, but how much more beautiful He would make you. They saw that in you there would be a love and a joy far greater than their own. They saw too the crown that awaited you, a crown of glory and beauty surpassed only by the majesty of God. They knew how God their Creator was glorified by themselves and they rejoiced. They knew how much more He would be glorified by you, and they rejoiced still more.

Before ever you were created, Mary, God and Angels together rejoiced in you.<sup>41</sup>

Our Lord went on to elaborate on the magnificence of His plan for mankind and on His sorrow over man's ingratitude. He told her:

You honor Me worthily for every created creature. But, tell me, why do you praise Me for mankind which has provoked Me to wrath more than any other creature? I created him more superior and dignified than all the lower creatures under the sky, and for none else did I suffer such indignities as for mankind and none was redeemed at so great a cost. Or what creature does not abide by its created order other than man? He inflicts me more with sorrow than any other creature. For just as I created you to praise and honor me, so I made man to honor Me. I gave him a body like a spiritual temple, and I made and placed the soul in it like a beautiful angel, for the human soul has power and strength like an angel. In this temple, I, the God and Creator of mankind, wished to be like the third so that he would enjoy Me and find delight in Me. Then I made him another temple, similar to himself, out of his rib.<sup>42</sup>

Our Lord showed St. Bridget that man's dominion over the original creation was so complete that his fall brought misery not only to his human descendants but to the lower animals. In answer to a question about animal suffering, He told her:

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<sup>41</sup> Ibid.

<sup>42</sup> BRIDGET of SWEDEN, Book One, Chapter 26 <http://www.dailycatholic.org/bridge26.htm> (accessed 2-04-14)

You ask why animals suffer infirmities. This is because there exists a disorder in them as in the rest of creation. I am the Maker of every nature and have given to each its own temperament and order in which each one moves and lives. However, after man, for whose sake all things were made, set himself against his lover, that is, against Me his God, then disorder entered all the rest of creation, and all the things that should have been afraid of man began to set themselves against him and oppose him. Because of this defective disorder many troubles and difficulties befall humankind as well as animals.

Besides, sometimes animals also suffer because of their own natural immoderation or as a curb to their ferocity, or as a cleansing of nature itself, or sometimes because of human sins in order that human beings, who have a greater use of reason, might consider how much punishment they deserve, when the creatures they love are plagued and taken away. But if human sins did not demand it, animals, which are under human charge, would not suffer in so singular a manner.

But not even they suffer without great justice. Their suffering occurs either to put a quicker end to their lives and lessen their wretched toils that consume their strength or on account of a change in seasons or out of human carelessness during the process of work. People should therefore fear me, their God, above all things, and treat my creatures and animals more mildly, having mercy on them for the sake of me, their Creator. I, God, accordingly decreed the Sabbath rest, because I care for all My creation.

. . . As to why everything is born in pain, I answer: When humankind rejected the fairest pleasure, they immediately incurred a life of toil. And because the disorder began in and through humankind, My justice causes there to be some bitterness even for other creatures, which exist for the sake of humans, so as to temper their pleasure and foster their means of nourishment. For this reason, people are born with pain and make toilsome progress in order to render them eager to hurry to their true rest. They die naked and poor in order to make them restrain their disorderly behavior and fear the coming examination.

Likewise animals, too, give birth in pain in order for bitterness to temper their excesses, and so that they may be participants in human toil and sorrow. For this reason, insofar as humankind is so much nobler than are animals, people should love Me, the Lord God, their Creator, all that much more fervently.<sup>43</sup>

Some of St. Bridget's most beautiful teachings on creation were set down in the prayers that were written for her religious community—prayers that are still recited daily by Bridgettine communities all over the world. A recurring theme of these prayers is that God is love and that love was His sole motive for creating the universe; a related theme is

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<sup>43</sup> BRIDGET of SWEDEN, *Revelations*, Book 5, Interrogation 14  
[http://www.prophecyfilm.com/revelations/book5/b5\\_interrogation14.htm](http://www.prophecyfilm.com/revelations/book5/b5_interrogation14.htm)

that the beauty of the first created world was a mere foreshadowing of the beauty of the Blessed Virgin Mary.

Since God is eternal and timeless,  
all things were eternally known to him,  
before their existence in time.  
Then, when he willed them to be,  
they came to be  
with that exact perfection which suited their purpose.  
The divine wisdom of God willed all things to be what they are  
for his own honour and glory.  
He had no need of them;  
it was not to make up for any deficiency in himself -  
something wanting to his goodness or joy -  
there can be no defect or deficiency in God.  
It was his love,  
and his love alone,  
which led him to create;  
that there might be beings, apart from himself,  
whose existence should be an existence of joy,  
deriving from his own being and joy.  
All things, then,  
foreseen by God,  
and present to him eternally, though as yet uncreated,  
had already that design and perfection which they would possess  
when his creating brought them to be.  
One thing excelled all others,  
designed and perfected by God with a special joy.  
This was Mary,  
the Virgin who was a Mother,  
the Mother who was ever a Virgin.<sup>44</sup>

Our Lord showed St. Bridget that Mary's acts constituted a new and even more beautiful creation than the first created world:

We read that it pleased God to create the birds,  
whose flight and song are a delight to men.  
All the words which you spoke, Mary,  
heard also in heaven to the joy of the Angels,  
were more pleasing still.  
We read that God created the earth itself,  
the dry land and the soil;  
and flowering and fruit-bearing trees of many kinds.  
Your life, Mary, your occupations and work,

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<sup>44</sup> Syon Abbey, Sunday, Week One, <http://www.umilta.net/1syon.html>

were more pleasing to him,  
for you would give nourishment, and life itself, to all,  
and your love would make each act of your life  
more beautiful to God and the Angels  
than the fairest of flowers are to men.  
God created the plants, flowers, trees, and fruits,  
minerals, metals, and precious stones -  
He has made the earth rich with these things.  
Yet he saw in you, Mary, even before your creating,  
more qualities and virtues than in all earthly things.  
We read that God's creation was pleasing to Him,  
and that He looked with joy on all He had done.  
It pleased Him still more to create you, Mary,  
and He looked with greater joy on you,  
even before your creating,  
than on this earth and all earthly things.  
That world and everything in it, -  
all would be destroyed.  
Though created before you, Mary, it would not endure.  
But you, by God's eternal decree,  
were created to be forever,  
and to be forever united to Him in deepest love,  
created in fullest grace,  
responding to His grace in all things,  
and so growing to the perfection of holiness.  
(Second Week, Monday, Third Reading)

Thus did God confirm to his saints the teaching of the Fathers—that He created a perfectly good and beautiful world for us, marred only by our sin.

### **Venerable Maria of Agreda**

Mention has already been made of the Franciscan Abbess, Venerable Maria of Agreda, whose private revelations have been esteemed by many learned and holy souls, including Capuchin Father Venerable Solanus Casey who promoted Venerable Maria's work, *The Mystical City of God*, throughout his life.

One of four children of well-to-do parents, Venerable Maria was born in Agreda, Spain, in 1602. When their children had reached a suitable age, Maria's parents gave their entire estate to the Franciscan Order and founded the Convent of the Immaculate Conception in their family castle. Maria's father and her two brothers became Franciscan monks, while Maria, her mother, and her only sister became Franciscan nuns. At the age of only 25, Maria was elected Abbess of the new foundation, an office she held for almost forty years, until her death in 1665.

Between 1620 and 1631, Venerable Maria asked Jesus to send her to the “most God-forsaken people on Earth,” and Our Lord answered her prayer by allowing her to bi-locate more than 500 times to the Indians of what is now the southwestern United States. Mother Maria proclaimed the Gospel to them, catechized them, and prepared them to go to the nearest missionaries to receive Holy Baptism. Venerable Maria also received visitations of her own from the Mother of God, at whose behest she wrote down the insights she received concerning the glories of Our Lady’s Immaculate Conception, her interior life, and her relations with the Most Holy Trinity.

These private revelations were eventually published and were esteemed by a great number of holy and learned men who found in them, among other things, a confirmation of the traditional Catholic interpretation of Genesis.<sup>45</sup> In addition to practicing heroic virtue, out of his intimate union with Jesus, the “Apostle of Texas” Venerable Antonio Margil worked every kind of miracle that Our Lord Jesus Christ had worked when He walked the earth. He healed the sick, raised the dead, walked on water, bi-located, drove out demons, converted murderous pagans steeped in sorcery, read hearts, and excelled in prophecy—and every day he nourished his soul by reading a few pages of the *Mystical City of God* by Venerable Maria of Agreda!

### **The Immaculate Conception: A Second Moses**

As noted above, the seventeenth century witnessed the dark dawn of the so-called “Enlightenment,” which Our Lord characterized to Venerable Maria as a time of darkness, ignorance, and guilt:

When the majority of mortals are sinking deeper and deeper into the darkness of their ignorance and guilt . . . when the wicked least deserve my mercy; in these predestined times, I wish to open a portal for the just ones through which they can find access to my mercy<sup>46</sup>

It is significant that in addition to the rationalistic attempts of Descartes and other intellectuals to explain the origins of the universe in terms of the material processes they observed in nature, the false prophet Jacob Boehme (1575-1624) offered a mystical “confirmation” of their anti-Biblical ideas. As Fr. Sean Kopczynski has noted:

The 16<sup>th</sup> Century German spiritualist Jacob Boehme, a Lutheran by profession, had various visions of the universe and how it came to be . . . Among other things,

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<sup>45</sup> According to one recent report, “12,000 people flocked to Agreda, Spain in 2002 for the 400th anniversary of Venerable Maria de Agreda’s birth. Newspapers echoed popular support for her beatification and bemoaned the lengthy process. Padre Angel Martinez Monux reminds advocates of the solid progress in her Cause since the Centennial began. First, the Vatican Secretariat of State confirmed that he found no theological errors in *Mystical City of God*, an issue that had clouded her Cause in the past. Second, the Franciscan Postulator General, Luca M. DeRosa recently submitted a new petition for the “nihil obstat” (go-ahead) for the pursuit of her Cause for Sainthood, an official action necessary to proceed. Summarized from *Publicación Para Beatificación*, December 2003, Translation © Marilyn H. Fedewa. [http://www.cambridgeconnections.net/Maria\\_News.html](http://www.cambridgeconnections.net/Maria_News.html) (accessed 7-14-08)

<sup>46</sup> MARIA of AGREDA, *City of God*, Volume I (Washington, NJ: AMI Press, 1996), pp. 32-33.

Boehme saw the world as the product of a gradual process or evolution . . . He also held the heretical notion that God would not be complete without His Creation. God needed to evolve too.<sup>47</sup>

Boehme was not alone in receiving mystical revelations favorable to an evolutionary account of the origins of the universe. In the early 1600's, the French mathematical genius Rene' Descartes attracted the attention of the holy Cardinal De Berulle who appealed to Descartes to put his talents at the service of the restoration of the Church in France. After dabbling in the occult, however, Descartes withdrew from the world and had, by his own account, three mystical dreams in which the "angel of truth" revealed a new philosophy that would revolutionize man's thinking. Central to this new philosophy were Descarte's "*cogito ergo sum*"—"I think, therefore I am"—which inverted the right metaphysical order of things and made thought prior in importance to being; the rejection of formal and final causes in the study of nature, in favor of exclusively material and efficient causes; and the rejection of fiat creation as the explanation for the origins of the different kinds of creatures in nature, in favor of naturalistic explanations drawn from the consideration of observable material processes in the present order of providence.

In opposition to these errors, Our Lord assured Maria that the heavens, the earth, and our first parents had all been created by fiat during the creation week, just as the Roman Martyrology declared.<sup>48</sup> According to Venerable Maria, the Blessed Virgin was shown the work of creation, as Moses had seen it long before. She saw that:

During the whole first week of the creation of the world and its contents Lucifer and the demons were occupied in machinations and projects of wickedness . . . On the first day, which corresponds to Sunday, were created the angels . . .

Like St. Hildegard, Venerable Maria was shown what the Blessed Mother beheld—a complete and harmonious creation, produced by God's fiat. For example, on the fifth day of creation:

she saw how, by the force of the divine command, were engendered and produced in the waters beneath the firmament, the imperfect reptiles, which creep upon the earth, the winged animals that course through the air, and the finny tribes that course through the watery regions. Of all these creatures she knew the beginnings, the substance, the form and figure according to their kinds; she knew all the species of the animals that inhabit the fields and woods, their peculiarities, their uses and connections; She knew the birds of heaven (for so we call the atmosphere), with the varied forms of each kind, their ornaments, feathers, their

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<sup>47</sup> SEAN KOPCZYNSKI, C.P.M., Homily, Third Sunday after Epiphany, 2014.

<sup>48</sup> Theologians identify two forms of fiat creation, immediate and mediate. In immediate creation, God brings forth something from nothing without making use of any pre-existing material, as when He created the light on the first day of creation week. In mediate creation, God creates something by His divine power using some pre-existing material, as when He created Adam's body from the dust of the earth on the sixth day of creation. God alone can produce something by mediate creation, because the matter that is used is entirely passive to the divine action; for example, there was nothing in the dust of the earth that had the potential to become the body of the first man without God's divine creative action.

lightness; the innumerable fishes of the seas and rivers, the differences between the whales, their forms, compositions, and qualities, their caverns and the foods furnished them by the sea, the ends which they serve, the use to which they can be put in the world. And his Majesty especially commanded all these hosts of creatures to recognize and obey most holy Mary, giving Her the power to command all of them, as . . . happened on many occasions . . .<sup>49</sup>

According to Venerable Maria, the Mother of God received the same kind of infused knowledge of creatures that Adam and Eve had possessed before the Fall.

Having seen God in this vision She was immediately shown the works on the sixth day of the creation of the world. She witnessed, as if She Herself had been present, how at the command of the Lord the earth brought forth the living beings according to their kinds as Moses says (Gen 1, 24). Holy Scripture here refers to the terrestrial animals, which being more perfect than the fishes and birds in life and activity, are called by a name signifying the more important part of their nature. She saw and understood all the kinds and species of animals, which were created on this sixth day, and by what name they were called; some, beasts of burden, because they serve and assist man, others, wild beasts, as being more fierce and untamed; others, reptiles, because they do not raise themselves or very little from the earth. She knew and comprehended the qualities of all of them; their fury, their strength, the useful purposes which they serve, and all their distinctions and singularities. Over all these She was invested with dominion and they were commanded to obey Her. She could without opposition on their part have trodden upon asps and basilisks, for all would have meekly borne her heel.<sup>50</sup>

As the “New Eve,” the Blessed Virgin possessed the same total dominion over corporeal and spiritual creatures that Adam and Eve had received at their creation. The Blessed Mother bore witness to the exalted character of Adam’s original human nature and told Venerable Maria that:

Adam in regard to the body was so like unto Christ that scarcely any difference existed. According to the soul, Adam was similar to Christ.<sup>51</sup>

What a scandal that so few Catholic young people are taught this truth today—that God created the world for us, in our first parents; that He placed “all things under our feet”; that Our first parents received the same kind of exalted human nature that Our Lord and the Blessed Mother had (and preserved intact) from the moment of their conception.

### **Blessed Anne Catherine Emmerich**

Blessed Anne Catherine Emmerich was born on September 8, 1774, in Flamske, in Westphalia, Germany, as the errors of the so-called Enlightenment began to sweep across

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<sup>49</sup> MARIA of AGREDA, *Mystical City of God TAN*, p. 217.

<sup>50</sup> *Ibid*, pp. 217-218.

<sup>51</sup> *Ibid*, p. 46.

the once-Christian countries of Europe, sowing seeds of doubt that soon produced a widespread denial of divine revelation, divine creation, and the reality of the spiritual world. From infancy, Blessed Anne experienced the presence of God, of angels, saints, and disembodied spirits, more vividly than most people experience the every-day world of clouds and trees. By bearing witness to these transcendent realities, she gave the lie to the skeptics, sophists, materialists and naturalists, who sought to reduce everything to matter and to the activity of natural causes.

From the first time she attended Holy Mass as a child, Blessed Anne had an infused understanding of Church Latin and a mystical knowledge of the mysteries that take place during the Holy Sacrifice. Discerning a call to religious life, she consecrated herself to God as a contemplative nun of the Augustinian Order, in Dulmen, Germany. As enlightenment philosophy took hold in the highest echelons of the German government, contemplative religious orders were suppressed—as “useless”!—and Blessed Anne was forced to leave the convent. By the age of 28, she began to bear the wounds of the Crown of Thorns, and spent most of the rest of her life in bed as a victim soul, eventually receiving the stigmata of Jesus, a cross on her heart, and the Lord’s lance-wound in her side. For the last several years of her life, Blessed Anne lived on the Holy Eucharist alone, offering herself as a “living Host” (cf. Romans 12:1-2) in reparation for the sins of the world and for lukewarm and apostate Catholics in particular.

Our Lord once told Blessed Anne that no other prophet had ever been shown a more complete vision of the mysteries of God’s providential action, past, present and future. As a confirmation of this extraordinary gift, Anne’s revelations led directly to the discovery of the ruins of the Blessed Mother’s home in Ephesus, in present-day Turkey. Blessed Anne’s friend and secretary, Clemens Brentano, recorded her descriptions of the home in Ephesus which St. John had built for the Blessed Virgin after they left Jerusalem.

A French priest named Gouyet read Brentano’s account and went to Ephesus to see if he could find the remains of Our Lady’s home. He found the ruins of a structure that matched the description in Brentano’s work, but he could not persuade the Church authorities to investigate. Many years later, however, in 1891, two Lazarist priests persuaded the local diocese to make a full investigation. The authenticity of the site was confirmed, and the House of the Virgin became a recognized place of pilgrimage for Catholics in 1892. The Lazarist Fathers have cared for the shrine and its pilgrims ever since, assisted by a small number of religious sisters. Both Pope Paul VI and Pope St. John Paul II made a pilgrimage to the shrine, which is one of the few places in the Middle East where Catholics, Orthodox and Muslims worship side by side.

### **Blessed Anne’s Biblical Revelations**

During Blessed Anne’s lifetime, Enlightenment thinkers launched an all-out assault on the historical truth of Genesis and the Biblical history of the world. As the skeptics of her day embraced pagan conjectures regarding the origins of man, the Earth, and the universe, Blessed Anne, in her visions, saw Jesus conversing with the Jewish scholars of

his time, defending the accuracy of the Mosaic account, and exposing serious errors in the Egyptian chronologies. She told Clemens Brentano:

... I beheld Jesus teaching at Aruma. Jesus, speaking before the Pharisees of the call of Abraham and his sojourn in Egypt, exposed the errors of the Egyptian calendar. He told them that the world had now existed 4028 years. When I heard Jesus say this, he was Himself 31 years old.<sup>52</sup>

As Kant, Lyell, Darwin, and their disciples won most of the European intelligentsia over to their naturalist creed—"things have always been the same from the beginning of creation"—Blessed Anne's visions of the first created world and of the original holiness of Adam confirmed the radical difference between the original creation and the fallen world. Blessed Anne saw Adam created:

not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mold. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin earth. God blessed the earth, and it became his mother. He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown over his head, a light vapor covering him as with a veil. I saw a figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called him. The hillock opened, and Adam stepped gently forth. There were no trees around, only little flowers. I had seen the animals also, coming forth from the earth in pure singleness, the females separate from the males.

And now I saw Adam borne up on high to a garden, to Paradise.

God led all the animals before him in Paradise, and he named them. They followed him and gamboled around him, for all things served him before he sinned. All that he named, afterward followed him to earth. Eve had not yet been formed from him.

I saw Adam in Paradise among the plants and flowers, and not far from the fountain that played in its center. He was awaking, as if from sleep. Although his person was more like to flesh than to spirit, yet he was dazzlingly white. He wondered at nothing, nor was he astonished at his own existence. He went around among the trees and animals, as if he were used to them all, like a man inspecting his fields.

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<sup>52</sup> ANNE CATHERINE EMMERICH, *The Life of Jesus Christ and Biblical Revelations*, as recorded in the Journals of Clemens Brentano, arranged and edited by Carl E Schmoger CSSR, Vol 1 of 4, p.64.

Near the tree by the water arose a hill. On it I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small and delicate. But she quickly increased in size until full-grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way, in tranquil slumber.

The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like a fine white pollen.

When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as if there streamed from the Godhead, apparently in human form, currents of light from forehead, mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's blessing, which was threefold . . .

[Adam and Eve] were like two unspeakably noble and beautiful children, perfectly luminous, and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light, and upon his forehead an expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in the men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the Godhead. From the hands and feet of Adam and Eve, shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears, and one from the back of the head.<sup>53</sup>

According to Darwin, Lyell and their disciples, not only man but plants and animals of all kinds were the product of an evolutionary process. For them, a struggle for existence provided the impetus for the progressive improvement of living things, an improvement that placed any hope of perfection in the future. Their ignorance of the genetic mechanisms behind biological change kept them from recognizing the harmony between the Mosaic account of the decay of man and all living things from an original perfection and real-world observations in nature and in the laboratory.<sup>54</sup> In her visions, Blessed

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<sup>53</sup> Ibid, pp. 6-8.

<sup>54</sup> As demonstrated in Dr. John Sanford's masterpiece, *Genetic Entropy*, genetic mutations destroy genetic information and build up relentlessly in the genomes of all complex organisms. This observation falsifies the evolutionist claim that mutation plus natural selection can produce new organs and functions in plants and animals and confirms the Biblical revelation that all things in nature have been subject to "bondage to decay" since the Original Sin of Adam (cf. Romans 8). Indeed, the evidence from genetics confirms that all complex organisms, including human beings, are not evolving to a higher level of function but degenerating through genetic mutation from an original state of genetic perfection. (Cf. J.C. SANFORD, *Genetic Entropy* (FMS Publications, 2014).

Anne saw the unspeakable beauty of the first-created world, and bore witness to the immaculate state of nature before the Original Sin:

Creation was not then as it is now. Plants and flowers and trees had other forms. They are wild and misshapen now compared with what they were, for all things are now thoroughly degenerate . . . Vegetation was luxuriant, perfectly green, of a species pure, sound, and exempt from decay. Nothing appeared to receive or to need the attention of an earthly gardener. I thought: How is it that all is so beautiful, since as yet there are no human beings! Ah! Sin has not yet entered. There has been no destruction, no rending asunder. All is sound, all is holy. As yet there has been no healing, no repairing. All is pure, nothing has needed purification . . .<sup>55</sup>

### **The Fall and Its Aftermath**

The children of the Enlightenment based their rejection of Divine Revelation on a new faith in naturalism. It was more “reasonable,” they argued, with Descartes, that the same natural processes occurring today produced the present order of nature than that the creative action of God produced the order of nature in the beginning. It followed from this article of their creed that there had not been an original state of perfection in the beginning of creation. Instead of an exalted human nature, which fell into the present state of corruption through Original Sin, they imagined a primitive state, followed by a long history of progress, not through the assistance of God’s grace, but through man’s unaided efforts to acquire knowledge and to master the material world. From her bed of suffering, Blessed Anne gave the lie to these arrogant speculations by bearing witness to the violent contrast between the world before and after the Fall, as she beheld it in her visions. She told Brentano:

Adam and Eve before sin were very differently constituted from what we, poor, miserable creatures now are. With the reception of the forbidden fruit, they imbibed a material existence. Spirit became matter; flesh, an instrument, a vessel. At first they were one in God, they sought self in God; but afterward they stood apart from God in their own will. And this self-will is self-seeking, a lusting after sin and impurity. By eating the forbidden fruit, man turned away from his Creator. It was as if he drew creation into himself. All creative power, operations, and attributes, their commingling with one another and with all nature, became in man material things of different forms and functions.

Once man was endowed with kingship of nature, but now all in him has become nature. He is now one of its slaves, a master conquered and fettered. He must now struggle and fight with nature—but I cannot clearly express it. It was as if man once possessed all things in God, their Creator and their Center; but now he made himself their center, and they became his master.

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<sup>55</sup> Ibid, p. 5.

I saw the interior, the organs of man as if in the flesh, in corporeal, corruptible images of creatures as well as their relations with one another, from the stars down to the tiniest living thing. All exert an influence on man. He is connected with all of them; he must act and struggle against them, and from them suffer. But I cannot express it clearly since, I, too, am a member of the fallen race . . .

The first man was an image of God, he was like Heaven; all was one in him, all was one with him. His form was a reproduction of the Divine Prototype. He was destined to possess and to enjoy earth and all created things, but holding them from God and giving thanks for them. Man was, however, free; therefore was he subjected to trial, therefore was he forbidden to eat of the Tree of Knowledge. In the beginning, all was smooth and level. When the little mound, the shining hill upon which Adam stood arose, when the white blooming vale by which I saw Eve standing was hollowed out, the corruptor was near.

After the Fall, all was changed. All forms of creation were produced in self, dissipated in self. What had been one became many, creatures no longer looked to God alone, each was concentrated in self.

Mankind at first numbered two, then three, and at last they became innumerable. They had been images of God; but after the Fall, they became images of self, which images originated in sin. Sin placed them in communication with the fallen angels. They sought all their good in self and the creatures around them with all of whom the fallen angels had connection; and from that interminable blending, that sinking of his noble faculties in self and in fallen nature, sprang manifold wickedness and misery.<sup>56</sup>

While Enlightenment savants spun fantasies about man's original happiness in a state of nature, Blessed Anne was shown heart-breaking visions of Adam and Eve's misery in their fallen condition:

After some time, I saw Adam and Eve wandering about in great distress. They were no longer beaming with light, and they went about, one here, the other there, as if seeking something they had lost. They were ashamed of each other. Every step they took led them downward, as if the ground gave way beneath their feet. They carried gloom wherever they went; the plants lost their bright colors and turned gray, and the animals fled before them. They sought large leaves and wove them into a cincture for their loins. They always wandered about separate.<sup>57</sup>

### **All God's Works Are Perfect**

Prior to the Original Sin, the Divine Will reigned unopposed in the material universe. Therefore, disorder, disintegration, and death had no place in God's creation. For this reason, the survival of the fittest and random mutation cannot have been the mechanisms

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<sup>56</sup> Ibid, pp. 16-18.

<sup>57</sup> Ibid, pp. 24-25.

through which the various kinds of living things emerged from a primordial chaos. On the contrary, Jesus told Blessed Anne that the Fiat of Creation ordered *everything* and that *all things* emerged directly from his Fiat. If macro-evolutionary theory is true, God used disorder and death over billions of years—in the form of harmful mutations and the survival of the fittest—to arrive at the various forms of living things that He had conceived in his Mind. The faithful owe Blessed Anne a debt of gratitude for reminding us that prior to the Fall death and disorder had no place or point of entry into a world that was in perfect subjection to the Divine Will.

Accustomed as we are to reflecting on man's relationship to God in the context of human history, we forget that the Divine Will operates very differently in the absence of sin. The Biblical record of man's history since the Fall shows that God's respect for human freedom leads Him to permit all kinds of temporary disorders, ugliness, falsehood, and delays in the fulfillment of his infallible plans. But we forget that these disorders and delays result solely and exclusively from the influence of man's rebellious free will. None of them is directly attributable to the Divine Will. The *Genesis* account of creation demonstrates that in the absence of a rebellious human will, God's Fiat acts *immediately* to produce works of perfect beauty, goodness, and order—such as the humanity of Jesus Christ in the womb of the Blessed Virgin Mary. Thus, the theistic evolutionists' concept of a Divine Will acting through innumerable mutations and the survival of the fittest over billions of years prior to the creation of man contradicts the Church's understanding of the perfections and operations of the Divine Will. Such a theory projects our experience of God's action in a sinful world back into a period when the Divine Fiat acted unopposed.

In *Genesis* 3:15, God revealed his Providential plans. Characteristically, He chose to undo Satan's work by orchestrating a perfect reversal of the Fall. If mankind had fallen through the sin of an immaculate virgin, mankind would be raised up through the yes of a sinless virgin. Implicit in his promise to crush the devil's head through the heel of a woman was his intention to restore the earth to its original order. This promise of restoration lies behind all of the promises made by God to the Jewish people beginning with Abraham. When God told Abraham, "By *your* descendants all the nations of the world will bless themselves," (*Genesis* 22:18) He indicated that the restoration of the world to its original state would come to pass through the Jewish people. As God foretold the coming of a Messiah through the prophets, He announced the "basar" or "good news" that the Messiah would bring about the restoration of the earth and of mankind to their original holiness.

Get you up to a high mountain, O Zion, herald of good tidings (*basaret*), lift up your voice with strength, O Jerusalem, herald of good tidings (*basaret*), lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold the Lord God comes with might, and his arm rules for Him! Behold his reward is with Him, and his recompense before Him. He will feed his flock like a shepherd; He will gather the lambs in his arms, He will carry them in his bosom, and gently lead those that are with young (*Isaiah* 40:9-11).

During the centuries prior to the Incarnation, the prophets foretold many details of the Messiah, some of which appeared to be mutually contradictory. On the one hand,

*Zechariah 14, Psalm Two, and Jeremiah 23* portray the Messiah as a conquering king. On the other hand, *Psalm 22 and Isaiah 53* clearly portray the Messiah as a Suffering Servant. By reflecting on these passages, many of the rabbis came to believe in two comings of the Messiah—one as the Suffering Servant and a second, as King of Kings and Lord of Lords. The first came to be known as the Messiah ben Joseph, the second as the Messiah ben David. The incident on the road to Emmaus shows the familiarity of the theory of the two Messiahs as Jesus upbraids his disciples, saying, “Slow of heart to believe all that the prophets have spoken: ought not Messiah to have suffered these things and to enter into His glory?” (*Luke 24:25-26*) According to St. Luke, Jesus was easily able to show the disciples the scriptural basis for his coming as the Suffering Servant *and* as the King of Kings.

The important point to understand in the context of this work is that the ultimate purpose of the Messiah’s coming was not simply to obtain forgiveness and salvation for mankind in an after-life. Rather, it was to restore the “Malkut Shamayim,” the Kingdom of Heaven, to the earth, and that this restoration was to take place in two phases—the first phase, with the appearance of the Messiah as the Suffering Servant; the second phase, with the appearance of the Messiah as King of Kings and Lord of Lords.

Between these two appearances, the Holy Spirit would work in and through the Church to restore everything back to the beauty that it had in the beginning and to something even more beautiful. Indeed, this was the ultimate purpose of the greatest Marian apparition of modern times—the apparition of Our Lady of Fatima.

### **Creation and Evolution: The Message of Our Lady of Fatima**

According to Genesis One, as understood by all of the Fathers and Doctors of the Church, God created a perfectly harmonious universe for man in the beginning, free from human death, and from all deformity and disease. As noted above, many great Doctors testified that the only thing more beautiful than the first created world when it came forth from God’s hands was the Blessed Virgin Mary, the Mother of God.

On October 13, 1917, the second greatest public miracle in history took place in Fatima, Portugal, before 70,000 witnesses. Author John Haffert described the miracle in this way:

A light was seen in the sky which looked like the sun. It was visible within a radius of more than twenty miles, clearly defined (hence not something seen through a fog or mist), whirled in the sky like a wheel of fire, threw off shafts of colored light which colored objects on the ground. After several minutes, it seemed suddenly to loose itself from the sky and to plummet toward the earth, causing the crowd to believe that the world was about to end. It was over in twelve minutes.

What distinguished this miracle from most other public miracles in the history of the Church was the fact that it was predicted months in advance. Three months prior to the Miracle, the Blessed Virgin Mary had made some remarkable statements to three young children—statements which the Miracle was meant to confirm. She told them that if men

did not repent of their rebellion against God, a worse war than World War I would break out during the pontificate of a Pope named Pius XI, and Russia would spread her errors throughout the world. What many people do not realize is that the principal error of Russian Bolshevik communism—the main error which has spread from Russia throughout the world—is evolutionism.

The leader of the Bolshevik Revolution, Vladimir Lenin had been raised in a Christian home but lost his faith as a teenager and embraced evolutionary materialism. On his desk sat a sculpture of a chimpanzee sitting on a pile of books, including Darwin's *Origin of Species*, contemplating a human skull. Lenin sat in the presence of that sculpture, overseeing the murders of millions of innocent people, all in the name of evolutionary progress. Lenin's successor as communist dictator of the Soviet Union, Josef Stalin, also lost his faith in God as a seminarian after reading Darwin and Lyell and embracing evolutionism. He oversaw the murder of more than twenty million people—all in the name of evolutionary progress. When communism spread to China, Mao Tse Tung's forces held compulsory seminars in every town they captured, not on the teachings of Marx, Lenin, or Mao—but in evolutionism—because, in the words of Passionist missionary bishop Cuthbert O'Gara, evolutionary theory could be used to destroy people's faith in God, in the soul, and in the after-life, and communism could then take root in the minds of the people.

The evolutionary hypothesis provided a rationale for communist movements all over the world. It also provided a pseudo-scientific rationale for the eugenics movement in the United States, Germany and elsewhere, leading to large numbers of compulsory sterilizations of "less fit" people. Evolutionary "science" was used to justify the work of the Birth Control League and the dismantling of taboos against any kind of sexual perversion—since evolutionary theory "proved" that humans are descended from sub-human primates and therefore what is natural for sub-human primates is also "natural" for humans. Evolutionary theory was used to justify genocide in the German colony of Namibia in the early twentieth century and to justify the ideology of the Nazi party which took power in Germany in 1933. Within Germany, evolutionary science was used to justify euthanasia of the "less fit" and the cruel medical experiments of Dr. Mengele upon living human beings, all designed to benefit the strong at the expense of the weak. According to Adolf Hitler, "the purpose of the Nazi Party" was to advance evolution.

How sad that so few Christian leaders had the courage and wisdom of St. Maximilian Kolbe who, even as Hitler took power in Germany, exposed the scientific fraud upon which the Fuhrer based his ideology:

I do not believe that the universe was formed by chance, out of just any sort of material, because up to now no machine has ever been able to put itself together by pure chance, not even a simple watch; still less is any machine capable of producing another like itself, while living beings have been reproducing themselves for thousands of years.

I do not believe that chimpanzees or Darwin's other little pets will ever rival us in building airplanes or producing other inventions, because among them we find no progress. After so many centuries they have not even succeeded in writing the modest history of monkeydom's progress<sup>58</sup> . . . This theory [of evolution] not only does not agree with the results of today's experimental science, which is in constant progress, but in reality it contradicts these findings, as has been carefully documented.<sup>59</sup>

In 1937, the Blessed Virgin Mary appeared to four children in the German village of Heede, in the Diocese of Onasbruch. In 1939, Nazi Germany and Soviet Russia invaded Poland and the Nazis unleashed a brutal persecution of the Jews. According to Nazi evolutionary theory, Jews were the least highly evolved group of human beings; the Aryans, the highest. Therefore, it was an act of beneficence to humanity to exterminate the less fit so that the fittest could thrive. In his monastery at Niepokalonow, in Poland, St. Maximilian clung to the antiquated belief that all men are descendants of Adam and Eve. When members of his community asked him if they should give food to the Jews, St. Maximilian answered: "Yes, it is necessary to do this because all men are our brothers." St. Maximilian's community sheltered 2000 Jews at Niepokalonow during the war. In 1941, Kolbe was arrested and eventually sent to Auschwitz. A year later, he gave his life in place of another inmate who had been condemned to death and died in a starvation bunker.

In 1945, the war ended and Our Lord Himself began appearing to the four children of Heede. The local bishop sent two very skeptical priests to investigate the apparitions, but to everyone's surprise the priests became convinced of the authenticity of the apparitions and the text of Our Lord's warnings was published with the *imprimatur* of the local bishop. To a nation and a world that had just reaped the consequences of putting evolutionary theory into practice, Jesus minced no words:

*Humanity has not heeded My Blessed Mother, who appeared in Fatima . . . Now, I have come, in this last hour, to admonish the world . . . I am near. The earth will tremble and will suffer. It will be terrible. A minor judgment. For those who are not in the state of grace it will be frightful. The angels of my justice are now scattered all over the world. Men do not listen to my calls. They close their ears, resist My graces, and refuse My mercy, My love, and My merits. They will agonize in the blindness of their faults. Hatred and greed fill the hearts of men. All this is the work of Satan. The world sleeps in a dense darkness.*

*This generation deserves to be annihilated, but I desire to show Myself as merciful. Great and terrible things are being prepared. That which is about to happen is terrible, like nothing ever since the beginning of the world*

*The Mother of God and the angels will intervene. Hell will believe that victory is theirs, but I will seize it from them. Many blaspheme Me and because of this I*

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<sup>58</sup> MAXIMILIAN KOLBE, *Mugenzai no Seibo no Kishi* (October 1933), pp. 313-315.

<sup>59</sup> MAXIMILIAN KOLBE, *Mugenzai no Seibo no Kishi* (July 1934), pp. 194-197.

*shall allow all kinds of misfortunes to rain down upon the earth for, through this, many will be saved.*<sup>60</sup>

Our Lord said that “many blaspheme Me.” And what could be a greater blasphemy than “theistic evolution”? Denying God’s beautiful finished work of creation in the beginning, “theistic evolution” held Him responsible for millions of years of death, deformity and disease before Original Sin. Thus, evolution in its atheistic form turned men into demons; but “theistic” evolution made a demon out of God.

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<sup>60</sup> Quoted in DESMOND A. BIRCH, *Trial, Tribulation, and Triumph* (Santa Barbara, CA: Queenship Publishing Company, 1996), pp. 388-389.

## **Chapter IV** **Our Lady of Fatima and the Prophets of Anti-Christ**

### **Teilhard de Chardin: A “New Christianity”**

“The Lord does nothing without telling His servants the prophets” (Amos 3:7). Thus did the prophet Amos guarantee that in every generation God would raise up prophets to interpret the “signs of the times” correctly. But St. Paul in his letter to the Thessalonians added that while God’s people should “despise not prophesy,” they should “test everything and hold fast” only to “what is good” (1 Thessalonians 5:21-22). To which St. John the Beloved added that we should “believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world” (1 John 4:1).

The Magisterium of the Church has already ruled that St. Symeon the New Theologian, St. Hildegard of Bingen, St. Bridget of Sweden, Venerable Maria of Agreda, and Blessed Anne Catherine Emmerich were true prophets, the last of whom bore witness to the truth of the Mosaic account of creation and the early history of mankind in the face of Enlightenment skepticism that heaped scorn upon Divine Revelation. When the Queen of Prophets appeared at Fatima, she then warned of the errors of Russia which would spread throughout the world, the greatest of which, as shown above, was evolutionism, which in its atheistic form denied God’s existence and in its theistic form denied the perfect beauty, truth, and goodness of His character.

To those conversant with spiritual warfare, it is not surprising to learn that at the very moment that Our Lady warned the faithful against the “errors” of Russia, the same errors were being introduced surreptitiously into Catholic academia. Indeed, less than two years after the Miracle of the Sun at Fatima, when the three child-seers had had their last public encounter with the Queen of Prophets, Teilhard de Chardin, the future prophet of a “new Christianity” centered on evolution, had a pivotal, life-changing mystical encounter with what he later called “the Thing.” Describing his experience in the third person, Chardin wrote that:

the Thing swooped down. . . Then, suddenly, a breath of scorching air passed his forehead, broke through the barrier of his closed eyelids, and penetrated his soul. The man felt he was ceasing to be merely himself; an irresistible rapture took possession of him as though all the sap of all living things, flowing at one and the same moment into the too narrow confines of his heart, was mightily refashioning the enfeebled fibers of his being . . . And at the same time the anguish of some superhuman peril oppressed him, a confused feeling that the force which had swept down upon him was equivocal, turbid, the combined essence of evil and goodness . . .

“You called me here: here I am” [said “the Thing”]. “Grown weary of abstractions, of attenuations, of the wordiness of social life, you wanted to pit yourself against Reality entire and untamed . . . I was waiting for you in order to be made holy. And now I am established on you for life, or for death . . . He who

has once seen me can never forget me: he must either damn himself with me or save me with himself.”<sup>61</sup>

In the light of these revelations, it is not surprising to learn that Teilhard held that even "evil spiritual powers" are the "living instruments" of Christ<sup>62</sup> In the decades that followed, in his work as a paleontologist and theologian, Teilhard opposed every tenet of the traditional Catholic doctrine of creation with a new tenet of a new evolutionary creed.

The Fathers, Doctors, Popes and Council Fathers in their authoritative teaching had all distinguished between God’s work of fiat creation and the natural order of providence which only began *after* the creation was finished with the creation of Adam and Eve. Teilhard asserted that the creation and providence had always been “fused” together.

The Magisterium had always held that the different kinds of creatures had been created by “fiat.” But Teilhard insisted that everything had come into existence through an evolutionary process.

The Magisterium had defined that Adam was created body and soul, and Eve from Adam’s side. But Teilhard asserted that human evolution was “an indisputable fact of modern science.”

The Magisterium had taught that the first created world was complete and harmonious and that Original Sin brought human death, disease and deformity into the universe. But Teilhard protested that “[Original sin] drags us back inexorably into the overpowering darkness of reparation and expiation.”<sup>63</sup>

In 1962, Cardinal Ottaviani, then head of the Holy Office, issued a *monitum*, stating that De Chardin’s books were full of “serious errors that offend Catholic doctrine” and warning all bishops and seminary rectors to keep his books out of their libraries and especially out of the hands of the young. But De Chardin’s works exerted a powerful influence on the progressive bishops and their theological advisors throughout the Second Vatican Council. Historian Roberto De Mattei has noted that:

The discussion of schema XIII [*Gaudium et Spes*] revealed how strong Teilhard de Chardin's influence was on the council. The name of the French paleontologist frequently resounded in the hall. On October 22, Archbishop Hurley of Durban, saluted “the illustrious son of the Church, Teilhard de Chardin,” and compared his eschatology with that of St. Paul. On October 26, Bishop Otto Spulbeck, bishop of Meissen, stressed the great influence of Teilhard de Chardin on the modern scientific world . . .<sup>64</sup>

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<sup>61</sup> Quoted in Fr. SERAPHIM ROSE, *Genesis Creation and Early Man* (Platina, CA: St. Herman of Alaska Brotherhood, 2000), p. 580.

<sup>62</sup> TEILHARD DE CHARDIN, *Christianity and Evolution*, 184-185.

<sup>63</sup> TEILHARD DE CHARDIN, *Ibid*, pp. 70-80.

<sup>64</sup> ROBERTO DE MATTEI. *The Second Vatican Council: The Unwritten Story*, p. 387

The final text of *Gaudium et Spes* strongly reflected Teilhard's influence, going so far as to assert that:

the human race has passed from a rather static concept of reality to a more dynamic and evolutionary one (5) . . . Man is on the way to a more thorough development of his personality, and to a growing vindication of his own rights. (41) . . . We are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility to his brothers and toward history (55).

The Pope had made clear that the Second Vatican Council was a pastoral council and that none of its pronouncements were infallible unless so stated—except for those that reaffirmed doctrines previously defined. A Preliminary Note was inserted before the text of *Gaudium et Spes*, which explained that:

In view of the conciliar practice and *pastoral purpose* of the present Council, the sacred Synod defines matters of faith and morals as binding on the Church *only* when the Synod itself openly declares so.[6]

No better example could be given of the necessity of this clarification than the Teilhardian propositions from *Gaudium et Spes*. How could the Catholic Church teach that the human race had “passed” from a “static concept of reality” to a “more . . . evolutionary one,” when the Magisterium had always taught that a natural law exists which flows from an unchanging human nature? How could “rights” be determined in an objective manner, when the “evolutionary concept of reality” rejects the very notion of an unchanging human nature? And how could the Church approve of the perverse notion that man is defined *first* by his responsibility to his brothers and toward history and not by his responsibility toward God, his Creator and Redeemer? Only by subordinating these statements to the prior infallible teaching of the Church on the nature of man and his relationship with God could these Teilhardian statements in *Gaudium et Spes* be prevented from sowing seeds of confusion and error in the minds of the faithful.

## Chapter V

### A Key to a New Development of Doctrine?

In 1929, Our Lord appeared to Lucia of Fatima to ask for the Consecration of Russia which would bring an end to the “errors” wreaking so much havoc there. In the same year, an English housewife named Agnes Holloway received a private revelation that would lead to the establishment of a movement of priests dedicated to promoting a synthesis of evolution and Catholic doctrine to “unlock the wisdom of modern science and the full orthodox Catholic Faith.”

Mrs. Holloway was active in Catholic Evidence Guild meetings in the 1920s, and she recalled that in 1929:

There had been much discussion in the press at about this time of the theory of Evolution and Darwin's book was causing much excitement. Our speakers were coming against it at their outdoor meetings.

One evening there had been much discussion about it at our meeting, as to how it would affect the Christian faith. I was — like all my friends in the Guild— strongly against it. One evening after one of these discussions I was having my supper and picked up a Catholic paper, "The Universe". There was an article by a leading Catholic theologian who was rather in favour of the theory. I read it through rather indifferently, to the end which ended with the words "How much is mind and how much is matter, that is the question on which Christianity will depend in the next fifty years and must stand or fall." Yes, I said to myself, I wonder how much is mind and how much is matter? Immediately I heard the words "That which controls". I was puzzled by this and repeated the words "That which controls". Again the voice said "a thing cannot be its own cause and its own control. It must come into contact with that which it controls, but cannot be caused by it, this is a universal law."

My soul was filled with wonder and by the Holy Presence of God which I had before experienced when the voice spoke to me. I knew these words held the key to the theory of Evolution. I would there and then have died for the truth of it, whereas five minutes before I would have given my life against it.<sup>65</sup>

In the light of the traditional spiritual theology of the Church, as set forth in the writings of St. Ignatius of Loyola, St. Teresa of Avila and St. John of the Cross, the first test of Mrs. Holloway’s “revelation” would have been to compare it with the authoritative teaching of the Church on the topics addressed by her revelation. However, it would seem that Mrs. Holloway had no priest or experienced director to guide her in making this discernment. Instead, she sought confirmation for her revelations from popular science journals.

Her son, the future Fr. Edward Holloway, recalled his mother’s “humble efforts to learn something about science from the popular magazines and reviews of the 1930's”:

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<sup>65</sup> AGNES HOLLOWAY, *God's Master Key*, p. 92.

She did not read them until *after* this revelation was given her which was in the year 1929. She then began to look for some sort of corroboration from the sciences for this vision. I can remember *The Science of Life* edited by H.G. Wells and J. Huxley being around the house in weekly parts. I also read it with interest . . . My mother had neither the money nor the education for more serious reading in the philosophy of science, or in the relationship between science and theology. Her education had been R.C. Elementary School of around 1900 to 1910. It did not take one very far. Besides, she would not have had the knowledge to distinguish between the reliable and the slanted in more specialised works.<sup>66</sup>

It is sad to think how much confusion could have been avoided had Mrs. Holloway sought the advice of a traditional priest like St. Maximilian Kolbe before propagating her ideas. Consider her principle, “A thing cannot be its own cause and its own control.” A priest with a traditional Catholic formation in theology and philosophy would have had no trouble in showing Mrs. Holloway that this “revelation” could not possibly be a “key” to understanding the origin of man and the universe. In the first place, he would have pointed out that any private revelation must be evaluated in the light of the authoritative teaching and traditional philosophy of the Church. In the light of that teaching, no law operating in the present order of providence could possibly explain the origins of man and the universe.

In the second place, it is a truism to say that a thing cannot cause and control itself. Consider an engineer who builds a computer. It is obvious that a computer cannot “make itself” and “be its own control.” Indeed, nothing in the universe can “make itself” in the sense of “giving existence or being” to itself. Moreover, the second part of the “universal law” is completely nonsensical. It states that a thing “must come into contact with that which it controls, but cannot be caused by it.” Reverting to the example of an engineer and a computer, it is apparent that an engineer “must come into contact with” the computer he designs, builds, and operates—i.e., “what he controls.” However, to say “but he cannot be caused by it” is absurd. The word “but” indicates that the statement “he [or it] cannot be caused by it” is in some kind of opposition to the prior statement “he must come into contact with what he [or it] controls.” But there is no opposition between the two statements. It is obvious that the engineer is “not caused by” what he himself designs and builds; and it is equally obvious that he must “come into contact with it” in order to design and build it. Two minutes with a traditional theologian, like St. Maximilian would have been sufficient to show Mrs. Holloway that her “universal law” in no way supported the wild speculations of the evolutionary hypothesis.

### **Revelation or Deception?**

If Agnes Holloway had merely proposed an incoherent synthesis of creation and evolution as the fruit of her own reflection, her failure to seek an independent evaluation of her ideas from a theologian other than her son would not have been so serious. But Mrs. Holloway always maintained that her synthesis of creation and evolution came by *divine revelation*. In

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<sup>66</sup> ANTHONY NEVARD, "Theistic Evolution - the Faith of our Futures?" *Daylight*, No 25, Spring 1998, p. 23.

her autobiographical sketch at the end of *God's Master Key*, she relates quite a few examples of genuine inspirations that she had received in prayer prior to receiving the "Revelation" of "God's Master Key," apparently oblivious to the precautions against diabolical deception that the recipients of such graces are counseled to take by the spiritual masters of the Catholic Church. In his *Precautions*, St. John of the Cross warns that:

among the many wiles of the devil to deceive spiritual persons, the most common is deceiving them under the appearance of good rather than of evil, for he already knows that they will scarcely choose a recognized evil.<sup>67</sup>

In his *Dark Night of the Soul*, St. John warns devout souls especially to be on guard against spiritual illusions, as:

... the devil causes many to believe in vain visions and false prophecies; and strives to make them presume that God and the saints are speaking with them; and they often trust their own fancy. And the devil is also accustomed, in this state, to fill them with presumption and pride, so that they become attracted by vanity. . .<sup>68</sup>

St. John of the Cross insists on obedience to a spiritual director as a necessary safeguard against spiritual deception, but he emphasizes that the spiritual director must be detached from his directee and his or her spiritual experiences. He writes:

If the spiritual father has such a bent toward revelations that they produce in his soul some effect, pleasure or complete satisfaction, he cannot avoid --even though unaware--affecting his disciple with this attitude and pleasure . . . if the disciple is not more advanced than he. And even if the penitent is more advanced, the director can bring serious harm to him by continuing to give him direction. From the inclination and gratification the spiritual father discovers in these visions there rises a certain esteem for them, and unless he is on his guard he will manifest indications of this to his penitent . . . And if his penitent has the same inclination, there cannot be between them, as far as I can see, anything but a communication of esteem for these matters.<sup>69</sup>

Tragically, far from submitting her "Revelation" to a detached director, the only priest to whom Mrs. Holloway appears to have submitted her revelations was her *son*—a man whose good intentions could hardly qualify him to be a suitable spiritual director for his own mother! St. Teresa of Avila joins St. John in insisting that any recipient of imagined revelations submit them to a detached director to avoid deception:

if they refer to some weighty matter in which we are called upon to act or if they concern a third person, we should consult some confessor who is both learned and a servant of God, before attempting or thinking of acting on them, although we

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<sup>67</sup> JOHN of the CROSS, *Precautions*, #10, <http://www.ourgardenofcarmel.org/precautions.html> (8-12-14)

<sup>68</sup> JOHN of the CROSS, *Dark Night of the Soul*, II, 2, 3.

<sup>69</sup> JOHN of the CROSS, <http://carmelitesofeldridge.org/juan17.html> 8-12-14

may have heard them repeated several times and are convinced of their truth and divine origin.<sup>70</sup>

St. John of the Cross also cites eagerness to speak of one's spiritual experiences as a telltale sign of spiritual pride and self-deception. He writes:

When beginners become aware of their own fervor and diligence in their spiritual works and devotional exercises, this prosperity of theirs gives rise to secret pride—though holy things tend of their own nature to humility—because of their imperfections; and the issue is that they conceive a certain satisfaction in the contemplation of their works and of themselves. From the same source, too, proceeds that empty eagerness which they display in speaking of the spiritual life before others, and sometimes as teachers rather than learners.<sup>71</sup>

In light of all of these wise counsels, Mrs. Holloway's autobiography offers many reasons to fear that she neither sought nor received adequate spiritual direction in relation to her "Revelation." In the first place, it appears that she wrote her spiritual autobiography without an express directive from a spiritual director and that she then took it upon herself to reveal many of her spiritual experiences as well as her private revelations, oblivious of St. John's warning to be on guard against souls "desirous that others should perceive their spirituality and devotion."<sup>72</sup>

Far from concealing her spiritual gifts and her reputation for holiness, in her autobiography Agnes reports that her parish priest once told her: "Agnes, you will never be canonized unless you can be quite simple."<sup>73</sup> In another place she relates that:

While I was reading the book [of the life of the Servant of God Teresa Higginson] I came to the chapter where she speaks for the first time of the "other soul." It seemed to me, then I heard the words "You are that soul to whom the proof of the Revelation of the Devotion to the Sacred Head will be given."<sup>74</sup>

She goes on to say:

I thought, how ridiculous, for although I loved God very dearly, the idea of being given such a Revelation was most unlikely, indeed it seemed a wicked presumption on my part so I put the book down in disgust thinking it was giving me stupid thoughts which I did not want.<sup>75</sup>

But later she adds:

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<sup>70</sup> TERESA of AVILA, *The Interior Castle*, III, 18 <http://www.sacred-texts.com/chr/tic/tic20.htm> 8-12-14

<sup>71</sup> JOHN of the CROSS, *Dark Night of the Soul* (II, 2, 3).

<sup>72</sup> JOHN of the CROSS, *Dark Night of the Soul*, I, 2

<sup>73</sup> AGNES HOLLOWAY, *God's Master Key*, p.

<sup>74</sup> Op. Cit., p. 102.

<sup>75</sup> Ibid.

So I read her book again, this time *in the light of my own Revelation* and I was humbled and grieved at how she must have suffered when her holy soul was almost bursting with this knowledge, but she seemed to be getting nowhere (emphasis added).<sup>76</sup>

It is apparent that by mentioning her review of Teresa Higginson's writings in the light of her own "Revelation"—capitalized here and in the previous quotation—Mrs. Holloway not so subtly signaled her conviction that she was "that soul" after all! While neither this nor any of Mrs. Holloway's other actions or statements mentioned here reveal any kind of deliberate deception or bad will on her part, they do strongly indicate that she allowed herself to be deceived and either failed to seek, or at least to obtain, proper spiritual direction from a theologian trained in the traditional theology and philosophy of the Church.

### **Embryonic Recapitulation: Julian Huxley's "Most Striking Proof of Evolution"**

Instead of evaluating her "revelation" in light of the Church's traditional teaching, Mrs. Holloway seems to have evaluated it exclusively in light of the evolutionary conjectures in popular science journals. This explains Fr. Holloway's statement that his mother looked, not to the sacred sciences, but to the natural sciences for "corroboration" of her "vision," citing as one of her primary sources, *The Science of Life*, edited by the zealous evolutionists "H.G. Wells and J. Huxley." The dubious quality of this source can be judged by Sir Julian Huxley's "most striking proof of evolution"—the alleged evidence for "embryonic recapitulation."

The concept of "embryonic recapitulation" was first popularized by Darwin's disciple, the German professor of anatomy Ernst Haeckel (1834-1919). Darwin had argued that similarities in structure among diverse life forms indicated that they had all evolved from a common ancestor. According to Haeckel, the existence of similarities in embryos of various kinds of organisms "proved" that the higher life forms "recapitulated" their evolutionary history before birth and that they had all descended from a common ancestor. To make this "proof" more compelling for his contemporaries, Haeckel doctored drawings of the embryos of fish, salamanders, chickens, turtles, rabbits, pigs, and human beings to exaggerate their similarities and minimize their differences.<sup>77</sup> Although Haeckel's fraud was discovered and exposed during his lifetime, the evolutionary hypothesis demanded common descent, and the concept of embryonic recapitulation continued to exert a profound influence on the study of embryology for many decades.

According to Jane Oppenheimer in her work *Essays in the History of Embryology and Biology*, Haeckel's influence on embryology was considerable, "acted as a delaying

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<sup>76</sup> AGNES HOLLOWAY, p. 103.

<sup>77</sup> Cf. MICHAEL K. RICHARDSON ET AL *Anatomy and Embryology*, "There is no highly conserved stage in the vertebrates; implications for current theories of evolution and development," Vol. 196, No. 2, Springer Verlag, Heidelberg, Germany, 1997, pp. 91-106.

rather than an activating force; and . . . was stifling to immediate progress.”<sup>78</sup> One of the leading lights in the study of embryology in the twentieth century, Gavin R. de Beer wrote that “Haeckel’s theory of recapitulation . . . thwarted and delayed the introduction of causal analytic methods into embryology,” since “if phylogeny was the mechanical cause of ontogeny as Haeckel proclaimed, there was little inducement to search for other causes.”<sup>79</sup> De Beer’s observation implied that Haeckel’s influence had come to an end by the 1950’s—but this was far from being the case. To this day, biology textbooks all over the world argue that similarities between embryos of fish, amphibians, reptiles, humans and lower mammals constitute evidence for the evolutionary hypothesis. Typical of examples too many to cite is the caption that accompanies drawings of embryos of various life-forms from a widely used American biology textbook published in 2002. Entitled “Embryonic development of vertebrates,” it states:

Notice that the early embryonic stages of these vertebrates bear a striking resemblance to each other, even though the individuals are from different classes (fish, amphibians, reptiles, birds, and mammals). All vertebrates start out with an enlarged head region, gill slits, and a tail regardless of whether these characteristics are retained in the adult.<sup>80</sup>

Although Haeckel’s distorted drawings do not accompany this caption, the statement gives the impression that human embryos—as members of the vertebrate phylum—possess gill slits. But this is patently false. The pharyngeal arches in human embryos have no connection with gill slits whatsoever but develop into the outer and middle ear, and into the neck bones, muscles, nerves, and glands. Moreover, after the discovery of DNA, confidence in the truth of the evolutionary hypothesis led many evolutionary biologists to predict that similar body parts in diverse organisms would be controlled by the same genes. This, however, proved to be false, as embryologists have discovered that the realization of the same body plan—such as five digit extremities—in diverse organisms (such as whales and humans) is controlled by different genes and is achieved through totally different embryonic pathways.<sup>81</sup>

Indeed, the idea of embryonic recapitulation not only led embryonic researchers down the wrong pathways—it has also led to a denigration of the unborn child. All over the world, abortion advocates have used the alleged similarity between human and lower animal embryos to trivialize abortion in the early stages of pregnancy. For example in Germany pro-abortion activists:

skillfully exploited the disunity of the German Catholic intellectuals to bring their demands for the legalization of abortion to the legislature. . . . Karl Rahner, who was in the forefront of the fight over [the loosening of] paragraph 218, wrote in *Naturwissenschaft und Theologie* (brochure 11, page 86, 1970): “I think that there

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<sup>78</sup> JANE OPPENHEIMER, *Essays in the History of Embryology and Biology*, MIT Press, 1967, p. 154.

<sup>79</sup> GAVIN DE BEER, *Embryos and Ancestors*, Third Edition, Clarendon Press, Oxford, 1958, p. 172.

<sup>80</sup> PETER H. RAVEN and GEORGE B. JOHNSON, *Biology*, 6th ed., McGraw Hill, 2002, p. 1229.

<sup>81</sup> GAVIN DE BEER, quoted in “Homology: A Theory in Crisis” JONATHAN WELLS and PAUL NELSON <http://www.arn.org/docs/odesign/od182/hobi182.htm> (accessed 3-08-09).

are *biological developments which are pre-human*, but these developments are still aimed in the direction of man. Why cannot these developments be transferred from phylogeny to ontogeny?" (emphasis added)<sup>82</sup>

With these words, the most influential theologian in the German-speaking world unwittingly formulated an Haeckelian evolutionary rationale for abortifacient contraception and abortion long after Gavin de Beer had claimed that Haeckel's influence had disappeared. Today, the implicit message of most high school biology textbooks is still clear:

Human embryos pass through a "gill slit" stage.  
These are "developments in the direction of man," to use Fr. Rahner's phrase.  
Therefore, to accord the human embryo the dignity of a human being from conception is biological nonsense.

In reality, of course, the development of the human embryo is quite distinct from that of the other vertebrates in Haeckel's drawings, and there is no empirical evidence to support the claim that he (or she) passes through any stage that is not fully human, in the biological sense of the word. Dr. Michael Richardson's photographs of the human embryo and the embryos of the chicken, pig, fish, and salamander at the same stage of development, published in *Scientific American* in 1994, utterly refuted the bogus notion of embryonic recapitulation. Richardson's photographs not only show that the human embryo is distinct from that of other kinds of creatures from the beginning of her embryonic development. They also show that the other kinds of creatures develop differently from each other as well! This photographic evidence completely contradicts the evolutionary predictions of all of the leading evolutionists from Darwin to Haeckel to Julian Huxley down to the present, but it agrees perfectly with the traditional Christian doctrine of special creation—that God created all of the different kinds of creatures by fiat in the beginning.

### **The Soul Is the Form of the Body**

With blind guides like Sir Julian Huxley and Ernst Haeckel, Mrs. Holloway's evolutionary vision came to rest on "corroboration" of the flimsiest sort. In a summary of his mother's doctrine, Fr. Holloway exposed the weakness of the scientific basis for his mother's revelation by setting forth what she considered her strongest argument:

The effect of *The Law of Control and Direction* on the brain of man is shown to me in this way. Science has said and it is undoubtedly a fact that man has evolved from a lower species of animal now extinct. There is every evidence to support this theory. Man is organic to the world, he belongs to its process, he has his roots in its order and draws his life blood from it. The life principle within him has its seeds in the Universe itself, inside it. Man is the highest outcome of the process of evolution, and

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<sup>82</sup> ALFRED HAUSSLER, *The Betrayal of the Theologians*, Human Life International, 1982, p. 2.

it is reasonable to judge the character of the process from the stage of it of which we have knowledge.<sup>83</sup>

In reality, everything that cutting-edge genetics has learned about the human genome contradicts the claim that “man has evolved from a lower species.” In the first place, it is now known that mutations do not add functional genetic information to the genome—they destroy it!—so there is no known mechanism that could change the body of a common ancestor of chimps and humans into the body of a human being. Secondly, recent comparisons of the human and the chimp genome have demonstrated that they differ much more than had been claimed in the mass media. Finally, the ratio of harmful to beneficial mutations is so high that the harmful ones would bring about the extinction of man’s mythical evolutionary ancestor long before he could evolve a single one of the complex functions, like speech or upright posture, that separate *homo sapiens* from the sub-human primates.

Moreover, from the perspective of theology and philosophy, St. Maximilian Kolbe would have been quick to point out that “the life principle of man” cannot possibly have “its seeds in the universe itself, inside it.” This is pure pantheism! The Church has defined that the “soul” is the form of the body—and that the soul is immediately created by God. To say that the seed of man’s life principle is contained *in* the universe is to identify God *with* the universe—the same error that Teilhard de Chardin propagated through his “new Christianity.” Indeed, writing to one of his correspondents, Teilhard pontificated:

What dominates my interest and my preoccupations is the effort to establish in myself and to spread around a new religion (you may call it a better Christianity) in which the personal God ceases to be the great Neolithic proprietor of former times, in order to become the soul of the world.<sup>84</sup>

Needless to say, “the soul of the world” is a pantheistic conception of god, a gross deviation from the true identification of God as the perfect, unchanging, transcendent Creator of heaven and earth, who created man in His image and likeness, by fiat, and not through any kind of evolutionary process. According to Fr. Holloway, his mother’s inner light explained that man had evolved to a higher level than the animals through the development of his brain:

There is a characteristic about him which distinguishes him from the other species of animals. Although undoubtedly a product of Nature, because his natural evolution from the ovum is in keeping with the order of the Universe he himself is a contradiction to the natural order... I have said that man is organic to the world, he belongs to its process, he is in all material aspects like unto the animals in as much as his organism resembles theirs. There is this difference, it is found on examination that his brain is larger than theirs, the brain cells I understand are the same in number, but the development greater. An eminent scientist has said that he believes the key

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<sup>83</sup> AGNES HOLLOWAY, quoted in A. Nevard, "Theistic Evolution - the Faith of our Futures?" *Daylight*, No 25, Spring 1998, p. 26.

<sup>84</sup> TEILHARD DE CHARDIN, quoted in *Teilhardism and the New Religion*, WOLFGANG SMITH, p. 210.

to the whole explanation is in the brain of man. It does seem to be so, and is indeed so, if the explanation given to me is true.<sup>85</sup>

In reality, Mrs. Holloway's attempt to reduce the distinctive character of man to a difference between his brain and the brains of other creatures is fundamentally flawed, as it presupposes the very thing that the evolutionist is obliged to prove—namely, that the human body was put together part by part, organ by organ, over millions of years, and that the brain is the crowning work of this long drawn-out process. Moreover, the Church at the Council of Vienne defined that the “soul” is the form of the whole human body, thus excluding the evolutionary idea that the brain evolved *after* the rest of the body, distinguishing man from the apes and making him human. The acceptance of this idea, so central to Mrs. Holloway's new revelation, has contributed directly to the introduction of “brain death” as the criterion for human death. This “brain death” criterion results in the murders of countless human beings in hospitals all over the world, whose organs are ripped out of their bodies while they are alive—although they have a pulse, a heart-beat, and exchange of gas through the lungs—all because the electrical activity in their brains has dropped below a certain level on an electroencephalogram.

### **Adam: Son of Ape or “Son of God”?**

The Sacred Liturgy, the holy Icons, the Fathers, Doctors, Popes and Council Fathers—as well as all of the saints whose private revelations on the subject have been approved by the Church—all taught that Adam was a special creation, body and soul, and that Eve was specially created from Adam's side. In this context, the soul as “the form of the body” coordinated all of the organs and systems of the human body, from the beginning of man's creation. Within this framework, human life could not be reduced to the activity of single organ; nor could human death be reduced to its cessation. Tragically, Mrs. Holloway wittingly or unwittingly abandoned the constant teaching of the Church on the creation of man in favor of evolutionary speculation that harmonized with her private revelations. She wrote:

It is shown to me that the first soul of the first man was breathed into him in the womb as it is today. Let us in our mind's eye vision to ourselves the man-like creature which directly preceded man. Its organic structure will greatly resemble man, its brain will have reached that state of development on reaching maturity which is the highest possible in the animal world without being detrimental to its natural existence. It will naturally have a developed sense of direction, this is necessary to prevent the greater development of its brain from destroying it.

As the first man grew from babyhood to maturity there came a time when with the dawn of reason he is conscious for the first time of the urge to be good which is directed by his sense of direction to his intelligence, and he realises he is free to obey or not . . . The first human female was born of the same species as the first man. The

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<sup>85</sup> ANTHONY NEVARD. "Theistic Evolution - the Faith of our Futures?" *Daylight*, No 25, Spring 1998, p.26-27.

two, male and female, because of their natural association would grow up together, and under the guidance of God become the first of our race, the parents of mankind.<sup>86</sup>

Commenting on this imaginative exercise, author Anthony Nevard pointed out:

The unresolved logical problems of the development of a true human being from animal parents were recognised a century ago, and are not answered by mere assertions. Nor are their implications unrelated to moral issues; one of the *FAITH* clergy after a meeting was once asked the question:

*“As according to you, Adam and Eve had only animals as parents, would they have been entitled to kill their father or mother and eat them for dinner?”*  
The answer given, not without some hesitation, was — *“YES!”*<sup>87</sup>

Mrs. Holloway appears to have transmitted her confused understanding of theology and natural science to her son, instilling in him the conviction that her ideas constituted a “complex of doctrine” and a “master correction” to bring about a “development of doctrine” within the Church. As Fr. Holloway recalled:

My mother did tell me, as I have said, before I went to Rome, that it would be my duty first to develop and to defend this complex of doctrine and insights into the loving wisdom of God. If it is true, it is not a new public revelation. It is a master correction of the Divine Word Incarnate, through the Holy Spirit, to the development of doctrine of faith and morals in this age. Without such a true and certain course the Church must falter, and is faltering in this age. It is no more than God's own indication of the true line of development in wisdom, love, and understanding. My mother once said to me that she did not think there was a single thing in it, which great and holy minds could not have worked out for themselves, but they did not. She thought they lacked holiness and humility equal to the challenge.<sup>88</sup>

In an article in the *Daylight* journal, Anthony Nevard rightly noted the absurdity of supposing that “no Catholic scientist, philosopher, theologian, Pope or canonized Saint in 1,900 years had been given this ‘correction,’ without which ‘the Church must falter,’ because none were so holy and humble as Mrs. Agnes Holloway and her ‘beloved son’ Edward.” It is hard not to hear in Mrs. Holloway’s words an echo of the warning given by St. John of the Cross in *The Dark Night of the Soul* in which he comments on the dangers of spiritual pride and of souls who:

when their spiritual masters, such as confessors and superiors, do not approve of their spirit and behavior (for they are anxious that all they do shall be esteemed and praised), they consider that they do not understand them, or that, *because they do*

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<sup>86</sup> AGNES HOLLOWAY, *God's Master Key*, pp. 36-37.

<sup>87</sup> ANTHONY NEVARD, p. 29.

<sup>88</sup> AGNES HOLLOWAY, p. 9.

*not approve of this and comply with that, their confessors are themselves not spiritual* (emphasis added).<sup>89</sup>

Fr. Holloway later recalled the contradiction between post-Reformation Catholic theology concerning the Fall of Man and a “much deeper” theology that could accommodate “the fact” of evolution:

I found myself being introduced to a theology of the Church that developed the Fathers above all, and was much deeper than the post-Reformation Catholic theology concerning the Fall of Man and the nature of Original Sin ... I developed my own rapid and sweeping synthesis of the complex of ideas given to me. At times they flatly contradicted certain party lines of the speculative theology taught to me. They never contradicted the Faith.<sup>90</sup>

According to Mrs. Holloway, however, some of her son’s seminary professors *did* see contradictions between his “synthesis” and Catholic doctrine. She lamented that:

From the age of eighteen onwards, from the time he entered the senior seminary any utterance of these ideas in the presence of superiors has brought upon him suspicion and ridicule. He was even not allowed to take a degree [doctorate] because they thought he would teach heresy and ruin the minds of the students.<sup>91</sup>

Fr. Holloway noted that he sent Pope Pius XII:

...in 1946 a very full summary of the ideas and their basic development, and again in 1950, a copy of a sort of prototype of *Catholicism: a New Synthesis*...To the letter of 1946 I received a verbal acknowledgement from Archbishop Godfrey over the telephone. To the 1950 and any subsequent correspondence, usually to the Congregation for the Doctrine of the Faith, I did not ever receive any acknowledgement. At the insistence of Cardinal John Wright, I did receive a formal acknowledgement from the Secretariat of State, when I presented a copy of *Catholicism* to Paul VI. It was however, curt and even unfriendly in tone, — stone cold.<sup>92</sup>

It is impossible at this point to know whether any of the authorities or their aides who examined Fr. Holloway’s confused ideas attempted to speak the truth in love to him so that he could recognize his errors and correct them. It is worth reflecting, however, that if the reply to Fr. Holloway’s *Catholicism: A New Synthesis* had been that of a father patiently correcting a confused son, rather than “curt,” “unfriendly,” and “stone cold,” perhaps Fr. Holloway might have been prevented from founding a movement whose seminal text stands

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<sup>89</sup> JOHN of the CROSS, *Dark Night of the Soul*, II, 3  
[http://www.ccel.org/ccel/john\\_cross/dark\\_night.vii.ii.html](http://www.ccel.org/ccel/john_cross/dark_night.vii.ii.html) (8-13-14)

<sup>90</sup> AGNES HOLLOWAY, p. 8.

<sup>91</sup> AGNES HOLLOWAY, p. 99.

<sup>92</sup> *Ibid*, footnote, p. 101.

in flat contradiction to the constant teaching of the Church on the origins of man and the universe.<sup>93</sup>

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<sup>93</sup> Known as the “Faith Movement,” the contemporary association that promotes Fr. Holloway’s “new synthesis” boasts many priests among its members and actively teaches young Catholics to embrace a theistic evolutionary account of the origins of man and the universe. Through conferences and publications, the leaders of the Faith Movement teach, incorrectly, that the “fact” of evolution demands that the traditional teaching of the Fathers, Doctors, Popes and Council Fathers on creation—affirmed in the prophetic writings of the greatest mystical saints of the Church—be replaced by the “new synthesis” of Fr. Holloway.

## Chapter VI

### The Third Secret of Fatima and *A New Synthesis*

It is particularly ironic that Fr. Holloway singled out 1960 as the year when the Pope missed an opportunity to embrace a private revelation that could have protected the Church from a crisis of faith. He reflected that if *Catholicism: A New Synthesis* had been taken seriously by the Pope, it would have:

given the Holy See the essential vision on which to base a new framework of speculative Catholic philosophy and theology in time for the Second Vatican Council . . . Rome did have the warning it needed, and the material it needed before 1960, but took no notice of it.<sup>94</sup>

The irony of the statement is twofold. In the first place, “the essential vision” of *Catholicism: A New Synthesis* did, in fact, permeate the deliberations of many theologians during the Second Vatican Council, not as expressed in the writings of Mrs. Holloway, but through the writings of Teilhard de Chardin. Fr. Holloway’s reflections on a missed opportunity in 1960 appear even more ironic, however, in light of the fact that Sister Lucia of Fatima had given the Pope a message from the Queen of Heaven, to be opened after her death or in 1960, whichever came first. This “secret” as it came to be known, consisted of a description of a vision granted to Sister Lucia in 1917, as well as a commentary on that vision by the Blessed Virgin Mary, each of which was written on a separate sheet of paper. The commentary began with the words “In Portugal the dogma of the faith will always be preserved,” indicating that the secret had something to do with a crisis of faith in the Church.<sup>95</sup>

Sister Lucy sent the full text of the third secret to her confessor through whom it was conveyed to the Bishop of Fatima and to the Pope. Lucia was inspired to ask the Pope to make the text of the Third Secret public in 1960, but Pope St. John XXIII decided not to do so, saying that the message was “not for our time.”

Over the next 22 years, the successors of St. Peter read the secret but followed the example of Pope St. John XXIII in not making it public—until Pope St. John Paul II. In 1981, Pope John Paul narrowly—and in his view, miraculously—escaped death from an assassin’s bullet on the feast of Our Lady of Fatima. During his convalescence, Pope St. John Paul made an intense review of the Fatima messages. Then, in 1982, the Pope visited the historic Catholic city of Fulda, in Germany, and met with some pilgrims who asked him about the Third Secret of Fatima. According to Fatima expert Fr. Kramer, who reads and speaks German, the Pope’s remarks were recorded by two members of the

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<sup>94</sup> ANTHONY NEVARD, “Theistic Evolution and the Mystery of Faith,” 20/25.

<sup>95</sup> The overwhelming evidence that the Third Secret consists of a commentary by the Theotokos on a vision given to the three children at Fatima can be found in *The Fourth Secret of Fatima* by Italian journalist Antonio Socci, published by Rizzoli in 2006.

audience independently of each other and found to be substantially the same.<sup>96</sup> Fr. Kramer summarized the Pope's remarks at Fulda as follows:

First, the Pope said it has not been revealed because with this knowledge comes responsibility and so many people just want to know for reasons of curiosity. So, in order to avoid sensationalism, he did not want to reveal the contents of the Third Secret.

*But then — and here we begin to see that the Secret involves even more than apostasy in the Church — he also said it is enough for you to know that entire regions of the earth will be inundated, with water overflowing large regions of the earth, and millions will die from one moment to the next.*

. . . he said that another reason he did not want to reveal the Third Secret — and this was a key clue in my investigation of the question — is that **he did not want to encourage the communists to take certain steps**. Now what steps could he be referring to? Well, we can surmise very clearly that one thing that would encourage the communists is a revelation that they would win the [next] World War . . .

In 1984, then-Cardinal Ratzinger shed further light on the contents of the Third Secret of Fatima when he told the Italian journalist Vittorio Messori that the text of the Third Secret of Fatima concerned “dangers threatening the faith and the life of the Christian, and therefore the world, and also the importance of the last times.” In the same year, Cardinal Ratzinger approved the text of a pastoral letter by Japanese Bishop John Ito concerning the apparitions of Our Lady of Akita, Japan. After a thirteen-year investigation, Bishop Ito had drafted a pastoral letter recognizing the supernatural character of the apparitions and messages of the Blessed Mother in Akita. Before publishing the letter, he went to Rome to obtain the blessing of the Cardinal Prefect of the Congregation for the Doctrine of the Faith. Then-Cardinal Ratzinger encouraged Bishop Ito to publish his pastoral letter and assured him that the message of Our Lady of Akita was a continuation of the Fatima message. Coming from a man who had read the contents of the Third Secret of Fatima, this was a significant statement—especially since Our Lady's message at Akita concerned both a divisive crisis of faith within the Church and a divine chastisement of the whole world if mankind does not repent and turn back to God. In the words of Our Lady of Akita:

If men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such

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<sup>96</sup> “Some people have questioned whether Pope St. John Paul II actually made those statements about the Third Secret at Fulda. But that objection cannot be sustained. First of all, there was a lady journalist who took down all the Holy Father's words and published a transcript in a magazine called *Stimme des Glaubens* [Voice of Faith]. The Vatican has never questioned the accuracy of the quotations in that article. Then there was a second witness, a German priest, who also wrote down word for word what the Pope had said on that occasion. And afterwards he told the Pope he had done this and *the Pope thanked him for it*” (Fr. Kramer, *Our Lady's Final Battle* (emphasis in the original)).

as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the Bishops and the priests.

The work of the devil will infiltrate even into the Church in such a way that one will see Cardinals opposing Cardinals, Bishops against other Bishops. The priests who venerate Me will be scorned and opposed by their confreres (other priests). Churches and altars will be sacked. The Church will be full of those who accept compromises, and the demon will press many priests and consecrated souls to leave the service of the Lord.

The demon will be especially implacable against the souls consecrated to God. The thought of the loss of so many souls is the cause of My sadness. If sins increase in number and gravity, there will no longer be pardon for them.

...Pray very much the prayers of the Rosary. I alone am able to still save you from the calamities which approach. Those who place their confidence in Me will be saved.

This message was given on October 13, 1973, the anniversary of the Miracle of the Sun at Fatima, a miracle which literally involved “fire falling from the sky.” Moreover, in keeping with the Pope’s candid statements at Fulda, Our Lady’s message mentioned both a divisive crisis of faith within the Church, a global persecution of the Church, and a global chastisement. In 1998, the former Philippine ambassador to the Vatican, Howard Dee, stated that “Cardinal Ratzinger personally confirmed to me that these two messages, of Fatima and Akita, are essentially the same.”<sup>97</sup>

In the Jubilee year 2000, Cardinal Sodano, the Vatican Secretary of State, revealed Sr. Lucy’s account of a vision which he identified as “the third secret.” In a press release dated June 26, 2000, the Vatican Information Service published the following text as the “third part of the secret of Fatima, revealed to the three shepherd children at Cova da Iria-Fatima on July 13, 1917, and committed to paper by Sr. Lucia on January 3, 1944”:

I write in obedience to you, my God, who command me to do so through his Excellency the Bishop of Leiria and through your Most Holy Mother and mine.

After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendor that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!'. And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'.

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<sup>97</sup> (*Inside the Vatican* magazine, 1998)

Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.<sup>98</sup>

The official interpretation of this vision offered by Cardinal Sodano identified the “bishop in white” with the Pope and the attack on the Pope with the assassination attempt of 1981. In this way, it consigned the entire fulfillment of the Third Secret to the past. Numerous commentators noted serious difficulties with this interpretation—which, naturally, possessed no magisterial authority. In the first place, the bishop of white in the vision was killed, not merely attacked. Moreover, the execution of the Pope in the vision took place in a “ruined city” where large numbers of bishops, priests, religious, and laity were being martyred for their Faith. None of these details harmonized with Cardinal Sodano’s interpretation of the vision.

As noted above, Sr. Lucy had recorded a short commentary on this vision on a separate sheet of paper, but for some reason the text of this commentary—the text that referred to the crisis of faith in the Church—was not revealed to the public. Whatever the reason for Cardinal Sodano’s decision to withhold Our Lady’s commentary on the vision, when the text of the vision is read in light of the clues given at Fulda and elsewhere, it is quite clear that the Third Secret refers to a crisis of faith in the Church and a communist takeover of the world, most likely including a Russian invasion of Western Europe.

Commenting on the Holy See’s indifference to his mother’s revelations, Fr. Holloway lamented that:

Prophets in rags have never been accepted in the Old Covenant or the New. Yet, God has never spoken to His Church through any other medium. Rome did have the warning it needed, and the material it needed before 1960, but took no notice of it.

In light of the history of the Third Secret of Fatima, it is apparent that the rejected “prophet in rags” was not Mrs. Holloway, whose doctrine was welcomed by many of the theologians at the Second Vatican Council through the writings of Teilhard de Chardin. Rather, the true “prophet in rags” was Sister Lucia whose warnings of a great crisis of Faith in the Church called the faithful not to the “new Christianity” of Teilhard de Chardin and the *New Synthesis* but to the unchangeable dogmas of the Faith, especially

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<sup>98</sup> <http://www.marianland.com/thirdsecret.html> (8-18-08)

those most opposed to the “errors” of 1917: the doctrines of Creation, the Fall, Redemption and Restoration.

St. Symeon, St. Hildegard, St. Bridget, Venerable Maria and Blessed Anne lived lives of heroic virtue upon which foundation God entrusted them with visions of the creation and early history of the world—visions which harmonized in every respect with the authoritative teaching of the Fathers, Doctors, Council Fathers, and Popes. The private revelations of these saints not only nurtured their own spiritual lives but the lives of many other holy men and women down through the centuries. As noted above, the wonder-workers Venerable Antonio Margil and Venerable Solanus Casey obtained innumerable miracles of body and soul for their clients during their lives on earth while continually nurturing their souls with these private revelations.

Is it conceivable that God “who does nothing without telling His servants the prophets” would fail to raise up a single prophet, recognized by the Church for heroic virtue, to testify to the truth of theistic evolution IF it were true?

## Chapter VII

### Theistic Evolution: The Religion of Antichrist

The fundamental difference between Teilhard de Chardin's theistic evolutionary concept of god and the true Catholic doctrine on the divine nature is that the god of theistic evolution is not the perfect, transcendent, unchanging Creator, Redeemer, and Sanctifier of the world. Instead, the god of evolution is *identified with the world*. Thus, the god of evolution did not create a perfectly harmonious world out of nothing for man in the beginning of time—nor did the character of that world change because of the Original Sin of Adam, requiring the transcendent God to assume a human nature and atone for the sins of the world. On the contrary, the god of theistic evolution intentionally uses demons, death, destruction, mutation, struggle for existence and extinctions to evolve his handiwork, providing the energy and intelligence to accomplish the biological “leaps” that undirected material processes cannot achieve. In the evolutionary view, as summarized by popular author Ken Wilber, Jesus is not the Second Person of the Most Holy Trinity made man, but a “spiritual guide” who helps all human beings, without exception, to become sons and daughters of God. According to Wilber:

Jesus' primary religious activity was to incarnate in and as his followers, in the manner, not of the only historical Son of God (a monstrous notion), but of a true spiritual Guide helping all to become sons and daughters of God . . . there are three essential strands as revealed in the Gnostic Gospels: 1) “Self-knowledge is knowledge of God; the [highest] self and the divine are identical.” 2) “The ‘living Jesus’ of these texts speaks of illusion and enlightenment, not of sin and repentance.” 3) “Jesus is presented not as Lord but as spiritual guide.”<sup>99</sup>

Catholic doctrine holds that God created a perfectly harmonious world for man in the beginning. According to theistic evolution, however, perfection has never existed in the past. Perfection lies at the “Omega point” in the future; and the god of evolution uses everything that happens to reach that “Omega point.” Catholic doctrine holds that man was created in the state of grace, sharing in God's very own life, until sin separated Adam and Eve from God and deprived them of grace. However, in the theistic evolutionist system of Teilhard de Chardin:

grace represents a physical super-creation. It raises us a further rung on the ladder of cosmic evolution. In other words, the stuff of which grace is made is strictly biological.<sup>100</sup>

One of Teilhard's favorite themes was that the evolution of the individual man had come to an end and had given way to a collective evolution of mankind. According to Teilhard, this collective evolution requires the erection of some kind of global government that will

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<sup>99</sup> KEN WILBER, quoted in SERAPHIM ROSE, *Genesis, Creation and Early Man* (Platina, CA: St. Herman Brotherhood, 2000), pp. 571-572.

<sup>100</sup> TEILHARD DE CHARDIN, quoted in *Teilhardism and the New Religion*, WOLFGANG SMITH, p. 217.

guide mankind to its ultimate fulfillment. Both of these themes appear in *Gaudium et Spes*, which boldly asserted that the eradication of war:

requires the establishment of some universal public authority . . . endowed with the effective power to safeguard, on behalf of all, security, regard for justice and respect for rights. (82)

The traditional teaching of the Church has always been that the tranquility of order is achieved through the social reign of Christ the King, and not through merely human efforts or institutions. However, after *Gaudium et Spes*, Pope Paul VI hailed the United Nations as a the “last great hope for concord and peace” . . . and exhorted the world to “Let unanimous trust in this institution grow, let its authority increase . . .”<sup>101</sup> Pope St. John Paul II reinforced this new attitude, expressing the “esteem of the Apostolic See and the Catholic Church for this institution” . . . and hailing the United Nations as “a great instrument for harmonizing and coordinating international life.”<sup>102</sup>

That the “coordination of international life” by the United Nations might not be favorable to the glory of God or to His Church has become increasingly apparent, as the various agencies of the United Nations use their moral authority and financial resources to advance the anti-culture of death, promoting godless sex education, sexual immorality, abortifacient contraception and abortion, while hailing as “rights” sins which cry out to heaven for vengeance and undermining traditional morality throughout the world. To make matters worse, the champions of global government have intensified their efforts to enforce these “rights” through an International Criminal Court which will have authority over the whole world.

Seemingly undeterred by the prospect of having abortion and other unnatural “rights” enforced on Catholic nations by the ICC, the Vatican ambassador to the United Nations hailed the establishment of the Court as a substantial contribution to the “rights of all men and women”:

The creation of an International Criminal Court is a very important initiative which will touch upon the rights and lives of nations and communities . . . May almighty God bless our efforts to so that future generations will look upon this Court as a substantial contribution to respect for law and for the rights of all men and women throughout the world.<sup>103</sup>

### **Theistic Evolution and the New World Order**

According to Teilhard de Chardin, the evolution of consciousness and global government must be accompanied by a new religion that will bring all prior religions to their fulfillment. Teilhard even waxed poetic over the exciting evolutionary breakthroughs that

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<sup>101</sup> PAUL VI, Address to the United Nations, October 4, 1965.

<sup>102</sup> JOHN PAUL II, Address to the United Nations, October 5, 1995.

<sup>103</sup> RENATO MARTINO, *Osservatore Romano*, June 17, 1998.

could be achieved as man—dare we add, through his enlightened global government?—discovers how to manipulate his “biological” make-up to assist in his own evolution. Enraptured by the possibilities opened up by atomic fission and the detonation of the first atomic bomb, Teilhard asked:

Was it not simply the first act, even a mere prelude, in a series of fantastic events which, having afforded us access to the heart of the atom, would lead us on to overthrow, one by one, the many other strongholds which science is already besieging? The vitalization of matter by the creation of super-molecules. The remodeling of the human organism by means of hormones. Control of heredity and sex by manipulation of genes and chromosomes. The readjustment and internal liberation of our souls by direct action upon springs gradually brought to light by psychoanalysis. The arousing and harnessing of the unfathomable intellectual and effective powers still latent in the human mass.<sup>104</sup>

In the fifty years since *The Future of Mankind* was published, the world has seen plenty of “remodeling of the human organism by means of hormones” in the form of birth control pills—resulting in the deaths of half a billion tiny children each year by conservative estimates, ten times the number of children murdered in surgical abortions. During the same period, the world has witnesses an orgy of “control of heredity and sex” not so much by the manipulation of genes as by the destruction of tens of millions of little girls (for the crime of being girls) and of children of both sexes for the crime of having some real or imagined genetic defect. And as to the “liberation of our souls” through “psychoanalysis,” there is no doubt that the psychologist and psychiatrist have replaced the priest and confessor as the liberators of souls, offering secular humanist counseling and drugs in place of Catholic teaching and the life-giving sacraments. Moreover, the fulfillment of Teilhard’s vision has been accomplished in large part through the work of that “last great hope for concord and peace,” the United Nations.

### **Towards the Omega Point**

Since “the stuff of which grace is made is strictly biological,” in Teilhard’s system, it is not a gift of participation in the divine nature, conferred upon our first parents at creation or restored to souls through baptism. It is a by-product of evolution. Even Christ is “saved by evolution” since His incarnation is a product of the same evolutionary process by which He, according to Teilhard, evolves the entire universe to its cosmic fulfillment. Indeed, in this system, even atheists participate in the evolutionary process which propels them along with adherents of the Catholic religion towards the “Omega point.” Of Marxism and Christianity, Teilhard wrote:

The two extremes confronting us at the moment, the Marxist and the Christian, each a convinced believer in his own particular doctrine . . . [must be] we must suppose, fundamentally inspired with an equal faith in Man . . . Is it not incontestable that despite all ideological differences they will eventually, in some

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<sup>104</sup> TEILHARD DE CHARDIN, *The Future of Mankind*, p. 149.

manner, come together on the same summit? . . . for in the nature of things everything that is faith must rise, and everything that rises must converge.<sup>105</sup>

This brand of Teilhardian theistic evolutionism has become the predominant religious belief of the champions of global government and a New World Order. Transpersonal psychologist Ken Wilber, a favorite of such globalist luminaries as Bill Clinton and Al Gore, has become one of the most widely translated academic authors in the United States by peddling an elaborated version of Teilhard's theistic evolutionary religion. Wilber rejoices that Teilhard's vision of the Omega point:

as a future attractor for present evolution—a notion borrowed from Schelling and Hegel—freed many Christians from the impossible mythic belief in a literal Garden of Eden and a morbid fixation (a Romantic death wish) to the long-deceased past.<sup>106</sup>

Wilber credits Teilhard with hastening the Western world's acceptance of the most important shift in modern thought—from

The idea of history as devolution (or Fall from God) . . . [to the idea] of history as evolution (or a growth toward God) . . . Evolution is simply Spirit-in-action, God in the making, and that making is destined to carry all of us straight to the Divine.<sup>107</sup>

The appeal of this way of thinking to powerful individuals and groups seeking a justification for harsh measures deemed necessary to hasten mankind's "growth toward God" appears starkly in the statements of Adolf Eichmann at the end of his life. As Hitler's choice to implement the "final solution" and eliminate as many Jews as possible, Eichmann was kidnapped from South America after the Second World War and taken to Israel to stand trial for crimes against humanity. As he awaited execution, he was interviewed several times by a Lutheran pastor who sought to reconcile him with God before his death. Eichman repeatedly dismissed the pastor's call to faith and repentance, arguing that he believed in the god of evolution who had used millions of years of struggle for existence to evolve the first human beings. Rather than take responsibility for his part in the murder of hundreds of thousands of human beings, Eichmann insisted that such actions were an inevitable part of the evolutionary process which would be overcome, not through repentance and conversion to a new life in Christ, but through evolution, which would gradually transform human nature, willy-nilly, over aeons of time.

Reading the works of Wilber and his fellow travelers brings home how much the architects of the New World Order resemble Eichman and his Nazi colleagues in their

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<sup>105</sup> Ibid, pp. 198-199.

<sup>106</sup> K. WILBER, quoted in S. ROSE, *Genesis, Creation and Early Man* (Platina, CA: St. Herman Brotherhood, 2000), p. 565.

<sup>107</sup> K. WILBER, quoted in S. ROSE, *op. cit.*, p. 562.

willingness to use whatever means will achieve their evolutionary ends. The cooperation of Church leaders in the establishment of a godless global government supported by a Teilhardian one-world religion is suicidal; it shockingly demonstrates what Sister Lucia of Fatima referred to as the “diabolical disorientation” of our times.

## Conclusion

### Creation and Restoration

The traditional understanding of Genesis confers hope. It gives Christians confidence that the same beautiful harmony that existed throughout the whole universe “in the beginning” will be restored “in the end” through the working of the Holy Spirit. It also strengthens men’s faith in the credibility of the prophecies of numerous canonized saints who have foretold a future flowering of Christianity before the final judgment and the end of the world when many of the characteristics of the first created world will be restored.

Many saints, blessed, and venerables of the Church have foreseen the era of peace promised at Fatima. Venerable Maria of Agreda, who affirmed the Mosaic account of creation so beautifully, also prophesied a future restoration:

It was revealed to me that through the intercession of the Mother of God all heresies will disappear. The victory over heresies has been reserved by Christ for his Blessed Mother... The power of Mary in the latter days will be very conspicuous. Mary will extend the reign of Christ over the heathens and the Mohammedans, and it will be a time of great joy when Mary is enthroned as Mistress and Queen of hearts.<sup>108</sup>

At Fatima, the Queen of Prophets did not just warn us of the evolutionary “errors” that would spread throughout the world. She also told us how to overcome them, defeat them—indeed, to exorcize them. By consecrating ourselves to Jesus through the Immaculate Heart of Mary, and by living that consecration in all of our thoughts, words and actions, we can call down the grace of a New Pentecost that will enable us to separate the wheat of God’s divine truth from the tares of satanic error and together form Our Lady’s humble “heel” that will “crush the head of Satan.” Three centuries ago, in his prophetic work *True Devotion to Mary*, St. Louis de Montfort foretold that

Mary has produced, together with the Holy Ghost, the greatest thing which has been or ever will be—a God-man; and she will consequently produce the greatest saints that there will be in the end of time . . . They shall be great and exalted before God in sanctity, superior to all other creatures by their lively zeal, and so well sustained with God’s assistance that, with the humility of their heel, in union with Mary, they shall crush the head of the devil and cause Jesus Christ to triumph.<sup>109</sup>

When enough souls live their consecration to Jesus through Mary, the Church will see the fulfillment of these words and of Our Lady’s Fatima promise:

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<sup>108</sup> EDWARD CONNOR, *Prophecy for Today* (Rockford: TAX, 1984), p. 49.

<sup>109</sup> LOUIS-MARIE GRIGNON DE MONTFORT, *True Devotion to Mary* (Rockford, IL, TAN: 1985), Articles 47, 35, and 54. Writing around the year 1700, St. Louis predicted that this surpassing sanctity will appear “at the end of the world and indeed **presently**,” (emphasis added), (Article 47).

*In the end, my Immaculate Heart will triumph, the Holy Father will consecrate Russia to me, Russia will be converted, and a period of peace will be granted to the world.*

In that era of peace, people will look back on our time in amazement that Catholics could ever have believed so perverse a doctrine as theistic evolution. But the blessed children of that generation will once again be taught the true Catholic doctrine of creation, the foundation of the Gospel. And they will carry out the greatest evangelization the world has ever seen.

## APPENDIX I

### WHAT DOES THE CATHOLIC CHURCH TEACH ABOUT ORIGINS?

- God created everything “in its whole substance” from nothing (*ex nihilo*) in the beginning. (Lateran IV; Vatican Council I)
- *Genesis* does not contain purified myths. (Pontifical Biblical Commission 1909<sup>110</sup>)
- *Genesis* 1-11 contains real history—it gives an account of things that really happened. (Unanimous teaching of the Fathers of the Church; Pontifical Biblical Commission 1909; Pius XII, *Humani generis*)
- Adam and Eve were real human beings—the first parents of all mankind. (Pius XII, *Humani generis*)
- Polygenism (many “first parents”) contradicts Scripture and Tradition and is condemned. (Pius XII, *Humani generis*; CCC, 360, footnote 226: *Tobit* 8:6—the “one ancestor” referred to in this Catechism could only be Adam.)
- The “beginning” of the world included the creation of all things, the creation of Adam and Eve and the Fall (Jesus Christ [*Mark* 10:6]; Pope Innocent III; Blessed Pope Pius IX, *Ineffabilis Deus*).
- The body of Eve was specially created from a portion of Adam’s body (Council of Vienne, 1312; Leo XIII, *Arcanum*).
- Various senses are employed in the Bible, but the literal obvious sense must be believed unless reason dictates or necessity requires (Leo XIII, *Providentissimus Deus*).
- Adam and Eve were created upon an earthly paradise and would not have known death if they had remained obedient (CCC, 400).
- After disobeying God’s commandment, Adam and Eve were banished from the Garden of Eden. But the Second Person of the Trinity would subsequently pay the ransom for fallen man (Nicene Creed).
- Original Sin is a flawed condition inherited from Adam and Eve as a result of Adam’s sin in Paradise (Council of Trent).
- The Universe suffers in travail ever since the sin of disobedience by Adam and Eve. (Romans 8, Vatican Council I).

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<sup>110</sup> In 1909, the PBC was an arm of the Magisterium and dissent from its decisions was tantamount to dissent from the teaching of the pope himself.

- We must believe any interpretation of Scripture that the Fathers taught unanimously on a matter of faith or morals (Council of Trent and Vatican Council I).
- All the Fathers who wrote on the subject believed that the material universe was created in a period no longer than six 24-hour-days. (Unanimous teaching of the Fathers of the Church)
- The work of Creation was finished by the close of Day Six, and nothing completely new has since been created—except for each human rational soul at conception (Unanimous teaching of the Fathers of the Church; *Catechism of the Council of Trent*)
- It is forbidden to hold that the progress of the sciences demands that the Catholic doctrine of creation be altered (Vatican I, Faith and Reason, Canon 3)
- St. Peter and Christ Himself in the New Testament confirmed the global Flood of Noah. It covered all the then-high mountains and destroyed all land-dwelling creatures, except the members of Noah’s family and all kinds of non-human creatures aboard the Ark (Boniface VIII, *Unam Sanctam*, 1302)
- The historical existence of Noah’s Ark is regarded as most important in typology, as central to Redemption (1566 *Catechism of the Council of Trent*)
- Evolution must not be taught as fact (Pius XII, *Humani Generis*)
- Investigation into “evolution” by qualified Catholic scholars was allowed in 1950, but Pius XII warned them to examine the evidence for and against the evolutionary hypothesis (Pius XII, *Humani Generis*).
- Human death is the consequence of man’s sin (Vatican II, *Gaudium et Spes*)

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## **The Kolbe Center for the Study of Creation**

952 Kelly Rd., Mt. Jackson, VA 22842, (540) 856-8453

[www.kolbecenter.org](http://www.kolbecenter.org); E-Mail- [howen@shentel.net](mailto:howen@shentel.net)