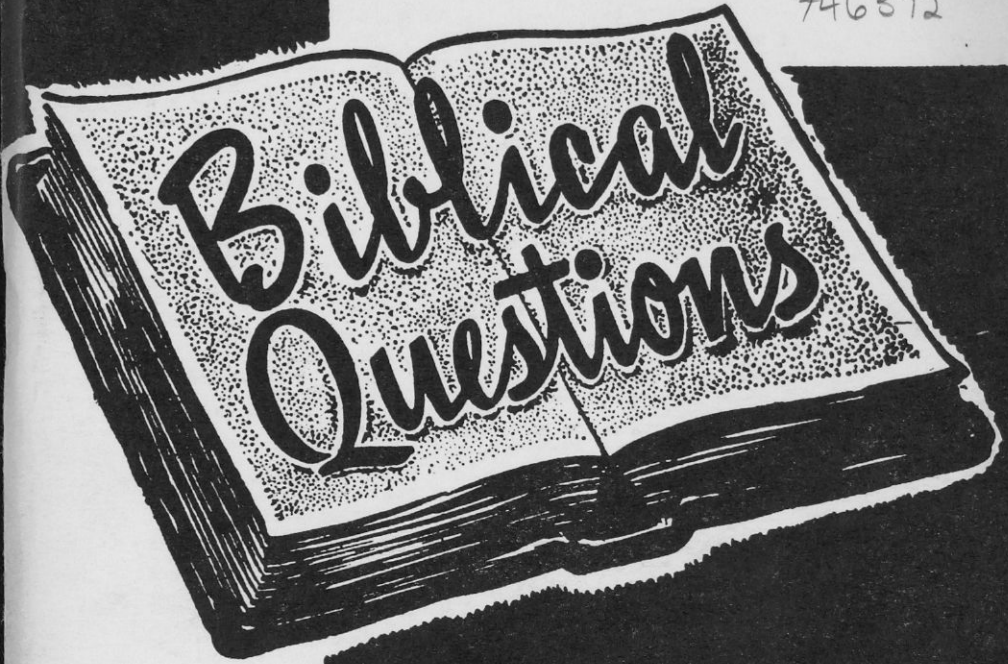


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Students and for Young People's and
Adult Discussion Clubs

BY

REV. RUDOLPH G. BANDAS

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Chapter I

The Bible and Science

Genesis And Science

The Mosaic account of the origin of the world is a popular narrative and not a technical, scientific textbook. The purpose of the sacred writer was not to teach the physical sciences but the truths necessary for salvation. The Bible is a book of religion, not a textbook of science. Its main purpose is, in the language of Cardinal Baronius, "to teach us how to go to heaven and not how the heavens go."

Moses does not describe the complete order of creation but merely enumerates the things and happenings which were best known to the people of his time, namely, heaven and earth, light and darkness, etc. The enumeration of these common things in a vivid manner was intended to impress upon the people the fact that they were all created by God. Secondly, Moses does not always follow a chronological or time order. Thus, from the fact that light is said to have been made on the first day and the luminaries only on the fourth day, we cannot infer that light preceded the formation of the sun. The primary purpose of Moses is to show that both light and the luminaries have God as their Author. Finally, Moses occasionally employs metaphorical and anthropomorphic expressions; we must not interpret these literally but must strive to attain the inner reality which these expressions wish to convey.

St. Augustine warns the Christian scholar "not to make rash assertions or to assert what is not known as known." In passages bearing on the natural sciences which without detriment to faith can be interpreted in different ways, he advises us not to read hastily our own opinions into Sacred Scriptures and fight for them as if they were the teaching of the Bible, nor obstinately defend such opinions when they have been proved false, lest we thereby expose the Bible to the ridicule of unbelievers ⁽¹⁾. Another important principle laid down by St. Augustine is that it is not the purpose of Sacred Scripture to teach science: "We do not read in the Gospel that the Lord said: I send you the Paraclete to teach you how the sun and the moon go. He wished to make Christians, not mathematicians." ⁽²⁾.

According to St. Thomas Aquinas, we cannot deduce anything certain from Scripture concerning the manner and the order of creation. The Angelic Doctor tells us that the Church Fathers themselves interpreted the first chapters of Genesis in different ways. The manner and the order of creation is, consequently, a matter open to free discussion. What belongs to the substance of faith is the fact that God, as sole cause, created—in beginning of time—all things out of nothing. When Moses speaks of astronomy, he speaks in a popular and not in scientific manner; addressing a rude people, Moses accommodated himself to their knowledge and taught them only those things that manifestly appear to the senses ⁽³⁾.

(1) Migne, P. L. 34:260.

(2) Migne, P.L. 42:525.

(3) In Lib. II Sent., dist 12 q. I, a. 2. *Summa Theologica*, I, q. 70, art. I ad 3 um.

The teaching of St. Thomas is confirmed by Leo XIII in his encyclical, *Providentissimus Deus*: "There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, 'not to make rash assertions, or to assert what is not known as known.' If dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: 'Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is, to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be entirely false. To understand how just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Ghost who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable to salvation. Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us 'went by what sensibly appeared,' or put down



what God, speaking to men, signified, in the way men could understand and were accustomed to"⁽⁴⁾

Finally, on June 30, 1909, the Biblical Commission made the following declaration: "In the first chapter of Genesis we are not bound to look for scientific exactitude of expression, since it was not the intention of the sacred writer to teach us the innermost nature of visible things, nor to present the complete order of creation in a scientific manner, but rather to furnish his people with a popular account, such as the common parlance of the age allows, one namely, adapted to the senses and to man's intelligence."

Had the Bible taught a supernaturally revealed system of science, the sacred volume would have proved a sealed and unintelligible book. The knowledge of the race develops in the same way as the knowledge of the individual; that is, slowly. The child begins with concrete images and gradually forms abstract concepts. If Moses had taught abstract science, the Jews would not have understood him. If the sacred writers have often been misunderstood and disbelieved, even though they adopted the modes of thought and expression of their time, what would have happened had they recorded the natural happenings of the Bible in advanced scientific terminology? "These men are full of new wine," the Jews would have sarcastically said, and with one gesture rejected the entire Scripture. Suppose a railway timetable—to take a parallel case—were written in the terms of an Observatory, of what use would it be to an ordinary man waiting for the train? The popular idiom, on the other hand, is al-

⁽⁴⁾ November 18, 1898.

ways true, because it employs relative standards in the contemplation of nature; it remains forever intelligible to the masses, because it makes no claim to describe facts in an absolute manner.

We do not mean to affirm that the purely scientific portions of Scripture have no claim to divine authority, or to deny that they are absolutely infallible. As a part of the inspired word of God they embody divine revelation. Besides, as the same God has written the Bible and established the laws of natural science, there can be no real contradiction between them. If there are apparent contradictions, then we read wrongly either the Bible or the laws of science. However, since the first chapter of Genesis is capable of different explanations, and since the infallible Church has given no final authentic interpretation of it, but, on the contrary, has given full liberty to exegetes, science is not hampered in her peculiar field of inquiry.

The Mosaic narrative constitutes, not a positive, but a negative guiding principle for the scientist. All that can be justly demanded is that the scientist refrain from contradicting the following truths of faith: that God created all things out of nothing, that God created in the beginning of time, that God is the sole Creator of the universe, and that He created all things good. The scientist, then, may not defend such propositions as the following: matter is eternal; matter and energy are the sole principles of the universe; the world originated by mere chance. In all other scientific matters, he may hold such conclusions as the facts warrant.

As for the Scripturist, he is free to interpret the Sacred Books in accordance with the rules of

Biblical interpretation. It would not do to impose the theories of physical science as a positive norm of Biblical interpretation, and to demand that Genesis be explained in accordance with constantly changing hypothesis. All that can be reasonably demanded is that exegetes accept the established conclusions of science as a negative guiding principle, and refrain from advocating as certain, or even as probable, any theory which would contradict ascertained scientific facts.

Discussion Aids

Chapter I

1. Is Genesis a scientific textbook?
2. Does Moses describe the complete order of creation? Explain.
3. What two principles are laid down by St. Augustine?
4. What principle is laid down by St. Thomas?
5. Summarize the teaching of Leo XIII.
6. What declaration was made by the Biblical Commission in 1909?
7. Would it have been advisable for Moses to write in an abstract scientific style? Explain.
8. Are the scientific portions of Scripture inspired? Do we as yet fully understand them?
9. In what sense is the Mosaic narrative a guide for the scientist?
10. In what sense is physical science a guide for the Scripture?

*Religious Practices**Chapter I*

1. I will recite with great fervor and devotion the words of the Creed: "I believe in God the Father Almighty, Creator of heaven and earth."
2. I will frequently recall the words of the Psalmist: "The heavens declare the glory of God and the firmament the work of His hands."
3. Living in the times of the fulfilled Promise, I will thank "God the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love" (Colossians 1:12-13).

Chapter II

The Bible and Science (Cont'd)

The Six Days

On June 30, 1909, the Biblical Commission declared that the word "day" (*yom*), which is used in the first chapter of Genesis for describing and distinguishing the six days, may be taken in a broad sense as signifying a "space" of time⁽¹⁾. Many reasons militate in favor of interpreting the term "day" as a "period" of time and not as an ordinary natural day of twenty four hours. In the first place, geology, paleontology, and astronomy all maintain that the formation of the universe, including our own planet, cannot be compressed within the limits of one natural week. Coal, for example, and chalk postulate immense periods of time for their development. Secondly, the first three "days" of the opening chapter of Genesis could not have been solar days in the strict sense of the term, because the sun was not created until the fourth day; it was only then that the sun and the moon were to be "for signs, and for seasons, and for days and years" (Genesis 1:14). St. Augustine already remarked that it is practically impossible to define the exact nature of these ante-solar days⁽²⁾. Finally, the seventh "day" on which the Creator "rested" was certainly not an ordinary day since it still continues. In Genesis 1:5, 14-18 the term "day" is used as an equivalent of "daylight"—another instance indicative of the loose and broad

(1) Quoted in H. Pope's *The Catholic Student's "Aids" to the Bible* (London 1918) 2nd. ed., p. 182.

(2) *De Civitate Dei* 6:6.

sense in which the term *yom* is used by the sacred writer.

The Hebrew term for "day"—namely, *yom*—is frequently employed by Sacred Scripture in a wider sense to denote an indefinite period of time. Thus in Genesis II, 4 the entire period of six days is referred to as one "day": "These are the generations of the heaven and the earth, when they were created in the day that the Lord God made the heaven and the earth." In Ezechiel 7:7 we find the terms "day" and "time" used synonymously: "The time is come, the day of slaughter is near." And in Amos 8:13 we read. "In that day (i.e., at that time) the fair virgins shall faint." "Day" is also used as a synonym for "time" in such expressions as "days of my vanity" (Ecclesiastes 7:16), "day of tribulation" (IV Kings 19:3), "the sinner's day" (Psalms 36:13), "the day of cold" (Nahum 3:17). At times, Scripture employs the word "day" to describe some particular event irrespective of duration as, for instance, "the day of Madian" (Isaias 9:4), "the day of the Lord" (Joel 2:1). Hence, in the book of Genesis "day" may well mean an act or operation regardless of duration, and the analogous terms "evening" and "morning" may denote the completion of one and the beginning of another action (Daniel 8:14, 26).

Why, then, did Moses choose the term "day" to describe the periods of Creation? Why did he not employ some Hebrew term to indicate that he meant indefinite periods of time? The week of the creation with its six periods crowned by the Creator's day of repose typified man's week of labor which terminates with the Sabbath: "Six days thou shalt work; the seventh day thou shalt cease" (Exodus 23:12);

“For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore, the Lord blessed the seventh day and sanctified it” (Exodus 20:11). The divine week of creation is the model upon which man should pattern his week of labor; the Sabbath is the exemplar of his day of rest which he is to consecrate to God. Now, when between a type and that which it figures there obtains a relation of real similarity, the laws of analogy justify the use of the same concept and the same term ⁽³⁾.

The origin of light as described in the first chapter of Genesis presents a special difficulty. Light is said to have been created on the first day (v. 3) and the sun on the fourth (v. 14). But can an effect exist before and apart from the cause upon which it depends? The solution offered to solve this problem may be conveniently divided into two classes:

1. The First group presupposes that Moses, in recounting the works of the six days, is following the chronological order, that is, that he is enumerating six consecutive periods and is describing the inner interrelationship between things.

a) Consonant with this presupposition are the three views current in St. Thomas's time and cited by him: ⁽⁴⁾ (1) The light was a luminous cloud which disappeared after the creation of the sun. (2) This luminous cloud was merged with the sun and is no longer distinguishable from it. (3) The sun was formed out of this luminous cloud. The weak point in all these explanations lies in the fact that they fail to explain how the cloud itself became luminous.

b) Others maintain that the heavenly bodies

(3) J. M. Simon, *A Scripture Manual* (New York, 1924), Vol. I, p. 212.

(4) *Summa Theologica* I, q. 67, a. 4, ad 2um.

were made from the very beginning but became visible only on the fourth day. However plausible this explanation may seem, it is not in harmony with the clear statements of the Bible.

c) St. Thomas himself proposes the following theory ⁽⁵⁾: On the first day God created light in general; on the fourth day light became more specifically determined so that one was the light of the sun, the other of the moon, etc. In terms of modern science, this Thomistic theory may be restated in the following manner: The world began as a fiery mass (light of the first day). From this fiery cloud the world evolved by a process that went on for countless ages. The mass began to revolve and pressure naturally set in. Mighty portions of this mass were flung off into space which formed into separate spheres, gradually cooled off and acquired a hard crust. And thus arose the whole solar system—the sun, the moon, and the stars (light of the fourth day).

This theory, while it may explain satisfactorily Genesis 1:3, 14, can hardly be reconciled with the facts narrated in Genesis 1:3-14. Secondly, it is well to remember that Genesis is not a technical, scientific textbook—which would have been unintelligible to the Jews—but a popular description of the origin of the universe, an account adapted to the intelligence of the reader. Finally, this explanation identifies Biblical statements too closely with the changing and shifting theories of modern science. It is not well to hitch one's chariot to a shooting star, lest with the breakdown of the scientific hypothesis the Biblical text itself may seem to be endangered.

(5) *Summa Theologica*, I q. 70, a. I, ad 2um.

In our estimation, all these inconveniences are avoided by the second theory.

2. The second group of exegetes maintains that Moses classified the works of the six "days" according to a mental outline and not according to the order in time. For him the six days were simply six distinct outstanding periods of God's creative activity. His primary purpose in Genesis I was to teach in a popular manner the great truth that God created all things out of nothing. In order to impress more forcibly the unlettered people for whom he wrote, Moses chose those divine works which appeal in a particular manner to the senses, and assigned some to each one of the six "days." In distributing God's works among the six "days", Moses proceeds in a general manner from the lower to the higher, without, however, taking into consideration the intrinsic chronological relation between things. In other words, in assigning the works of God to the six days, Moses followed an arrangement which existed more in his mind than in nature. This explains why he could assign light to the first "day" and the sun to the fourth. Science and Genesis, consequently, move on different planes; the one follows a chronological, the other a logical order; there are not necessarily any points of contact between them and a conflict is, therefore, impossible.

The Four Thousand Years

By interpreting the "days" of Genesis as indefinite periods we have made provision for the theories of scientists who maintain that the world is millions of years old. But in so doing do we not encounter another difficulty? Does not the Bible say that man-

kind was only four thousand years old at the Coming of Christ?

In regard to this difficult problem of Biblical chronology it is well to keep in mind the following principles:

1. The Church has not defined the age of the world but leaves it an open question. Hence, there can be no conflict between faith and science on this point.

2. There is no Biblical passage which states definitely how old the world or mankind is.

3. Catholic faith teaches that Adam and Eve were the first parents of the actual human race. If men existed in preceding geological epochs, they all perished, since the Bible explicitly states that Adam was the only man and Eve the only woman at the time of creation (Genesis 2:5, 20). This hypothesis of men existing in the early geological epochs is usually propounded by those who maintain that man is evolved wholly out of the ape or some animal ancestor, and who deny to man a spiritual soul.

4. The genealogies of the Bible, on which chronologies are often based, are incomplete and fragmentary. Thus St. Matthew writes (Matthew 1:8): "Joram begot Ozias"; but we know that between the two intervened Ochozias, Joab, and Amasias. Similar gaps exist in the Old Testament genealogies; large lists of members intervening between two patriarchs are frequently omitted. The Jews were fond of dividing their genealogies into more or less artificial groups, according to the mystical numbers determined in advance. In order to make the generations agree with such figures they would omit or repeat certain names.

As Professor Sayce points out ⁽⁶⁾, The Hebrew vocabulary was extremely limited, and the Hebrew writer had often to use one word in several different meanings. Thus, for example, the term "son" was frequently used as equivalent to "descendant" and "successor." While to the Hebrew reader, who was acquainted with the Semitic idiom, these words conveyed exact meanings, to us they present difficulties; we cannot compute accurately the age of individual members and, especially, of the span covered by them collectively. Again, the numbers in the Greek Septuagint differ from those in the Hebrew text; those in the Samaritan version differ from both the Hebrew and Greek. Hence these Biblical texts must have been retouched and their numbers are consequently uncertain. Finally, scientists are by no means agreed as to the exact age of the world. Some say it is millions of years old, and others still less. Thus there devolves no duty upon the Scripturist to reconcile Biblical statements with the conflicting theories of scientists.

The four weeks of Advent do not necessarily imply that mankind awaited the coming of the Redeemer for only four thousand years. A Jewish system of chronology, it is true, counted 4,000 years (100 generations of 40 years each) before Christ; but it used this figure as a round number to denote a world epoch, the period from Adam to the Messiah. The Advent season was originally of unequal length. At first, eight or ten days' preparation for Christmas Day was prescribed. This was extended to five or six weeks, and the growing desire to make it analogous with Lent suggested a period of fasting before

(6) Early History of the Hebrews (London, 1897), p. 144.

the Christmas festival beginning on St. Martin's Day, the eleventh of November. The present arrangement of four week's preparation for Christmas was adopted in the Western Church only in the eleventh century.

Discussion Aids

Set I

1. What is the meaning of "day" as used in the first chapter of Genesis? Give three reasons for your answer.
2. Does the Bible elsewhere use the term "day" to denote an indefinite period? Give examples.
3. Why did not Moses use some Hebrew term to indicate that he meant an indefinite period of time?
4. How explain the origin of light before the creation of the sun? Give the explanations of the two groups of scholars.
5. Did Moses follow the chronological or logical order? What order does the scientist always follow? Can there be a contradiction between Moses and the scientists?

Set II

1. Has the Church defined the age of the world?
2. Does the Bible anywhere tell us the exact age of the world?
3. Did man exist in the early geological epochs, before Adam and Eve? If so, what became of him?
4. Are the genealogies of the Old Testament complete?

5. What does the Old Testament term "son" frequently mean?
6. Are scientists agreed as to the age of the world?
7. Do the 4 weeks of Advent imply that man existed 4,000 years before Christ? In what sense is the figure 4000 used?

Religious Practices

1. From the wonderful works in creation I will frequently lift my mind in adoration and thanksgiving to the Creator of all things.
2. I will devote the six days of the week to the work assigned to me by divine Providence, and I will consecrate the Lord's day to a special service of God.
3. I will prepare myself during the four weeks of Advent for the coming of Christ to me on judgment day.

Chapter III

Creation and Evolution

Absolute Evolution

What does the Catholic Church teach about evolution? Is the Church opposed to the evolutionary hypothesis? May a Catholic accept evolution without prejudice to his faith? These and similar questions are frequently raised in the press, and in conversations between Catholics and those outside the Church. In the present chapter we shall point out the kind of evolution to which a Catholic may not subscribe. In the first place, a Catholic may not, obviously, admit an evolutionistic theory which denies the existence of a First Cause, of a Creator and Conservator of the universe. St. Paul explicitly teaches that man can reason from effects observable in the world to the existence of a Supreme Being: "For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity" (Romans 1:20). This same God created heaven and earth out of nothing: "I beseech thee, my son, look upon heaven and earth and all that is in them and consider that God made them out of nothing" (II Machabees 7:28). Over these works of His hands God rules by His beneficent Providence, "reaching from end to end mightily and ordering all things sweetly" (Wisdom 8:1).

Secondly, a Catholic may not admit an evolutionist theory which postulates spontaneous generation in the strict sense. The exponents of spontaneous generation maintain that life is generated

from dead matter without any pre-existing germ or seed, and entirely apart from God's intervention. This doctrine is contradicted by both science and sound philosophy. For it is an ever-recurring fact of universal experience that every living being originates from a pre-existing living being. The French savant, Pasteur, and other noted scientists have demonstrated, with the aid of experiments, that no life can be generated in a medium where all seeds and germs have been destroyed; the minute animals which are sometimes said to be generated in the air, do not originate from inorganic matter but from germs and seeds deposited and floating in the air. The experiments of Pasteur have been pronounced as true by the French Academy. Huxley affirmed that Pasteur's experiments have exploded the doctrine of spontaneous generation, and Tyndall adds that no case of so-called spontaneous generation has as yet presented itself which could not be explained in several other ways.

At this point the infidel will, perhaps, advance the following claim: Although our laboratories have not produced life in the past, it is possible, nay probable, that science will accomplish this feat in the near future. The answer to this difficulty is simple and easy: right reason tells us that no effect can exceed the perfection of its cause or, more precisely, of the totality of its causes. Should life at any time spring from matter, it would result from the fact that God Himself would intervene and by His power supply what is wanting to the cause in order to be proportionate to the effect. Such an intervention of God is probably insinuated in Genesis 1:11, which refers to one of the stages of creation: "And

God said: Let the earth bring forth the green herb and such as may seed."

Thirdly, no evolutionary theory which explains the origin of all things by a blind necessity or by a mere chance, is acceptable. Chance is something accidental, disorderly, sporadic, and chaotic. It cannot explain the harmony, finality, the subordination of means to an end traceable everywhere in the universe. It cannot explain the wonderful co-ordination prevalent, already in historical times, among the various living species, nor the perfect subordination of organs to a common end within the same species. It cannot explain instinct in animals and intellect in man. Facts such as these point to and demand a Supreme Intelligence. After having recalled God's command that the earth bring forth herbs and trees, (Genesis 1:11), the author of Genesis continues: "And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind" (Genesis 1:12). These words describe the execution of the divine command mentioned in the preceding verse and imply divine intervention. They indicate that species did not evolve fortuitously, but according to the plan of a wise and divine Law giver.

Finally, a Catholic may not approve any evolutionistic theory which presupposes that the world existed from all eternity. Scripture clearly states that the existing universe is not from everlasting but was created by God in time: "In the beginning God created heaven and earth" (Genesis 1:1). The Bible uses expressions which clearly indicate that the world had a beginning: "Before the mountains were made or the earth and the world was formed"

(Psalms 89:2); "The Lord possessed me in the beginning of His ways, before He made anything from the beginning" (Proverbs 8:22); "He chose us in Him before the foundation of the world" (Ephesians 1:4). Modern writers appeal with increasing frequency to this doctrine of the eternity of matter, hoping thereby to dispense with the necessity of postulating a First Cause. But they overshot the mark. The world is imperfect, transitory, contingent. If it were eternal—although revelation teaches us that it was made in time—it would be eternally insufficient and eternally in need of a First Cause to sustain it in existence. Modern writers unwittingly prove the reality of one of God's attributes, namely, eternity, otherwise, they might as well affirm that the addition of an indefinite number of links will eventually make a suspended chain self-sustaining; or that ten thousand idiots can constitute an intelligent person, or that brush, if its handle be long enough, will paint of itself.

Moderate Evolution

The theory of mitigated evolution, which affirms that all living species, except man, developed, under God's Providence, from lower forms and more primitive types, is not opposed to divine faith and may be held by a Catholic. The words of Genesis, "Let the earth bring forth the green herb," etc. (Genesis 1:11), imply some intervention of God's will in the determination of the species. But Sacred Scripture does not evidently affirm that God created all things at once in their full perfection. Scripture does not make it clear whether the species were created immediately or developed in the course of time, whether they were produced with an absolute

or only a relative fixity. It is silent as to the manner in which the earth produces the variety of species. According to the learned psychologist, Father Lahousse, "The derivation of some species from others still leaves us free to say that God created them on a determined day or epoch. God foresaw from all eternity the subsequent species which would come into existence, and endowed the primitive types with the power to produce them."⁽¹⁾ In this sense God may be said to have created mediately all the subsequent species.

Is moderate evolution scientifically tenable? Many savants, Catholic as well as non-Catholic, accept this theory. Father A. Tanquerey ⁽²⁾ sums up their arguments under the following fine heads:

1. The embryo of the more perfect animals passes through certain stages in which it bears resemblance to lower species the remains of which are to be found in the strata of the earth. The evolution of every embryo is, as it were, a recapitulation of the history of the species; this fact is confirmed, in addition by the existence of certain rudimentary bodily organs which were once useful but which have gradually atrophied and become superfluous.

2. The remains of various species of animals found in the layers of the earth follow one another in such orderly succession that we are justified in concluding that the higher species originated from the less perfect.

3. The marvelous uniformity of the organisms among the different classes of living beings betrays their common descent from one of a few types; they are like branches proceeding from a common trunk.

(1) Quoted in A. Tanquerey, *Synopsis Theologiae Dogmaticae* (Paris, 1921) II, 460.

(2) O. C. pp. 460-463.

4. Animals of the same country or of neighboring countries, to which there is an easy passage from the former, bear great resemblances one to another. On the other hand, animals of widely separated countries are most dissimilar. Hence living beings are so modified by the environment that new species gradually arose.

5. By means of artificial selection new properties have been produced in existing species. After several generations these properties will be intensified to such an extent that a new species will be produced. If this is possible today, when the species have acquired a certain fixity and stability, how much more would this be the case when they were still flexible because of their youth?

The opponents of moderate evolution, as Father A. Tanquerey points out, parallel these arguments with equally cogent—and perhaps more philosophical—answers:

1. The development of the embryo does not prove the truth of evolution, since it always takes place in the same way and within the same limits. All that we can infer is that the higher species possess the perfections of the lower. An organ, the utility of which is not immediately apparent, is not necessarily vestigial and superfluous.

2. The disposition of the fossils in the geological strata does not prove that the more perfect originated from the less perfect; it merely shows that the former came after the latter. Frequently we find the two side by side and occasionally the more perfect precedes the less perfect.

3. Although there are great resemblances between closely related species, there are also dis-

similarities, both internal and external. The marvelous uniformity among organisms does not necessarily establish a common origin but shows that God in creating living things wishes that for the greater perfection of the universe there be unity amid variety.

4. The geographical distribution of the species is easily explained by admitting several centers of creation. God created in each country such species as would adapt themselves to the surroundings and environment.

5. Artificial selection may produce new varieties of species but not new species. Besides, such new varieties will speedily vanish if left to shift for themselves. Hybrids are seldom fertile, and even if fertile, cannot produce a new species.

The arguments of both the exponents and opponents of moderate evolution are weighty, but not conclusive. The investigations and progress of science will probably show which of the two views will ultimately prevail.

Emergent Evolution

An evolutionary theory which is at present enjoying considerable vogue in the English-speaking countries is that of "emergent" evolution. Closely related to this theory is that of Holism which describes the universe as a system of "wholes." The author of the former is Lloyd Morgan, ⁽¹⁾, of the latter, General J. C. Smuts. ⁽²⁾. According to Mr. Morgan, the universe in its first stages consisted of some physical, unspecified forerunner of matter, distributed in systems of very simple organization. These systems gradually became more complex.

(1) *Emergent Evolution* (New York, 1923).

(2) *Holism and Evolution* (New York, 1926).

Varied combinations gave rise to chemical elements such as oxygen, hydrogen, sulphur, iron, etc. The qualities of these resultants were the "emergents"; they were new in the world on their first appearance and gave rise to events which were different from all previous occurrences. The process by which they arose is best designated by the term "emergence."

The elements in turn combined with one another in various ways. Carbon united with sulphur to form carbon bisulphide, chlorine with hydrogen to form hydrochloric acid, oxygen with hydrogen to form water. A molecule of water exhibited emergent qualities, that is, properties not manifested by nor discoverable in hydrogen and oxygen in their pure state. The potentialities previously latent in the two elements now became actualized. Syntheses or wholes of further degrees of complexity resulted in the emergence of life. This new emergent was not due to the influence of some extrinsic energy or force but to new kinds of intrinsic relatedness and complexity. As these new intrinsic relations were established, properties emerged distinctive of living beings, namely, irritability, conductivity, power of growth assimilation, regeneration, etc. Further conjunctions of living systems and further intrinsic complications resulted successively in the emergence of sentience, cognition, mind, intellect, and moral responsibility.

Whatever may be said in favor of the "modernity" of emergent evolution, to us the theory presents very serious difficulties. In the first place, when came this "unspecified forerunner of matter," the existence of which is postulated by Mr. Morgan? Is it eternal, or is it self-explanatory—suppositions, which are patently false—or is it created by God?

By implicitly affirming spontaneous generation—the generation of life from dead matter without any pre-existing seed or germ and entirely apart from God's intervention—the theory is exposed to all the objections that can be urged against that absurd tenet. The theory postulates the irrational principles that the lower can of itself and out of itself produce the higher, the less perfect the more perfect. It derives man both as to his soul and body from the evolutionary process, and excludes the special intervention of God in the creation of our first parents.

Let us not think, however, that the Church is entirely hostile to the conception of the world presented by Morgan and Smuts. St. Thomas, too, has his system of philosophical Holism; but his explanation differs from the theories of contemporary philosophy in that it recognizes an All-Wise, Ordaining, Creative Intelligence and is free from the absurd principles that the greater comes from the less and that the higher is subject to the lower. Catholic thought believes in the interlocking of beings. It recognizes that all creation is arranged without a leap or break in a wondrous sequence of stages of development. In a magnificent chain of beings life is found in every conceivable and progressive form. The gradation from the lowest particle of matter up to the highest spirit is an uninterrupted ascension from perfection to perfection. There is no gap in the universe, no violent transition. The universe is a perfect whole in which the higher being invariably possesses the perfection of the being that precedes it. The universe has all the continuance of growth. Even when growth is no longer possible—namely, in the angelic kingdom—there is an uninterrupted continuance in the scale of beings.

Discussion Aids

1. May a Catholic accept an evolution which denies the existence of a First Cause? Which accepts spontaneous generation? Which says that the world arose by a mere chance? Which claims that the world is eternal?
2. Define moderate evolution.
3. Is it opposed to Sacred Scripture?
4. What five arguments are advanced in favor of moderate evolution? Explain each.
5. How do the conservative scholars answer the arguments?
6. Which side do you think has the weightier arguments?
7. Who are the principal exponents of emergent evolution and holism?
8. According to these two systems, how did the universe and everything in it gradually originate?
9. What are the objectionable features in these two systems?
10. Is there a Catholic Holism? Explain.

Religious Practices

1. I will always praise the great power and wisdom of God as manifest in the creation and development of the universe.
2. When I am delighted with the beauties of God's creation, I will lift my heart to Him and thank Him for His goodness.
3. In looking at the world around me, I shall try to understand the truth that if God withdrew His power from the universe it would instantly drop back into that boundless nothing from whence it came.

Chapter IV

The Origin of Man

Origin Of Man's Soul

The problem of man's origin comprises two distinct questions; namely, the origin of the human soul and the origin of the human body. The origin of the first offers little difficulty: everyone admits that the soul is created directly and immediately by God. Since the soul is simple and devoid of parts, it cannot disengage itself or emanate from the souls or bodies of the parents. Since it is spiritual, it cannot be produced by a corporal substance. Since it is intellectual, it cannot evolve out of a purely sensitive animal soul. The philosophical principle underlying all these assertions is the same—the perfections of the effect cannot exceed the perfections of the cause.

Scientists, such as Darwin, Haeckel, and Spencer, maintain that man evolved not only as to his body but also as to his soul—according to merely natural laws and without God's intervention—from the ape or from some common animal ancestor. In propounding this materialistic doctrine, these absolute evolutionists have deliberately closed their eyes to the essential differences existing between the human and animal souls. Man is endowed with an intellect and reason; he arrives at universal ideas and at a knowledge of the nature or essence of things; he has an understanding of such concepts as cause, sufficient reason, contingency, effect, etc.; activities such as these transcend the domain of the

senses, and presuppose a spiritual and unextended substance, namely, the soul. The ape, on the other hand, knows only particular and extended things and their individual properties. Man is progressive, invents new things and subjugates the forces of nature. The brute, on the other hand, performs its actions in the same way today as it did a hundred years ago. Since man is rational he is also a moral being; he can distinguish between good and evil. But what ape has ever manifested a sense of remorse? Again, while man is religious, the ape never evidences any sign of realization of dependence on a higher Being. Finally, man possesses the faculty of speech—the faculty, namely, of expressing externally and intelligently his sensations and ideas.

The human soul is created by God at the very moment of its infusion into the body. The teaching of the Fathers on this point is summed up briefly and accurately by Peter Lombard who says: "The Catholic Church teaches that souls are infused into the body, and by being infused are at the same time actually created" (1). The New Testament teaches that the soul is spiritual and distinct from the body: "Fear ye not them that kill the body and are not able to kill the soul" (Matthew 10:28). St. Paul tells us that this immaterial soul is capable of knowledge: "What man knoweth the things of a man, but the spirit of a man that is in him" (I Corinthians 2:11). The immortality of the soul, besides being asserted explicitly, is contained implicitly in all of our Lord's exhortations to strive after eternal blessings. Without this doctrine of the immortality of the soul, the Incarnation and the Redemption would be unintelligible.

(1) *Sentent lib. II, d. 18, n. 8.*

Origin Of Man's Body

The origin of man's body continues to be the subject of considerable controversy. The moderate evolutionists contend that man's body originated from the ape or from some brute. They maintain that under the influence of natural laws established by God, the body of some animal gradually evolved to the point where it was capable of receiving a rational soul created by God. This theory is propounded or favored—under one form or another—by George Mivart ⁽²⁾, F. J. Hall ⁽³⁾, of Western Theological Seminary of Chicago, Canon Paquier ⁽⁴⁾ of Paris, and Father Messenger ⁽⁵⁾ of England. Canon Paquier writes: "The paleontologic discoveries seem to point to an application of the evolutionary theory to man. Nevertheless, up to date great difficulties exist." Paquier is not in favor of a slow gradual evolution of man's body; he prefers a rapid transformation and a brusque ascent through one of those mutations to which De Vries has called attention. Dr. Messenger demands a divine intervention for the humanizing of a body generated by non-human parents.

Let us now evaluate this theory of moderate evolution. According to the Book of Genesis, "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life" (Genesis 2:7). Taken in its obvious sense the Scriptural text says that Adam's body was formed of the slime of the earth—that is, from inorganic matter or from the chemical elements of the earth—and not from

(2) Cf. article on Mivart in Catholic Encyclopedia, Vol. 10, p. 407.

(3) *Evolution and the Fall* (New York, 1910).

(4) *La Creation et l'Evolution* (Paris, 1932).

(5) *Evolution and Theology* (London, 1931); cf. also G. J. MacGillivray. *Man* (New York, 1932).

the body of some brute. The Hebrew text interpreted literally says: "God gave to dust the form of man." To say that God transformed this dust into various beings, and then into an animal body, and finally into a human body, is to give to the Biblical passage a very elastic meaning. When Messenger and Paquier demand a special divine intervention or sudden transformation in favor of man's body, they are—without perhaps realizing it—closer to the Biblical doctrine of the direct and immediate creation of man's body by God than they are to evolution. Secondly, if one of the parallel phrases, asserting that God breathed the "breath of life" into Adam's face, is to be taken literally as denoting immediate activity, in like manner the other parallel passage, speaking of the formation of Adam's body, is to be taken literally. Finally, the same chapter of Genesis (Genesis 2:21-24) affirms that Eve was formed directly from Adam's rib. Now, it would be against the spirit of revelation to attribute a more noble origin to woman than to man, since revelation always represents man as the head of woman.

The human soul is simple, spiritual, and indivisible. Although man has vegetative, sensitive, and rational life, he has not three souls, since the rational soul contains in an eminent degree—within the simplicity and spirituality of its substance—the perfections of all the lower souls. Now, if at a certain point of the evolutionary process a rational soul was infused into the body of an ape, what happened to the animal soul? The two cannot co-exist side by side, since man would then be a double being; moreover, an animal soul—alongside of the rational—would be superfluous and unnecessary. The rational soul, being simple and spiritual, cannot absorb the

animal soul. The only satisfactory solution would seem to be that the ape-soul was destroyed at the moment that the rational soul was infused into the ape body. But an animal soul is inseparably bound up with the animal body. Are we then to suppose that God created animal life and then miraculously destroyed it?

Science also points to important differences between the ape body and the human body. The ape is a climber, man is a walker. The ape is four-handed, man is two-handed. The sphenoidal lobe diminishes in man after birth, it increases in the ape after birth. The features of the brain which appear first in man appear last in the ape. At this point the evolutionist would, no doubt, interfere and assure us that these differences in man's anatomical structure developed gradually in the process of evolution. If this be true, are we not justified in raising the following questions: Why is not the ape body gradually developing these variations today—all the more so since this evolution is said to take place according to natural laws? Why does history and the memory of civilized man contain no record of such development in some corner of the universe? Why, finally, do the geological strata or layers of the earth contain no fossils or remains which would link the ape with man and bridge the hiatus between the two! True, pseudoscience claims to have established several of these "missing links" and has conferred on them lofty and sonorous titles. From a skull discovered in 1850 in the Dussel valley near the Rhine, it has constructed the "Neanderthal Man." From the vault of a cranium, a thighbone, and two molar teeth found in the river bed of Java in 1891, it has constructed the "Phitecanthropus erectus." From a

jaw discovered in 1908 has emerged the so-called "Heidelberg Man." From various fragments of a jaw and a skull, discovered in 1911 in a gravel bed by Prof. Dawson of England, has come the "Eoanthropus." Unfortunately, however, according to the highest authorities in science, these fossils fail to establish a species midway between the ape and man, but belong to the strictly simian or the strictly human kingdoms. As H. Muckermann says, "There is no trace of even a merely probable argument in favor of the animal origin of man. The earliest human fossils and the most ancient traces of culture refer to a true *Homo Sapiens* as we know him today." (6)

Modern writers insist upon the great similarities between the animal body and the human body, and conclude that the latter must have originated from the former. Catholic thought acknowledges these resemblances, but it maintains that the conclusion does not necessarily follow. Catholic philosophy admits interlockings, complication, and continuity in the universe. It grants that all creation is arranged without a leap or break in a wondrous sequence of stages of development. There is no gap in the universe, no violent transition. The universe is a perfect whole in which the higher being invariably possesses the perfection of the being that precedes it. But all this does not necessarily exclude the direct and immediate creation of the human body. The human body enjoys a unique dignity by serving as the instrument of the divinely created soul. It was raised to the highest possible dignity when it was subsumed into unity with the Divine Word at

(6) Article on "Evolution" in *Catholic Encyclopedia*, Vol. 5, p. 670. cf. also W. Schmidt, "Primitive Revelation" (St. Louis, 1939, p. 49 ff.

the Incarnation. Finally, it alone—and not the ape body—will partake together with the soul in the joys of the Beatific Vision.

Theologically, the theory of the brute origin of the human body is not heretical, since the Church has made no infallible pronouncement concerning the origin of man's body. Theologians do not deny the possibility of the human body evolving out of the ape body. However, since science has as yet furnished no satisfactory argument in favor of the theory, the Church prefers to abide by the obvious sense of Scripture and forbids anyone to affirm the evolutionary theory as a fact while speaking in her name. Her attitude in this regard was made sufficiently clear when the Roman Congregation ordered two writers, Zahn and LeRoy, who defended a similar theory, to withdraw their books from the market. As the Dominican scholar, Father E. Hugon of Rome, writes: "It is a doctrine altogether to be adhered to that the bodies of our first parents were immediately formed by God. The Church has not strictly defined anything on this matter, but nevertheless it must be borne in mind that the Roman Congregations command the works of LeRoy and Zahn to be withdrawn" (7).

Should science at some future date demonstrate beyond the shadow of a doubt that man's body is derived from an animal body, the scientific truth would indicate how we are to understand the statement in Genesis. Since both natural and revealed truths have God for their author, the truths of one domain cannot be in contradiction with those of the other.

The Church does not believe in hitching her

(7) *De Deo Creatore* (Paris, 1924), Vol. 5, p. 136.

chariot to a shooting star. She sees the danger in the tendency continually to accommodate Biblical and dogmatic truths to the passing scientific fads of the day. Horace Walpole gives us a long list of the scientific dogmas of his own time, all of which have since been quietly dropped. Will not modern science make much the same impression a few generations hence?

Origin Of Eve

According to the Book of Genesis, "The Lord God said: It is not good for man to be alone; let us make him a help like unto himself" (Genesis 2-18). Among the things which God had created "there was not found for Adam a helper like himself" (Genesis 2:20). God thereupon produced Adam's companion by a special act which the Book of Genesis describes in the following terms: "Then the Lord God cast a deep sleep upon Adam, and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: this now is bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (Genesis 2-21-24). In this passage the Bible clearly teaches that a "rib" of Adam was fashioned into a complete woman. On the strength of Adam's words, "this now is bone of my bones, and flesh of my flesh," some scholars interpret—and perhaps more correctly—the term "rib" to mean a "portion of Adam's body." It is in Adam's body that God seeks the germ of his companion; and Adam is said to have rec-

ognized immediately the fact that Eve originated from him.

The formation of the first woman from the first man is taught so plainly in both Scripture and Tradition that the Biblical Commission unhesitatingly affirms the doctrine to be historically and literally true.

When sanctioning the return to the indissolubility of marriage our Lord appeals to Genesis 2:24. The primitive institution of monogamy is implied in the fact that one woman was created for one man. St. Paul bases important truths, both dogmatic and moral, on Eve's origin from Adam. Catholic tradition has always seen in the origin of Eve the prophetic image of the Church originating from Christ dying on the cross. In this mystic sense, the historical account signifies that the Church can only take its origin from Christ; that the Church is so closely united to Christ that it forms with Him one single body; and that in accordance with the image of this union, husband and wife, in the kingdom of Christ as in the state of original justice, will be united by the closest ties.

According to St. Thomas ⁽⁸⁾, Eve's body was fashioned in its full perfection by adding new matter-obtained either through direct creation or more probably by the conversion of pre-existing inorganic matter—to that derived from Adam.

In trying to penetrate the full meaning of the revealed truth, St. Thomas ⁽⁹⁾ discovers several reasons why it was fitting that Eve should originate from Adam. This procedure, he says, was in full harmony with the dignity of the first man, for Adam

(8) *Summa Theologica*, I, q. 42, a. 3.

(9) *Summa Theologica*, I, q. 42, a. 2.

was thus constituted the source of all his species, as God is the principle of the whole universe. Secondly, man is thus led to love his wife more and attach himself more strongly to her, knowing that she derives her origin from him. Thirdly, the matrimonial union is the basis of a common, permanent, domestic life in which man is head of the woman, and hence it is suitable that woman should be formed from man as from her principle. Lastly, the origin of Eve prefigures the origin of the Church from Christ.

To these four Thomistic arguments the following may be added: Since Adam was constituted head of the human race in regard to the supernatural and preternatural endowments of human nature, it was fitting that Eve—like the rest of men for whom they were intended—should inherit these gifts by physical origin from Adam.

The formation of Eve from Adam's "side," says St. Thomas, indicates that woman was not to dominate over man, nor on the other hand, be a slave to man, but that she was to "stand at his side" as a faithful companion and helpmate in all the circumstances and vicissitudes of life.

Discussion Aids

Set I

1. Can the human soul be derived from something material or out of the animal soul (animal life)?
2. Enumerate five differences between the human soul and the animal soul.
3. When is the soul created?
4. Prove from the Bible that the soul is spiritual. Immortal.

5. What does moderate evolution say about the origin of man's body?
6. Can this theory of moderate evolution be reconciled with Scripture?
7. If the human soul entered the ape body, what became of the animal soul?
8. What are the differences between the human body and the ape body?
9. Name the missing links.
10. Does Catholic thought admit progression?
11. Is it heretical to hold the ape-origin of man's body?
12. Should science demonstrate the ape-origin of man's body, would this prove Genesis to be wrong?

Set II

1. What Scriptural passage tells us of Eve's origin?
2. What is probably the meaning of the word "rib"?
3. What truths are based on the doctrine of Eve's origin from Adam?
4. How was the rest of Eve's body formed?
5. Why was Eve formed from Adam's side?

Religious Practices

1. I will not dishonor by sin the image of God in my soul or in the soul of my neighbor.
2. I will mortify all the desires of the flesh which are opposed to my higher nature, the soul.
3. I will have a great respect for the body which is the Temple of the Holy Ghost, is sanctified by the Eucharist, and is destined for a glorious resurrection.

Chapter V

State of Primitive Justice

Before the Fall our first parents possessed—over and above the natural elements of soul and body—privileges of other and higher orders; namely, the extraordinary or preternatural, and supernatural gifts. The “preternatural” gifts—which are designated by this title because they are “above” the nature of man though natural to the angels—are the following: freedom from concupiscence, freedom from ignorance, and freedom from death and suffering. The supernatural gifts transcend all created and creatable beings, and consist in the indwelling of the Blessed Trinity, actual and sanctifying grace, and the Beatific Vision.

Supernatural Gifts

Christ, the Second Adam, came to restore to us the prerogatives which we lost in the first Adam. St. Paul tells us that “by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive” (I Corinthians 15:21, 22); “For as by the disobedience of man many were made sinners, so by the obedience of one many shall be made just” (Romans 5:19). The process by which Christ restored to us the gifts forfeited by Adam is called a redemption, renovation, regeneration, reconciliation, and renewal of the first alliance. This restoration or redemption is synonymous with the infusion of sanctifying grace: “Being justified freely by His grace, through the redemption that is in Christ Jesus” (Romans 3:24).

Since Christ merited for us and restored to us sanctifying grace, it follows that Adam lost this gift in the Fall and that he was constituted in the state of sanctifying grace before the Fall. The Fathers of the Church—Irenaeus, Athanasius, Cyprian, Jerome, Augustine—confirm this interpretation when they teach that Adam's soul before the Fall was the temple of the Holy Ghost and of sanctifying grace and that these prerogatives were restored to us by the Redemption.

Scripture makes no distinction between the grace conferred upon Adam and the grace merited for us by Christ; hence, whatever is true of the latter is also true of the former. How absolutely supernatural Christ's grace is, appears from the effects which it produces.

1. Man by his nature is a servant of God; sanctifying graces make us the adopted sons of God: "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God" (I John 3:1). Adoption is always the free and unmerited assumption of a stranger into the family. Yet, in legal adoption the blood of the adopting father never flows in the veins of the adopted child. What an absolutely supernatural privilege, then, for us, to be adopted as sons by a heavenly Father and have in our souls the very life of God Himself!

2. Again, the soul of itself is something natural; through grace it receives a dignity which for us poor mortals is always a sublime, supernatural prerogative, namely, deification: "By whom He hath given us most great and precious promises, that by these you may be made partakers of the divine nature" (II Peter 1:4).

3. Man of his own natural mental powers knows God imperfectly and indirectly through created things. Through grace, however, he becomes remotely capable of one day seeing God face to face: "We shall see Him as He is" (I John 3:2). For a creature to be admitted through grace into this "light inaccessible" which God inhabiteth (I Timothy 6:16), is indeed a gratuitous and supernatural gift.

All the qualities which reveal the supernatural character of Christ's grace at the same time establish the absolutely supernatural character of the state in which Adam was constituted.

Preternatural Gifts
Freedom from Concupiscence

Before the Fall the senses and imagination of our first parents were perfectly subject to reason. They did not precede nor resist the commands of the will. There was a complete subordination of the lower faculties to the higher, and the latter were in turn wholly subject to God. Genesis tells us that before the Fall our first parents were not ashamed of their nakedness: "And they were both naked, to wit, Adam and his wife, and were not ashamed." (Genesis 2:25). Our first parents were not blind before the Fall—as some ancient authors maintained—nor were they devoid of all shame. But their sensitive impulses were wholly subject to their reason, their nakedness excited no inordinate desire, they experienced no lust of the flesh. This teaching of the Book of Genesis is confirmed by the Pauline doctrine that concupiscence entered into the world with Adam's transgression (Romans 5 and 7); hence, prior to the Fall concupiscence did not exist. As

the Council of Trent says, concupiscence springs from original sin and inclines to actual sin.

Concupiscence flows naturally from man's condition and constitution. His sense faculties are often attracted immoderately by their own circle of sensitive goods. They strive after their own satisfaction in a manner opposed to right reason. In all such cases there arises a struggle between the flesh and the mind, between matter and spirit, so that the will attains the higher spiritual good only by dint of vigorous resistance. The perfect subordination of the lower faculties to the higher, the neutralization of all inordinate tendencies of human nature by means of a gift—the freedom from concupiscence—was for Adam a special preternatural privilege and blessing. What was natural to man but neutralized and removed by a gift, was unfortunately reintroduced into humanity by the transgression of Adam. The loss of the gift of freedom from concupiscence, as a result of the transgression of God's commandment, is narrated in Genesis 3:6-11: "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold; and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened; and when they perceived themselves to be naked, they sewed together fig leaves and made themselves aprons. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where are thou? And he said: I heard Thy voice in paradise, and I was afraid, because I was naked, and I hid myself. And He said to him: And who hath told

thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?"

Freedom From Ignorance

The existence of this gift is deduced from all those Scriptural passages in which Adam is represented as the physical and moral head of the whole human race (Romans 5:12-19; I Corinthians 15:21, 22). As head of the human race Adam was destined to be its guide and teacher. Adam could not grasp the significance of his office and fulfill his duties unless he was endowed with proportionate knowledge. He could not acquire this knowledge immediately by his own powers. He had no parents or teacher to give him the necessary instruction. On the other hand, when God confers an office upon someone, He gives him adequate help to fulfill it. Hence, Adam had infused knowledge, that is, a knowledge which is not acquired by experience or study but placed directly into the mind by God Himself.

This infused knowledge was of two kinds—supernatural and natural. Since Adam was constituted in a supernatural state and destined ultimately for the Beatific Vision, he had to have sufficient knowledge of the means of preserving the state of grace—such as internal acts of faith, hope, and charity—and of attaining his final end. This infused supernatural knowledge comprised the doctrines of God as author of the Beatific Vision, heaven and hell, and probably the Blessed Trinity and the Incarnation. Adam, however, did not have the Beatific Vision while on earth, nor did he see intuitively his own soul or the angels.

That Adam had infused natural knowledge is evident from the fact that he forthwith clearly distinguished one from another the various animals of Paradise and attributed to each a proper name: "And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them, for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field" (Genesis 2:19, 20). Again, the fact that God bade Adam to manage and preserve Paradise, implies that Adam was endowed with sufficient knowledge for the execution of the divine command. Adam's understanding of the nature and mission of Eve must likewise be attributed to infused knowledge.

Although received directly from God, Adam's infused natural knowledge was in its intrinsic nature the same as our acquired knowledge. Although received independently of sense-experience, this infused natural knowledge was used by Adam in connection with experience. It comprised only such knowledge as was indispensable for himself and for his descendants to lead the life which God had traced out for them. It did not dispense Adam from learning, inquiring, and progressing in matters of science and culture. For there is no reason for assuming that Adam was acquainted with all the discoveries of modern science as, for example, the X-rays, stellar parallaxes, spectrum analysis, etc. If there is any typical exemplar to which Adam's natural knowledge might be compared, it would not be the human knowledge of our Lord but rather the wisdom of Solomon.

Freedom from ignorance implies, furthermore, a special rectitude, sharpness, and promptness of the intellect, enabling man to acquire knowledge easily. In this regard it is intimately associated with and dependent upon the gift of freedom from concupiscence. For distraction, error, and ignorance are frequently due to the predominance of passion and prejudice over right reason and truth.

Adam's naming of the fowls and animals frequently raises the question of the origin of speech. Some authors maintain that Adam received a language ready-made by a miraculous infusion from God. Some go so far as to assert that Adam received the Hebrew language directly from God as a perfect medium of speech. This view, however, is hardly tenable. For comparative philology shows that the ancient Hebrew is a product of a well-defined process of evolution and hence could not have been the original language of the human race. Most authors prefer to credit man with all the powers he is able to exert. Adam possessed a highly developed intellect. He created his own language by forming monosyllabic uninflected root-words. A study of ancient root-words shows that the names which Adam gave to various creatures are in each case based on some characteristic note of the object.

Freedom From Death And Suffering

It is of faith that our first parents before the Fall were endowed with bodily immortality. This state was a prerogative intermediate between the natural immortality of the soul and the glorious bodily immortality to be enjoyed by the elect after the final resurrection. It was peculiar to the primitive state of justice. Adam was bodily immortal not because he could not die but because it was not

necessary that he should die. The natural tendency of the body toward death, dissolution, and corruption was neutralized by a gift, but reintroduced into humanity as a penalty by Adam's Fall.

The Book of Wisdom teaches this doctrine explicitly and directly when it says: "God created man incorruptible, and to the image of His own likeness He made him. But by the envy of the devil, death came into the world" (Wisdom 2:23, 24). Under penalty of death God had forbidden our first parents to eat of the tree of knowledge: "For in what day soever thou shalt eat of it, thou shalt die the death" (Genesis 2:17), that is, as soon as Adam would eat of the forbidden fruit, he would become subject to death. After the Fall God pronounced sentence as follows: "In the sweat of thy face thou shalt eat bread, till thou return to the earth, out of which thou was taken; for dust thou art and unto dust thou shalt return" (Genesis 3:19). St. Paul represents the death of Adam and of all his descendants as a divinely inflicted punishment for sin: "As by one man sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned" (Romans 5:12). From all these testimonies it is quite clear that, had Adam never sinned, he would not have been under the necessity of dying.

How would this bodily immortality have been preserved and maintained by our first parent? Adam would have been protected against a violent death by a careful use of his infused knowledge, by a proper exercise of his reason, and by an observance of moderation and prudence in all things. Divine Providence, too, would have removed obstacles which might cause Adam unexpected harm. Adam would also have been preserved from disease, old age, and

a natural death. The struggles between the mind and the flesh which gradually lead to a certain wear and tear, to a diminution of man's bodily vigor, and to sickness and death, would have been absent in our first parents because of the gift of freedom from concupiscence. Secondly, Adam would have partaken of the tree of life which would have kept up the forces and strength of this body (Genesis 3:22).

Intimately related with the gift of bodily immortality is the gift of freedom from suffering. Here again it is important to distinguish between the bodily impassibility which will belong to the elect after the day of resurrection and that which was proper to the state of primitive justice; the former will be an incapability of suffering, the latter was a nonnecessity of suffering. Impassibility follows as a corollary from bodily immortality. The bodily immortality with which God endowed our first parents necessarily excluded all those sufferings and infirmities which are the harbingers of death. The gift of freedom from concupiscence in turn stopped effectively the principal source of mental sorrow and temptation. The happy state of our first parents is indicated by the Biblical description of Paradise as a "garden of pleasure" (Genesis 2:8). The Golden Age—so enthusiastically celebrated in the folklore of so many nations—in which men were happy and free from suffering, sorrow, and sin, is a faint echo of the bliss of our first parents in Paradise. Sufferings and humiliating labors are represented by Scripture (Genesis 3:16) as beginning only after the Fall and hence as nonexistent before the Fall.

Freedom from sufferings and death is a special privilege conferred by God upon man. Insofar as it is sensitive, human nature is naturally exposed to un-

pleasant sensations and consequently to suffering. Death, too, arises naturally from two sets of causes: internal—physical exhaustion, disease, and old age, external injuries. The natural effects of these causes were impeded and neutralized in Adam before the Fall by a gratuitous gift—but, unfortunately reintroduced into humanity as a penalty of sin by Adam's transgression.

Dominion Over Lower Creation

In enumerating the prerogatives enjoyed by Adam in Paradise the Roman Catechism attributes to our first parent a certain dominion over brute creation and over the forces of nature. This teaching is well supported by the Book of Genesis: "And He said: Let Us make man to Our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts and the whole earth" (Genesis 1:26 ff). Adam's power over creation was due in part to his superior knowledge and to the penetrating sharpness of his intellect. For has not the intellect of even fallen man performed marvels—especially within the past fifty years of scientific progress—in subjugating the forces of nature to man's control? The primitive harmony in creation, as St. Paul insinuates in his Epistle to the Romans (Roman 8:22), was disturbed and broken by the sin of Adam. The original dominion over irrational creation was restored to us through Christ's merits in only a limited degree and by way of exception to certain of the saints as, for example, St. Francis of Assisi.

Discussion Aids

1. What three kinds of gifts did Adam possess before the Fall?

2. Who restored to us the gifts lost in Adam?
3. What did Christ restore to us?
4. Give 3 arguments to show that sanctifying grace is something absolutely supernatural.
5. Enumerate the preternatural gifts?
6. In what precisely consisted the gift of freedom from concupiscence?
7. Why was this a preternatural gift and not a natural state?
8. How was this gift lost?
9. Why was Adam free from ignorance?
10. What two kinds of infused knowledge did Adam possess?
11. Did Adam know everything?
12. How did speech originate?
13. What is meant by freedom from death and suffering?
14. Prove from Scripture that Adam had this gift.
15. How was this gift preserved and maintained?
16. Prove that Adam was free from suffering.
17. Prove that Adam had dominion over nature and brute creation.

Religious Practices

1. I will strive to develop the many natural gifts, which God has bestowed upon me, in the service of God and of my neighbor.
2. I will strive by mortification and self-denial, and with the help of God's grace, to establish a mastery over my body, senses, and imagination.
3. I will be careful never to lose the presence of the Blessed Trinity in my soul by committing mortal sin.

Chapter VI

The Fall

The Period Of Probation

Adam is said to have brought misfortune upon the whole human race by the pilfering of an apple. "How absurd," cries the unbeliever. What is even more absurd, however, is the interpretation of the Biblical narrative which such a sneer implies and contains. The Bible says that our first parents had to undergo a trial just as the angels did. For it is becoming that no free being should obtain a crown until he has merited it. Adam and Eve were to enjoy the delights of the earthly Paradise and at the end of their terrestrial career were to be transferred to heaven without dying—and at the same time see their bodies glorified—on one condition, namely, that they observe the commandment which God had imposed upon them. But Satan, who by a prophetic instinct knew that a woman would one day crush his head, was bent on the ruin of Eve: "By the envy of the devil death came into the world" (Wisdom 2:24). Eve sinned and in turn induced Adam, the head of the human race, to fall: "From the woman came the beginning of sin and by her we all die" (Ecclesiasticus 25:33).

The Fall And Original Sin

When speaking of the sin of Adam we must carefully distinguish between the Fall and original sin. The Fall is Adam's personal act, his mortal sin of pride and transgression of the divine commandment. Original sin is a sinful state. The act is the cause of the state. Adam transmits to his

descendants—through the channels of physical generation—the state but not the act. Men inherit or contract original sin and a state of guilt but not the Fall. In the present chapter we are concerned only with Adam's personal sin.

The Fall Not A Sensual Sin

As long as Adam was in the state of primitive justice, the body was perfectly subject to the soul, the lower faculties to reason, and reason, through sanctifying grace, to God—the last subjection being the cause of the first and second, and the source of the perfect harmony in Adam's whole being. As long as reason remained subject to God, a deordination in man's sensitive appetite was impossible. In other words, Adam's first sin could not have been a sensual sin. The possibility of a sinful deordination in Adam is consequently to be sought in the spiritual domain. In order that Adam might merit, serve, and glorify God, he had to be endowed with liberty. While Adam's will was free, it was also a created will, subject to the Divine Will as to its norm of action. But wherever one will is subject to another, a defection of the one from the other always remains possible. God alone is impeccable because His Will is not subject to a higher will but is its own rule of action.

Nature Of The Fall

Adam and Eve committed, first of all, an internal mortal sin of pride. They wished to be like unto God: they wished to decide and determine of their own powers what was good and evil; they wished to possess sanctifying grace and heaven as something due to them because of their own personal merits and not as a gratuitous gift of God.

In other words, our first parents asserted their independence of the divine will and took complacency in their own self-sufficiency. The sin of our first parents was all the more heinous because they acted with full knowledge and strength of will. They had come forth perfect from the hands of God and in this state of perfection they turned against Him.

The disobedience—or the transgression of the commandment—was a result and an outward manifestation of their inward pride. It presupposed that the will was already turned away from God. That our first parents received a precept from God, is a matter of Catholic faith. Scholars, however, discuss the question whether the phrase, “tree of knowledge of good and evil ” (Genesis 2:17), is to be taken as a popular expression of the truth that Adam and Eve were subject to a divine command, or whether it is to be interpreted literally as referring to one of the trees in Paradise (Genesis 3:3). The literal seems to be the only acceptable explanation. Since God was dealing with the human race in its first beginnings, His precept would most likely refer to an object within the immediate experience of our first parents—such as a tree in the garden of Paradise—and not to some remote abstract reality. It is worthy of note in this connection that the Biblical narrative does not refer specifically to an “apple” or an “appletree.” How grave in the eyes of God was this precept, by which God wished to exact from man a tribute of subordination and obedience, is evident from the fact that God attached to its transgression the gravest of all penalties—death.

Satan And The Fall

According to the Biblical account, Eve was

tempted by Satan who appeared to her through the instrumentality of a serpent. The devil is a fallen angel and consequently a pure spirit. In his purely spiritual nature the devil cannot utter audible sounds nor is he perceptible by the bodily senses; to be able to do either, Satan would be obliged to assume a sensible, bodily, visible form. In the temptation of our first parents Satan used the body of a serpent for the accomplishment of his designs. The devil produced the words in the serpent's mouth by moving its tongue in the required manner; this was not a vital act of the serpent since it did not proceed from a really intrinsic principle; at any rate, the devil produced the vocal sounds in the ears of Eve in such a manner that Eve referred them to the serpent's mouth.

God's words to the serpent—"upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life" (Genesis 3:14)—imply that the serpent's creeping on his breast and devouring the dust of the earth will henceforth have the character of a penalty and of a lasting symbol of the effects of sin. These two characteristics of the serpent's behaviour are lifewise symbolical of humiliation and confusion; applied to Satan, who assumed the form of the serpent, they foretoken that Satan will eventually be humiliated and crushed.

At this point, the following question is sometimes raised; Why did not the unusual phenomenon of a serpent speaking put Eve on her guard? Some explain the absence of Eve's surprise by contending that before the Fall all animals had the power of speech or that before the Fall man understood animal language. A better explanation seems to be

that Eve had not yet learned the restriction of the faculty of speech to man. Her infused knowledge was not necessarily as extensive as that given to Adam. The deception of Adam is more difficult to explain because of his superior intelligence and wealth of infused knowledge. However, this greatness of knowledge was well-nigh equalled by the love which he had for his wife. Satan—who assaults his victims from their weak side—brought about Adam's fall by making use of his pure love for Eve.

The great German anthropologist, Dr. J. Feldmann ⁽¹⁾, has shown that the Golden Age, described in the folklore of many peoples, represents a faint recollection of the state of our first parents in Paradise. The mythologies, proverbs, and poems of all the ancient nations echo brokenly the story of a garden the gates of which were closed because man rebelled against God. The Chinese proverbs tell of a cloudburst of sorrow which had drenched the earth because man rebelled against God. According to a Greek saying, woman was the cause of all misfortune. The Babylonians, Egyptians, Persians, and Italians are all aware of Paradise and of the Sacred Tree. The poets of Italy and Greece recall an age when men were happy, when sorrow and sickness were strangers, when men were the favorites of God. These facts show that the dire calamity of the Fall remained burned in man's memory, could not easily be forgotten, and was recounted with pathos to every rising generation. So real and so truly historical is the Fall that no matter how far man strayed into pagan lands the recollection of it went with him.

(1) *Paradies und Sündenfall* (Munster, W. 1913)

Effects Of The Fall

The effects of the Fall are the best proof of the seriousness of the sin of our first parents. The relation of sonship which preceded the Fall was, according to the book of Genesis, changed into enmity. By committing a mortal sin Adam and Eve lost sanctifying grace, for, as St. Paul, says, "what participation hath justice with injustice, what fellowship hath light with darkness" (II Corinthians 6:14). The Blessed Trinity no longer made its abode in their soul. The gift of freedom from concupiscence was likewise no longer theirs. After the Fall they became aware of the fact that their flesh was rebelling against the spirit: "The eyes of them both were opened and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons" (Genesis 3:7). They became subject to the law of death: "Dust thou art and into dust thou shalt return" (Genesis 3:19). They were deprived of their terrestrial happiness, expelled from the garden of pleasure, and made subject to sufferings and labors: "In the sweat of they face thou shalt eat bread In sorrow thou shalt bring forth children" (Genesis 3:16-20). In fact, Adam spent nine hundred years of penance among the brambles of a lonely world in atonement for his sin. Remember, too, that these effects passed on all men with original sin.

Salvation Of Our First Parents

Did our first parents obtain a pardon for their sin? Scripture clearly indicates that they did: Wisdom "brought the first man out of his sin" (Wisdom 10:1-2). Did they obtain salvation? St. Augustine tells us that the Church in his time taught that

the limbo of the just. When a writer, at the end of the second century, maintained that Adam was numbered among the damned, he was severely rebuked by the Fathers of the Church. Adam and Eve were saved by faith in the future Redeemer Who was promised to them immediately after the Fall. The Eastern Church celebrates the Feast of Adam and Eve on the Sunday before Christmas, the Western Church on December 24.

Discussion Aids

1. Explain the period of probation of our first parents.
2. What is the difference between the Fall and original sin?
3. Could Adam's first sin have been a sensual sin? Why?
4. What was the first sin Adam and Eve committed?
5. How did this sin manifest itself externally?
6. How did Satan tempt Eve?
7. How explain the punishment of the serpent?
8. Why did Eve experience no surprise at the speaking of a serpent?
9. How explain the deception of Adam and Eve?
10. Does the folklore of peoples throw any light on the Fall?
11. What were the effects of the Fall?
12. Were our first parents pardoned and saved?

Religious Practices

1. I will frequently recall the proverb: "We cannot play with fire without getting burned."
2. Knowing that I have inherited from Adam

a fallen human nature, I will put my trust not in myself but in the grace of God.

3. I will frequently recall the words of the Liturgy of Holy Saturday: "O happy fault which merited such and so great a Redeemer."

Chapter VII

The Fallen State in the Light of Science

The Fall And Science

According to Catholic doctrine, the first man was created in a state of perfection and endowed with extensive knowledge. From this fair estate man fell to an inferior mode of existence and gradually sank into idolatry and paganism. Modern science, on the other hand, insists that man began in a low state of barbarism and become civilized only after many centuries. A few quotations will help to illustrate this modern viewpoint. Thus Mr. Thompson says: "We are no longer as those who look back to a paradise in which man fell; we are rather as those who rowing hard against the stream see distant gates of Eden gleam" ⁽¹⁾. Another evolutionist, L. Abbott, writes: "Every man is two men—a centaur, part animal, part man. Some have almost outgrown the animal, and some have a very small man's head on a very large beast's body" ⁽²⁾. Still another describes primitive man as a "miserable, half-starved, naked wretch, just emerged from the bestial condition, torn with fierce passions, and fighting his way among his compeers with lowbrow cunning, who has not even a glimmer of a right knowledge of God." In brief, then, while Catholic doctrine represents man as falling from a higher to a lower state, modern science pictures him as

(1) Bible of Nature (Edinburgh, 1908), p. 226

(2) The Theology of an Evolutionist (London, 1897), p. 48.

slowly ascending from a barbarous to a civilized condition.

The modern viewpoint is based on the supposition that man has evolved from the monkey. This ape-theory, however, is devoid of any foundation in fact. Despite the examining of maps and the excavating of bones; despite the large sums of money spent yearly in digging for vestiges of our simian ancestors, despite the exploring of pits, caves, and ocean bottoms, the hypothesis of man's evolution from the brute still remains unproved. The missing link is still missing. In their embarrassment certain evolutionists, like Haeckel, have attempted to remove the ape-theory from the domain of science by maintaining that the "missing link" had his habitat in Lemuria, a continent now in the depths of the Indian Ocean, far out of the excavator's reach. But what true scientist will pay any heed to the reveries of such unscientific minds?

The state of innocence, which preceded the Fall, lasted only a short time, and no vestige of it remains. Science can know nothing about it and hence cannot be opposed to the Bible on this point. Again, the ancient and universal popular traditions and folklore concerning a golden age confirm the Mosaic narrative rather than the hypothesis of a primitive state of barbarism. On the other hand, Scripture does not deny progress in the discovery of the arts. Adam had an intellect which had to develop in the same way as it develops today. On this point Scripture and science are in perfect agreement.

A careful examination of the most ancient human skulls points to a much higher intellectual power in ancient man and is confirmed, in addition,

by the recently discovered vestiges of human art. We must remember, too, that the first invention required more intellectual acumen than a mere adaptation and perfecting of existing inventions. The fact that among primitive men we find some individuals of inferior intellectual capacity offers no difficulty, since these exceptions are found even among the highly civilized people of today.

Secondly, Scripture teaches that Adam had a sufficient knowledge of religious and moral truths to instruct his children and to attain his final end. In this regard the Bible is likewise confirmed by science. Recent authors are agreed that the monuments, statues, and sepulchers, which primitive man has left us, point to religiousness as the first and essential attribute of human nature. No tribe has as yet been found in which religion was lacking.

The barbarous tribes of today are neither the remnants of primitive man nor the witness of his inferior condition. Many a tribe which today lives in a very degraded condition once enjoyed a high degree of civilization. The inferior condition in which these tribes live is frequently due to moral corruption. Again, many tribes which have been or are very barbarous are those which were separated from the center of civilization and obliged to inhabit remote parts of the earth. The disagreeable climate and sterility of the earth impeded all development of the fine arts. Hence, if people who three thousand years ago enjoyed a very high degree of civilization are today in a state of barbarism, in like manner, our first parents could very well have been endowed with excellent intellectual gifts and yet their posterity could after a time fall into a condition of barbarism.

Furthermore, many tribes which today live in an inferior state of civilization have a lofty conception of the Deity and a rather high moral standard. A low degree of material culture cannot be adduced as an argument against the existence of morality.

Death And Science

Among the many and degrading consequences of the Fall, death is in a particular manner attributed by the Bible to sin. Before discussing death as a penalty of sin, we should note that the sacred writers, especially St. Paul, distinguished three other kinds of death: (1) Spiritual death, which is used to denote the religious and moral atrophy of man in his sinful, pagan, unregenerate condition; though the soul is immortal, yet man in this state is dead as far as the Beatific Vision is concerned. (2) Baptismal death, which is an engrafting in baptism into the dying Christ, an incorporation into Christ at the very moment that He saves us: "We are buried together with Him by baptism into death" (Romans 6:3-7); baptism is not purely a figurative rite and symbol, but really deadens in us sin and the "old man," and infuses new life into the soul. (3) Mystical death, inseparably united to the preceding, is a crucifixion of the flesh so that we may no longer live in bondage to sin, to the world, and to the earthly attachment of the heart.

But it is the punitive aspect of death against which pseudoscience protests. God declared to our first parents in Paradise that subjection to the law of death would be the penalty of the transgression of the commandment. "Of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death" (Genesis 2:17). St. Paul explicitly tells us that death

entered into the world by sin, that all die because they have sinned in Adam (Romans 5-12-21). Now, it is especially the evolutionists who object to this revealed doctrine. Death, it is categorically laid down, is a natural law to which all organisms are subject. Man, therefore, must share the fate of other living beings: he must grow, decay, and die. The view that Adam before the Fall was endowed with the gift of immortality, they tell us, is impossible. And if one further raises the question as to what is man, the logic of the evolutionary theory not infrequently asserts itself in the denial of a spiritual soul to which immortality could attach. Certain modern critics and theologians unite their voices to proclaim that death is a natural necessity for animal organisms such as man's, and that before man was in the world death prevailed.

This claim of the pseudo-scientists that man would have suffered death as he now does even if Adam had not sinned, is beside the point. Science has no means—and never had—of experimenting with and examining Adam before the Fall. The only man modern science knows is the mortal man descended from Adam. To attempt to determine from man's present state the condition of Adam before the Fall is consequently most illogical. Secondly, even if before the creation of man death in the case of the lower animals was a necessary and concomitant condition of their existence, it is not apparent how this is opposed to the doctrine of the Bible. For the Bible is speaking of the death of man, and if man had not sinned, death would have no dominion over him.

But even in regard to the lower living organisms is death a necessary and universal law? While

it is customary to make this assumption, the question takes on a new aspect when a biologist of the rank of Weissman ⁽³⁾ is found challenging it, and declaring that "the origin of death" is "one of the most difficult problems in the whole range of physiology." He says, furthermore, that there is no ascertainable reason why, apart from what he considers the utility of it, organisms should ever die. As a matter of fact, he thinks that an immense number of the lower organisms do not die, and has coined the phrase, "immortality of the Protozoa." Even as regards the higher organisms in which the condition of longevity so surprisingly vary, he considers that "death is not a primary necessity, but that it has been secondarily acquired as an adaptation." Hence, it is not at all certain that death is an inherent law of organism; it may well depend on conditions which would not have affected sinless man.

In maintaining that death is a natural necessity for man, modern writers frequently appeal to the following Pauline statement: "The first man was of the earth, earthly; the second man, from heaven, heavenly" (I Corinthians 15:47). In this passage St. Paul does, in fact, indicate that the body of Adam was created natural, mortal, and subject to corruption. But the Apostle does not say that Adam, though mortal in himself, did not possess before the Fall the preternatural gift of immortality, which would have enabled his earthly body to be transfigured into the heavenly without its being destroyed by death. The Apostle conceives on the one hand as natural to man what on the other he regarded as neutralized and removed by privilege but reintroduced into humanity by the transgression of

(3) *Essays upon Heredity* (Oxford, 1889), Vol. I, pp. 20, 25.

Adam. In I Corinthians 15:47, St. Paul does not deny the fact that before the Fall Adam possessed the gift of immortality; but wishing to contrast the first humanity with the second, he considers it, such as it naturally is and was penally since the fall, without paying attention to the state of primitive integrity through which it passed before Adam's transgression.

Discussion Aids

Set I

1. Do the Catholic Church and modern science seem to agree in their conception of the original state of first man?
2. On what supposition is the modern viewpoint based? Can this supposition be proved?
3. Can science know anything of the state of innocence before the Fall?
4. Does Scripture deny to Adam intellectual progress?
5. Does science reveal a difference in the brain capacity of man and of the brute?
6. Does science point to religiousness as an ever-present attribute of man?
7. Are the barbarous tribes of today remnants of primitive man?
8. Does a low degree of material prosperity indicate an absence of religious and moral standards?

Set II

1. Describe the four kinds of deaths.
2. Against what aspect of death does pseudo-science protest? Why?
3. Can science prove that Adam would have died, even if he had not sinned?

4. Is death a universal law of living organism?
5. Does I Corinthian 15:47 prove that death is a natural necessity for man?

Religious Practices

1. I will try to understand that true culture does not consist in material possessions but in nobility of mind and heart.
2. I will accept all sufferings and death itself as a penalty of sin.
3. I will always strive to preserve the supernatural life of my soul in order to assure the unending glorious life of the body to which my soul will be reunited on the last day.

Chapter VIII

Original Sin

It is of Catholic faith that all men—except the Blessed Virgin Mary—who descend naturally from Adam by carnal generation contract original sin at the moment of conception. Every man is born into the world in a state which—though it does not exclude him from the natural reward of limbo—excludes him from the supernatural reward of the Beatific Vision. This state consists primarily in the privation of sanctifying grace and secondarily in a privation of those prerogatives which depended upon grace as upon their cause; namely, the perfect subordination of the body to the soul and of the lower faculties to reason. This loss is not a mere absence; it is a privation rendering us guilty and displeasing to God who in some way sees in us the sin of Adam, the head of the human race, and who considers us as unfit candidates for heaven.

The Old Testament

The doctrine of original sin permeates the whole Old Testament. The Book of Genesis makes it clear that both Adam and his posterity were deprived of God's friendship, bodily immortality, and freedom from concupiscence. Adam's transgression, consequently, influenced his descendants as well as himself. The many sins and crimes of Old Testament personages are so many concrete indications of a law which was introduced into humanity by the Fall of Adam. The yearnings of the patriarchs and prophets for a Saviour proceed from the profound conviction that all men have sinned and need the

mercy of God. Several passages in the Old Testament cannot be satisfactorily explained except on the supposition of original sin. They are the following: "Who can make him clean that is conceived of unclean seed? Is it not Thou who only art" Job. 14:4)? "Behold, I was conceived in iniquities and in sins did my mother conceive me" (Psalm 50:7).

The Gospels

In the Gospels the doctrine of original sin is taught in an equivalent manner. Our Lord's frequent exhortations that everyone repent and enter into the kingdom of God imply that all men are living in a sinful state. Christ again presupposes the existence of original sin when He inculcates the necessity of baptism for all men without distinction, whether infants or adults: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John 3:5). Only "He who believeth and is baptized shall be saved" (Mark 16:16).

The Pauline Epistles

In his Epistle to the Ephesians St. Paul teaches that all men were—from their very birth—displeasing to God and living in a sinful state. They were objects of the divine wrath because they obeyed the "desires and will of the flesh"—because they committed actual sin. They were sinners "by nature" on account of original sin, on account of their fallen nature unaided by grace: "We all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest" (Ephesians 2:3).

The classical passage for the dogma of original

sin is found in Romans 5:12-21. In this section St. Paul draws a parallel between all and the one, who, in one case, is the first Adam as the author of sin and death, and, in the other, the second Adam (Christ) as the source of grace and salvation. We shall emphasize three passages in this very important chapter:

a) "As by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Romans 5:12). In this passage St. Paul teaches that death entered into the world as a penalty and as a consequence of Adam's transgression. On the other hand, he affirms that all men die because they, too, have sinned. Does the Apostle mean to affirm that all men die because they commit actual sins? This is impossible, since even infants—who are incapable of sinning personally—die. Infants suffer the penalty of death because they have contracted the sinful state of Adam. Since Adam was the representative and head of the human race, all men are solidary with him in sharing the effects of his transgression, and hence all are born with original sin.

b) "For until the law sin was in the world; but sin was not imputed, when the law was not. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of Him who was to come" (Romans 5:13, 14). St. Paul declares that the men who lived "from Adam unto Moses" committed many actual sins. Yet it was not on account of these personal sins that men died. First of all, these men lived before the Mosaic Law—which punished certain personal crimes by death—

came into effect. Secondly, "Death reigned from Adam unto Moses" even over those who, such as infants, were not guilty of actual sin. Hence, death was a punishment for the particular sin which entered into the world through the fault of Adam; namely, original sin.

c) "Therefore, as by the offense of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just" (Romans 5:18). The human race has by the sin of Adam become a race of sinners in the same way as by the "justification of life" it has been made a race of just men. Now, justification is effected by being "born again of water and the Holy Ghost"; hence, original sin is inherited and contracted by being born of Adam.

Some non-Catholic writers maintain that we contract original sin only in the sense that by our actual sins we imitate the transgression of Adam. If this were true, how could death be said to have reigned over all men, since the transgression of Adam is known by relatively only a few and frequently exercises no seductive force at all? Is it not equally probable that Adam's posterity—instead of finding in his example an incentive to sin—would have experienced a horror of his deed? How, on such a hypothesis, could sin be said to be universal? How would Christ be the Redeemer of all men?

The Headship of Adam

Original sin consists primarily in the absence of sanctifying grace and secondarily in the loss of that prerogative which was rooted in grace; namely,

the complete subordination of the lower faculties to the higher. This loss is more than a mere absence: it is a privation, an absence of something which in the designs of God the human race was to possess; it has the character of guilt, being in some way voluntary and imputable to us because of our connection with Adam, the head of the human race. God in a certain sense sees in us the fault of Adam, our common parent. But how are we to explain Adam's headship of the human race, and in what sense was he our representative?

Adam is not our head by reason of the natural law; otherwise, all the actual sins of Adam would be imputable to us, and an unbaptized person be punished by eternal damnation. Nor did God positively inclose our wills in the will of Adam for our wills did not as yet actually exist. Did God, then, constitute Adam procurator of the human race by an explicit pact or by a positive law? Scripture is silent about any such agreement.

Adam is our head because he is the fountain in which all human nature was concentrated, the source from which all human nature proceeds. In Adam as in a seed was inclosed the whole of human nature which in the course of time would unfold and evolve itself from him—just as from the seed grows a tree with all its branches. God conferred the gift of original justice not only upon Adam personally but in and through him upon all human nature summed up in him. Adam was to retain these sublime prerogatives, which were at once personal and racial, on condition that he observed the commandment. In the measure in which human nature would have unfolded itself—through the channels of physical generation—from its source in Adam, it would have

carried along with it and been accompanied by original justice. When Adam sinned, he lost the supernatural and preternatural gifts not only for himself but for all human nature inclosed in him. When after the Fall human nature began its procession down through the successive generations, it began that journey without the gifts which in God's design it was to enjoy. That these gifts under such conditions would be absent from human nature, is quite intelligible, but that this absence should constitute a privation, nay more, a guilt—therein lies the mystery of original sin.

Since the prerogatives which God placed in Adam's custody were intended as a boon for the whole human race, they could not be regained by our first parent once he lost them; there is no proportion between racial gifts and personal individual merits. Adam by his repentance regained sanctifying grace only for himself personally. To repair a racial guilt and restore racial gifts—for this another head of the human race will be required, the God-man, Jesus Christ.

Propagation Of Original Sin

How, we may ask, is original sin propagated from Adam to his posterity? Can a soul, created by the all-holy God from whose hands nothing stained can come, be the vehicle of sin? On the other hand, can a physical body imprint anything in a spiritual substance? This problem may be explained as follows: As soon as the soul created by God unites itself substantially with the material body physically generated by the parents, there results a true human nature, a real progeny of Adam. At that very moment, too, this particular human nature begins to

share in the state which fell to the lot of universal human nature in and through Adam, the fountain and head of the human race. From a muddy spring only an impure stream can issue forth.

Effects Of Original Sin

The penalties of original sin are practically the same for Adam's posterity as they were for Adam himself. There is, however, a difference of degree; our first parents deserved a severer penalty for their actual transgression than their unfortunate descendants who have committed no personal sin but are merely tainted by inherited guilt.

The first effect of original sin in Adam's descendants is the loss of the indwelling of the Holy Trinity and of its supernatural concomitants; namely, adoptive sonship, the theological and moral virtues, and the seven gifts of the Holy Ghost.

The loss of the preternatural gifts is frequently designated as a "wounding" of human nature. A wound in general is the severing of parts which hitherto have been united. The "wound" of original sin is a disrapture of the harmony, subordination, and co-ordination of man's faculties and powers, so that the body is no longer perfectly subject to the soul nor the lower faculties to the higher. This "wounding" of human nature, however, by no means implies that man's faculties and powers were intrinsically "injured" or "corrupted." All such characterizations of the influence of original sin on human nature should be carefully avoided as smacking of the Lutheran Heresy. When Catholic theologians assert that man's faculties were "weakened" by original sin, they merely mean that his powers no longer function under the favorable conditions and circumstances which they enjoyed before the Fall.

Let us now examine more in detail how this "wound" affects our human nature. In the body the "wound" causes weakness, sufferings, and death. In the soul, original sin is said to have inflicted the "wound of ignorance" on the intellect and the "wound of malice" on the will. Since the body, senses, and imagination are no longer perfectly subject to the will, our intellect in its quest for truth is retarded by distractions and divagations and inclines to temporal curiosities more than to eternal verities; it no longer enjoys that sharpness and promptitude which belonged to it before the Fall, and becomes subject more easily to error. If understood in this sense, the assertion that the intellect was "darkened" by original sin, is admissible; if, however, it is intended to mean that man's intellect was intrinsically deteriorated and positively inclined to ignorance and error, such an expression is absolutely objectionable. Since the will, too, no longer exercises perfect control over the lower powers, in the presence of obstacles and difficulties, it tends immoderately to earthly and sensible things, overcomes temptations and practices virtue only with great effort. Here, again, we must beware of representing the will as intrinsically injured and positively inclined to evil by original sin. In their natural perfection the will and the intellect remain intact ever after the Fall.

It is the common teaching of theologians, however, that man in the fallen state does not receive as many external aids from God as he would have enjoyed had he been left in a state of pure nature; that is, had he not been elevated to the supernatural state from which he fell. This absence of external aids explains why the fallen man of pre-Christian

history found it so difficult to overcome temptations, practice virtue, and arrive at a knowledge of the necessary religious truths.

The Lot Of The Unbaptized

Children, the insane, and idiots who die with original sin—that is, without baptism—will not enjoy the Beatific Vision. Sacred Scripture is absolutely clear on this point: “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God” (John 3:5): “He that believeth and is baptized shall be saved” (Mark 16:16). The opening of heaven is one of the graces merited for us by Christ; in the present economy baptism is the first indispensable means of participating in Christ’s merits.

But will not these persons grieve over the loss of the Beatific Vision on the day of the final judgment? According to St. Thomas these persons will very likely not be present at the last judgment at all. If they will be present, they will not understand the nature of the events. No one can rightly grasp and assent to such supernatural truths as the Beatific Vision unless his intellect be endowed with the virtue of faith. Since faith is infused together with sanctifying grace in baptism, unbaptized persons lack this supernatural faculty of knowing. And even if they did understand in some measure the nature of the Beatific Vision, they would not grieve since they would see that there is no relation or proportion between their soul and a supernatural reward.

It is the accepted teaching today that children who die with original sin will enjoy the reward of a natural happiness in limbo. For while by original sin they are turned away from God as their super-

natural end, they are not turned away from Him as their natural end. Furthermore, since they never adhered to creatures or committed actual sin, they will undergo no pain of sense in limbo. They can be said to be "punished" or "damned" only in the sense that they did not attain the Beatific Vision.

Adam And His Descendants

Scripture affords us no indication as to the length of the period of probation of our first parents. Although both Adam and Eve fell at almost the same time and before they had generated children, the human mind, nevertheless, frequently exercises itself with such speculative problems as the following. What would have been the condition of humanity if Eve alone had sinned? or if our first parents had generated children before the Fall? or if only one of Adam's descendants had fallen? etc. Although these questions are highly speculative and problematical, theologians are fairly well agreed on the following principles:

1. If Eve alone had sinned, it is probable that Adam's posterity would not have contracted original sin. Adam—and not Eve—was constituted the head of humanity and he alone could act in the name of the whole human race. As a matter of fact, Scripture tells us that concupiscence became active and that God's judgment of condemnation was pronounced only after the sin of Adam. On the other hand, if Adam had sinned, even though Eve remained innocent, men would contract original sin.

2. If Adam had begotten children before the Fall, they would not have contracted original sin. For they would have been born of Adam while he was still head of the human race and while he was

still endowed with primitive justice. Those generated after the Fall would have contracted original sin in the same way as we do, and humanity would have been divided into two great sections. And suppose the children of these two sections intermarried, what would be the state of their offspring? They would probably share in the lot of him who plays the principal role in generation—namely, the male.

If sin had occurred only in the third or fourth generation, if, for example, the son of Cain were the first to commit sin, his descendants would not contract sin because his role would not be that of head of the human race. But he himself would have died because of his personal sin.

Discussion Aids

1. In what does original sin consist?
2. Is it a mere absence, or is it a privation of something?
3. Prove the doctrine of original sin from the Old Testament.
4. Prove the doctrine of original sin from the Gospels and St. Paul's Epistles.
5. Is original sin a mere imitation on our part of the transgression of Adam?
6. How is Adam the head of the human race?
7. How does the soul contract original sin?
8. What are the penalties of original sin?
9. What is the "wound" of original sin?
10. What is the "wound" in the intellect?
11. What is the "wound" in the will?
12. Is fallen man in the same condition as he would have been in the state of pure nature?

13. What will be the lot of children, the insane, and idiots who die without baptism?
14. If Eve alone had sinned, would Adam's posterity have contracted original sin?
15. If Adam had begotten children before the Fall, would they have contracted original sin?
16. If the Son of Cain had been the first to commit sin, would his descendants have contracted original sin?

Religious Practices

1. I will frequently thank God for the gift of Baptism which blotted out the guilt of original sin from my soul.
2. I will carefully acquaint myself with the method of administering baptism in case of necessity.
3. I will patiently accept all trials, sufferings and death itself as a penalty of original sin and in expiation of my sins.

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