

# Evolution and theology: The problem of man's origin

Messenger, Rev. Ernest C.

# Evolution And Theology The Problem Of Mans Origin

**Hussin A.Rothana**



## **Evolution And Theology The Problem Of Mans Origin:**

**The Origins of Catholic Evolutionism, 1831-1950** Kenneth W. Kemp, 2025 The history of the Catholic Church's response to evolutionary biology has often been badly misrepresented as antagonistic. In fact its response is better characterized as a long process of accommodation. This work is a comprehensive introduction to the work of the Catholic scientists and theologians who worked out the details of that accommodation. Few Catholics found the evolutionary origin of plant and animal species theologically objectionable. None thought that evolutionary processes provided a sufficient account of the origin of the first human beings. Catholics differed over whether those processes played a role in the origin of the first human body. Catholic evolutionism began with the work of four nineteenth century scientists who might be called the pioneers of Catholic evolutionism: Belgian geologist Jean Baptiste d Omalius d Halloy, English anatomist George Mivart, Italian anatomist Filippo De Filippi and French paleontologist Albert Gaudry. The next generations of Catholic evolutionists writing in the period from about 1890-1940 included scientists, Jesuit entomologists Erich Wasmann and Felix R. Schkamp, as well as priests who focused more exclusively on the question of compatibility: Dalmace Leroy, John Zahm, Henry de Dorlodot and Ernest Messenger. Among the scientists might also be included French paleontologist Pierre Teilhard de Chardin who made some contributions to the general idea of the compatibility of evolutionary biology and Catholic theology but who eventually veered off in the direction of a comprehensive evolutionary theology of nature, the details of which are beyond the scope of this book. Catholic anti evolutionists made efforts to have the Church prohibit works of Catholic evolutionism that in their judgment gave evolutionary processes too great a role in the formation of the human body or that relied on problematic principles of hermeneutics. Efforts on the former front were eventually blocked by Pope Pius XI. The first magisterial statement on the question came however only in 1950 with Pope Pius XII's encyclical *Humani generis* which provisionally declared the orthodoxy of evolutionary accounts of the origin of the human body. In addition to providing details about Catholic evolutionists and the magisterium, the book also reviews the treatment of the new ideas in Catholic encyclopedias, periodicals and textbooks. Although written in the first instance as a work of scholarship, the book was also written with attention to the needs of scientists, priests and members of the general public who are interested in the question.

*American Ecclesiastical Review* Herman Joseph Heuser, 1932      *Evolution and Theology. The Problem of Man's Origin, Etc* Ernest Charles MESSENGER, 1931      *The Post-Darwinian Controversies* James R. Moore, 1981-10-30. The *Post-Darwinian Controversies* offers an original interpretation of Protestant responses to Darwin after 1870, viewing them in a transatlantic perspective and as a constitutive part of the history of post-Darwinian evolutionary thought. The impact of evolutionary theory on the religious consciousness of the nineteenth century has commonly been seen in terms of a conflict or warfare between science and theology. Dr Moore's account begins by discussing the polemical origins and baneful effects of the military metaphor, and this leads to a revised view of the controversies based on an analysis of the underlying

intellectual struggle to come to terms with Darwin The middle section of the book distinguishes the Darwinism of Darwin himself amid the main currents of post Darwinian evolutionary thought and is followed by chapters which examine the responses to Darwin of twenty eight Christian controversialists tracing the philosophical and theological lineage of their views The paradox that emerges that Darwin s theory was accepted in substance only by those whose theology was distinctly orthodox theology and of other evolutionary theories with liberal and romantic theological speculation *Between Science and Religion* Phillip M. Thompson,2009-08-15 In exploring the role of Catholic intellectuals in engaging science and technology in the twentieth century this book initially provides a background context for this evolution by examining the Modernism crisis in the first chapter In order to unpack the subsequent evolution Thompson then concentrates in separate chapters on the distinctive contributions of four specific Catholic intellectuals Jacques Maritain 1882D1973 Pierre Teilhard de Chardin 1881D1955 Bernard Lonergan 1904D1984 and Thomas Merton 1915D1968 All of these intellectuals experienced some degree of official restraint in their efforts but through their distinctive intellectual trajectories they contributed to a different engagement of the Church with science and technology In the final chapters the book first reviews the changes within the institutional Church in the twentieth century toward science and technology Finally it then applies some key ideals of the four intellectuals to anneal and extend John Paul II s approach of critical openness to suggest how the Church can now engage science and technology *Proceedings, American Philosophical Society (vol. 127, No. 6, 1983)* , **The**

**De-Judaization of the Image of Jesus of Nazareth (The Virgin Mary) at the Time of the Holocaust: Ensoulment and the Human Ovum** Thomas Alexander Blüger,2021-03-09 Thomas has been researching his family s Jewish background for the last thirty years Herein he investigates how his Jewish grandparents and aunt defined as a nonprivileged Mischling survived the war while living in the heart of Nazi Germany This led Thomas to research Hitler s fear of having partial Jewish ancestry and expanded into a full blown study of following Christianity s understanding of the Jewish identity of Jesus of Nazareth throughout history Not leaving matters here Thomas outlines how Marian dogmatic theology used at the time of the Shoah brought to conclusion the Church s long journey in defining the time of ensoulment as articulated in the papal document *Ineffabilis Deus* promulgated by Pius in 1854 This happened twenty seven years after the discovery of the human ovum in 1827 by Karl Ernst von Baer Years later with the emergence of Nazi racial ideology many anti Christian Christians attempted to invert Christianity s core message of salvation through faith toward biological ends This would not do Roman authorities had consistently held throughout the centuries that faith is about salvation and not about biology According to that same end the ideal of ensoulment since the time of the Church s renewed understanding of it beginning in 1854 and indeed as it was first articulated through the writings of Aristotle and received into Christianity through the writings of Saint Augustine and later Thomas Aquinas was newly preserved within the confines of Western civilization This is the first book the author knows of that follows Augustine s concept of ensoulment as well as Aquinas s thinking on the matter while linking

these to Karl Ernst von Baer's discovery of the human ovum in 1827 up until the events of Shoah and beyond. This study is phenomenological in nature in that it does not follow Jesus of Nazareth the Virgin Mary throughout history but rather follows the image of Jesus of Nazareth the Virgin Mary a monumental difference. This study supports the Second Vatican Council the Church's latest and ongoing efforts in affirming the Jewish identities of both Jesus of Nazareth and the Virgin Mary. John Paul II's call for a purification of memory beginning in a year of Jubilee as well as the many present efforts in Catholic Jewish relations. This study builds upon the author's past article *Following the Virgin Mary through Auschwitz Marian Dogmatic Theology at the Time of the Shoah* published in *Holocaust Studies A Journal of Culture and History* Vol 14 winter 2008 No 3 pp 1-24.

**Science and Religion** Yves Gingras, 2017-06-16. Today we hear renewed calls for a dialogue between science and religion why has the old question of the relations between science and religion now returned to the public domain and what is at stake in this debate. To answer these questions historian and sociologist of science Yves Gingras retraces the long history of the troubled relationship between science and religion from the condemnation of Galileo for heresy in 1633 until his rehabilitation by John Paul II in 1992. He reconstructs the process of the gradual separation of science from theology and religion showing how God and natural theology became marginalized in the scientific field in the eighteenth and nineteenth centuries. In contrast to the dominant trend among historians of science Gingras argues that science and religion are social institutions that give rise to incompatible ways of knowing rooted in different methodologies and forms of knowledge and that there never was and cannot be a genuine dialogue between them. Wide ranging and authoritative this new book on one of the fundamental questions of Western thought will be of great interest to students and scholars of the history of science and of religion as well as to general readers who are intrigued by the new and much publicized conversations about the alleged links between science and religion.

An Historical Survey of the Old Testament Eugene H. Merrill, 1992-01-01. Merrill has extensively updated this popular level Old Testament history to discuss updates in archaeology and textual understanding. It is also more current as a defense of the Bible's accuracy.

Concerning Man's Origin Sir Arthur Keith, 1928.

**The Origin and Nature of Man** Samuel Biggar Giffen McKinney, 1907.

**Sessional Papers** Ontario. Legislative Assembly, 1918.

**Reconciling Science and Religion** Peter J. Bowler, 2014-04. Although much has been written about the vigorous debates over science and religion in the Victorian era little attention has been paid to their continuing importance in early twentieth century Britain. *Reconciling Science and Religion* provides a comprehensive survey of the interplay between British science and religion from the late nineteenth century to World War II. Peter J. Bowler argues that unlike the United States where a strong fundamentalist opposition to evolutionism developed in the 1920s most famously expressed in the Scopes monkey trial of 1925 in Britain there was a concerted effort to reconcile science and religion. Intellectually conservative scientists championed the reconciliation and were supported by liberal theologians in the Free Churches and the Church of England especially the Anglican Modernists. Popular writers such as Julian Huxley and George Bernard Shaw

sought to create a non Christian religion similar in some respects to the Modernist position Younger scientists and secularists including Rationalists such as H G Wells and the Marxists tended to oppose these efforts as did conservative Christians who saw the liberal position as a betrayal of the true spirit of their religion With the increased social tensions of the 1930s as the churches moved toward a neo orthodoxy unfriendly to natural theology and biologists adopted the Modern Synthesis of genetics and evolutionary theory the proposed reconciliation fell apart Because the tensions between science and religion and efforts at reconciling the two are still very much with us today Bowler s book will be important for everyone interested in these issues      **Annual Archaeological Report** Ontario Archaeological Museum (Toronto),1916      **Science and Religion**

Gary B. Ferngren,2013-06-17 Written by distinguished historians of science and religion the thirty essays in this volume survey the relationship of Western religious traditions to science from the beginning of the Christian era to the late twentieth century This wide ranging collection also introduces a variety of approaches to understanding their intersection suggesting a model not of inalterable conflict but of complex interaction Tracing the rise of science from its birth in the medieval West through the scientific revolution the contributors describe major shifts that were marked by discoveries such as those of Copernicus Galileo and Isaac Newton and the Catholic and Protestant reactions to them They assess changes in scientific understanding brought about by eighteenth and nineteenth century transformations in geology cosmology and biology together with the responses of both mainstream religious groups and such newer movements as evangelicalism and fundamentalism The book also treats the theological implications of contemporary science and evaluates recent approaches such as environmentalism gender studies social construction and postmodernism which are at the center of current debates in the historiography understanding and application of science Contributors Colin A Russell David B Wilson Edward Grant David C Lindberg Alnoor Dhanani Owen Gingerich Richard J Blackwell Edward B Davis Michael P Winship John Henry Margaret J Osler Richard S Westfall John Hedley Brooke Nicolaas A Rupke Peter M Hess James Moore Peter J Bowler Ronald L Numbers Steven J Harris Mark A Noll Edward J Larson Richard Olson Craig Sean McConnell Robin Collins William A Dembski David N Livingstone Sara Miles and Stephen P Weldon      [Darwin and Catholicism](#) Louis Caruana,2009-10-06 An exploration of the interaction between Darwinian ideas and Catholic doctrine      **Evolutionary Theology** Michael Anthony Abril,2024-08-27 The last century witnessed an explosion of theologies born out of the conviction that the science of evolution can and must contribute to our understandings of God humanity technology suffering sin and the natural world Even today a sense of development continues to shape contemporary understandings of not only our origins but also our place in the world now and in the future Evolutionary theology s popularity continues to accelerate but the conversation has lacked a critical comprehensive and accessible introduction to this field until now Evolutionary Theology provides a clear critical and concise synthesis of the most influential viewpoints in the field from its origins in the eighteenth century to its maturation in the twenty first Topics include scientific contributions philosophical ideas dogmatic debates and the

development of process theology Abril provides a springboard for researchers teachers and college students to critically engage the existing literature and develop new constructive ideas Evolutionary Theology is accessible to students is helpful to scholars and includes a wide range of perspectives from science philosophy and theology Catholic and Protestant It illustrates how integrating faith with science as an inescapable and crucial dimension of modern life leads to both fruitful discoveries and important challenges     *Annual Archaeological Report* ,1914     **The National Union Catalog, Pre-1956 Imprints** ,1975     **The Literary World** ,1891

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## **Table of Contents Evolution And Theology The Problem Of Mans Origin**

1. Understanding the eBook Evolution And Theology The Problem Of Mans Origin
  - The Rise of Digital Reading Evolution And Theology The Problem Of Mans Origin
  - Advantages of eBooks Over Traditional Books
2. Identifying Evolution And Theology The Problem Of Mans Origin
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Evolution And Theology The Problem Of Mans Origin
  - User-Friendly Interface
4. Exploring eBook Recommendations from Evolution And Theology The Problem Of Mans Origin
  - Personalized Recommendations
  - Evolution And Theology The Problem Of Mans Origin User Reviews and Ratings
  - Evolution And Theology The Problem Of Mans Origin and Bestseller Lists
5. Accessing Evolution And Theology The Problem Of Mans Origin Free and Paid eBooks



- Evolution And Theology The Problem Of Mans Origin Public Domain eBooks
- Evolution And Theology The Problem Of Mans Origin eBook Subscription Services
- Evolution And Theology The Problem Of Mans Origin Budget-Friendly Options
- 6. Navigating Evolution And Theology The Problem Of Mans Origin eBook Formats
  - ePub, PDF, MOBI, and More
  - Evolution And Theology The Problem Of Mans Origin Compatibility with Devices
  - Evolution And Theology The Problem Of Mans Origin Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Evolution And Theology The Problem Of Mans Origin
  - Highlighting and Note-Taking Evolution And Theology The Problem Of Mans Origin
  - Interactive Elements Evolution And Theology The Problem Of Mans Origin
- 8. Staying Engaged with Evolution And Theology The Problem Of Mans Origin
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Evolution And Theology The Problem Of Mans Origin
- 9. Balancing eBooks and Physical Books Evolution And Theology The Problem Of Mans Origin
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Evolution And Theology The Problem Of Mans Origin
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Evolution And Theology The Problem Of Mans Origin
  - Setting Reading Goals Evolution And Theology The Problem Of Mans Origin
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Evolution And Theology The Problem Of Mans Origin
  - Fact-Checking eBook Content of Evolution And Theology The Problem Of Mans Origin
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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