

Pius XII's *Humani Generis* (1950)

Relevant Discussion:

- (1) Premise: If a scientific hypotheses or conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.
- (2) Evolution is not opposed by the faith and one must hold that God immediately created human souls: “For these reasons the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter – for the Catholic faith obliges us to hold that souls are immediately created by God” (§36).
- (3) We cannot be rash in our consideration of the scientific merit of evolution and must weigh it with the necessary seriousness (§36).
- (4) We cannot hold to polygenism (§37)
 - a. We cannot hold the opinion which maintains that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all.
 - b. We cannot hold the opinion that Adam represents a certain number of first parents.

Main points:

- (1) Evolution and the Catholic faith are not mutually exclusive given the three following conditions:
 - a. We must hold that all souls are immediately created by God.
 - b. We must hold to monogenism.
 - c. We must heed to the doctrine of Origin Sin as rooted in Adam as our first parent.

John Paul II's *Truth Cannot Contradict Truth* (1996)

Relevant Discussion:

- (1) Premise: Truth cannot contradict truth (citing the encyclical: *Providentissimus Deus*)
- (2) Outlines Pius XII's position:
 - a. He considered the doctrine of evolution a serious hypothesis, worthy of investigation
 - b. He added two methodological conditions:
 - i. that this opinion should not be adopted as though it were certain, proven doctrine
 - ii. and this opinion should not be held as though one could totally prescind from revelation with regard to the questions it raises.
 - c. He also spelled out the condition on which this hypothesis would be compatible with the Christian faith.
- (3) JP II now, almost a half century later, states that he considers evolution to be more than a hypothesis. On the basis of the series of discoveries in various field of knowledge, which have converged while conducted independently is in itself a significant argument in favor of this theory.
- (4) There are several theories of evolution on the basis of different explanations advanced for the mechanism of evolution as well as various philosophies on which it is based.
- (5) “Pius XII stressed this essential point: If the human body takes its origin from pre-existent living matter, the spiritual soul is immediately created by God. Consequently, theories of evolution which, in accordance with the philosophies inspiring them, consider the spirit as emerging from the forces of living matter or as a mere *epiphenomenon* of this matter, are incompatible with the truth about man. Nor are they able to ground the dignity of the person” (§5).
- (6) We find an ontological difference, an ontological leap in humans (§6).