
INTERDISCIPLINARY DEFINITION OF EVOLUTION BASED ON ANALOGOUS MOUNTAIN-BODY MODEL OF UNDERSTANDING

Borut Pohar*

University of Ljubljana, Faculty of Theology, Poljanska cesta 4, Ljubljana, 1000, Slovenia

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Abstract

Evolution is a subject, which has excited minds from the very beginning and is often presented in a very truncated form, reduced only to theory. In this paper, we present a broader, interdisciplinary understanding of Evolution, which we set out on the basis of our analogous Mountain-body model of understanding. According to our model, Evolution can be defined by its principal essence as the adaptation of organisms to the environment; by its essential nature, as the movement of Creation towards ever-increasing complexity and perfection; by its essential goal, as the tool of God's Providence for the creation of a human being, the pinnacle of Creation; and by its essential destiny, as a divine means by which God will restore friendship with humanity. Evolution has observable material principles such as surprising facts (e.g. rudimentary organs) and evidence in its favour (e.g. homologous organs). There are three material causes for evolution: scientific (mutation, selection, genetic drift and migration), theological (the coming of the Kingdom of Heaven) and philosophical (The First Cause). There are also three essential causes of Evolution: the Law of Evolution, the ideal of The Heavenly Jerusalem and The Holy Trinity. Theoretical mechanism of Evolution is the interplay of variation, heredity and the struggle for existence. There also exists a unique Darwinian or evolutionist identity. Finally, Evolution has also an attractive spiritual purpose, namely eternal life. Evolution is therefore a reality or a phenomenon of nature that has several layers of meaning, so we must approach it in an interdisciplinary manner. It is, however, a prime example of the encounter between Science and Theology, for only with the help of both can we compose its complete meaning.

Keywords: evolution, definition, analogous, Mountain-body model, understanding

1. Introduction

Evolution is still a controversial theme that divides the public into those who use it as the evidence for refuting faith in God and those who interpret it as a confirmation of God's creative creativity. Even if we focus solely on its

*E-mail: borut.pohar@teof.uni-lj.si

scientific aspect, we can easily observe, that the definitions of Evolution differ slightly from one another, each highlighting a different kind of essence.

The logical rule of definition states, that a definition should include *genus*, by which a natural phenomenon is classified in a particular class, and a *differentia*, i.e. an essential attribute by which it is distinguished from other members of the genus. One of the purposes of definition is also to condense the knowledge we have about the referents of a concept, giving us just the key points, the essence [1].

The Stanford Encyclopedia of Philosophy for example states two possible genera of evolution: evolution as ‘change’ (“changes in the proportions of biological types in a population over time”) and ‘control’ (the control of development by ecology). The author of the entry acknowledges: “In spite of this diversity of definitions, there has been very little philosophical analysis of the term ‘evolution’ itself. This dearth forms a stark contrast to the voluminous literature in the philosophy of evolution.” [2] In this article we want to highlight this problem and propose a possible solution by systematically analysing the concept of evolution and by trying to compose an interdisciplinary definition of evolution.

Another problem, which we want to address in this article, is the reduction of the concept of evolution to the Theory of evolution. Many believe that Darwin discovered the very phenomenon of Evolution, even though he proposed only its theoretical explanation. Furthermore, we often hear people saying: “Evolution is ‘just’ a theory”. Our purpose is to show, that Evolution is not only a theory, but has five additional layers of meaning. In this article, we want to explore its other semantic levels, the ones we proposed in the article ‘*The Analogical Model of Cognitive Principles and Its Significance for the Dialogue between Science and Theology*’ [3]. For this reason we used an analogous Mountain-body model of understanding, which is a double analogy, namely the analogy of a mountain and the analogy of a human body. The Mountain-body analogue has six differently high peaks, which symbolize the effort experienced by the intellectual, while trying to conquer different levels of the meaning of things [3].

In this way, we want to contribute to the revitalization of the dialogue between Science and Theology, as we will clearly show the complementarity of different disciplinary insights regarding the concept of evolution.

2. Six different semantic levels of evolution

In the first stage of his scientific explorations, and with the help of his reason, Charles Darwin gradually discovered two types of worldly meanings of evolution: the material meanings and the essential meanings. It was only after this that he could move to the intellectual level of theoretical meaning.

2.1. The first stage of understanding - grasping the basic, principal meaning of evolution

Principal meaning is the first type of material meaning. “Pure Reason enables us to reach the first stage of understanding, i.e. to conquer the lowest peak of the mountain of understanding, to grasp the external quality of the world and its phenomena.” [3] This is the level of scientific observations, which are acquired by sense-perception, mediated by instrumentation. We will present two different kinds of material principles, which were observed by Charles Darwin: (A) Surprising facts, which call for explanation and (B) evidence of evolution.

2.1.1. Surprising facts, which call for explanation

Darwin’s attention was drawn primarily to the four broad features of the natural world, which were in his opinion caused by the phenomenon of Evolution. For him, these phenomena were surprising facts, which needed a better explanation than that, offered by transformism and the special creation theory, which states, that God created every species individually. According to Alister McGrath, these four surprising facts were: (1) Rudimentary structures, for example Appendix. Why would the Almighty God intentionally create such organs, for they are useless and even the cause of many problems? (2) The phenomenon of species extinction. Darwin noticed that the fossil record suggested that the catastrophic extinctions were relatively rare and gradual extinction appeared to be the norm. (3) The phenomenon of diverse distribution of plant and animal species around the world. Darwin noticed for example that on oceanic islands there were fewer species of animals and plants compared to an equal area of continental land, and that they had a very high proportion of endemic species. Why should God make such differences? (4) The phenomenon that various forms of life are seemingly adapted to their environment, which is the reason why they still exist. In the Galapagos archipelago, for example, Darwin observed, that finches, which feed on different kinds of food, also have differently shaped beaks. Even in this case, the special creation hypothesis seemed senseless to him [4].

2.1.2. Evidence for Evolution

In his famous book, titled *Origin of Species*, Darwin also presented some evidence for Evolution, namely homologous organs. In Biology, homology is defined as “similarity of the structure, physiology, or development of different species of organisms” [5]. For example, there is clear similarity in bone structures between the hands of humans and the wings of birds, although they use it for different purposes. For Darwin, this phenomenon was evidence suggesting a common evolutionary ancestor and thus also the evidence for Evolution.

Now we will proceed to the soul of our analysis of Evolution, for we will discuss the principal essence of Evolution. Biological evolution was defined by Darwin as a “descent with modification” from a common ancestor [5]. But this definition is not exact enough, because it omits the essential emphasis, namely that this modification is *adaptive*. As we will show below, Darwin wasn't the first to point to the process of adaptation, which occurs in Nature, but nevertheless he was the first to propose the mechanism of natural selection as an explanation of *how* the process of descent with adaptive modifications takes place.

2.2. The second stage of understanding - adaptedness as the principal essence of Evolution

“Intellectual Reason allows us to have direct contact with the world”, i.e. to grasp the principal essential meaning of phenomena, located in the inner lifeworld i.e., phenomenological layer of the world, which is described by Merleau-Ponty with the metaphor of flesh. Essences belong to the “flesh of the world” [6, p. 12]. The principal essence is the essential fleshy interiority of the principal material meaning.

Human beings basically experience the world as equipped with things, which have some intended use that needs to be discovered. This was especially emphasized by Martin Heidegger, who in *Being and Time* claims, that our most basic experience of the world tells us, that it is equipped with tools or pieces of ‘equipment’, that are handy (‘ready-to-hand’) [7].

We often say that even Nature and God use this equipment. Charles Darwin, for example, described Nature as constantly seeking to improve her creatures [8]. From the Christian point of view, this is not disputable, as philosopher-theologian Thomas Aquinas already distinguished between God as primary cause and worldly secondary causes. The world has relative autonomy, granted to it by God [9]. God thus uses Evolution as a tool (and as a secondary cause, with which He creates new species) for adaptation.

For Darwin, the principal essential attribute of Evolution, the one that makes Evolution what it is, was adaptedness, which is the fulfilled intended use of evolution, namely adaptation. Poetically said, “Adaptation is the heart and soul of “Evolution” [10]. Adaptation is the biological process “by which a species becomes fitted to its environment”, for example in protective colour, etc. [2, <https://www.britannica.com/science/adaptation-biology-and-physiology>].

Darwin discovered the process of adaptation even before his discovery of the theory of evolution: “Before Darwin read Malthus he had already decided that the underlying cause of change was related to adaptation” [11, p. 635]. We could say that, in Darwin's case, the knowledge of the principal essence of Evolution was a pre-condition for the discovery of the Theory of evolution.

It may sound surprising, but Darwin was not the first scientist, who came upon the idea, that adaptedness is the principal essence of Evolution. In 1809, as many as fifty years before Darwin published his theory, J.B. Lamarck had already proposed his own theoretical mechanism for species change [12].

2.3. The third stage of understanding - grasping the causal meanings of Evolution

“Reasonable Common Sense enables us to reach the third or the highest stage of understanding, to conquer the highest peak of the mountain of understanding, which means to perceive the causal meanings of phenomena.” [3] The invisible world of causes is, according to our Mountain-body model, divided into six sections, which is the number of lobes in our lungs - for the right lung has three lobes and the left lung has two lobes - together with the head.

First, let's look at the three lower levels of the world of invisible causes, which are kinds of material meaning. In the same way as the right lung has three lobes, there are three different types of invisible material causes related to evolution: (I) scientific causes, (II) philosophical causes and (III) theological causes.

2.3.1. Scientific causes

The four material scientific causes of organic evolution are: mutation, natural selection, genetic drift and migration. Darwin was familiar only with the natural selection, for which he was seeking a theoretical mechanism. “Before Darwin read Malthus, he had already decided ... the actual mechanism adapting species to new conditions would be a counterpart to the activity of the animal breeder or horticulturalist” [11, p. 635].

2.3.2. Theological causes

An important theological material cause for the phenomenon of Evolution is God's decision to create the world in the state of motion. The Catechism of The Catholic Church explains, that God intentionally created the world as imperfect and “in a state of journeying towards its ultimate perfection”, when physical evil will cease to exist. On this path to perfection, some beings come to existence and others cease to exist, which means evolution is inherent part of Creation [13]. But this perfection, which is the material goal of Evolution, is nothing else than the Kingdom of Heaven. The essential part of Jesus's mission was to proclaim the unstoppable coming of The Kingdom of Heaven, which is the Kingdom of justice, love and peace and the principal theological material cause for the existence of the created world.

2.3.3. Philosophical causes

Philosophical material causes are the most abstract. Catholic doctrine teaches, that it is possible by the light of human natural reason to come to the knowledge of the God as The First Cause [13, §36]. Philosophers have claimed from antiquity that we can demonstrate the existence of The First Cause, which is the origin of every motion, i.e. every change - like change in shape or colour - including that of Evolution. The argument is based on the idea, that the observed motion of a thing in the world must have origin in some other thing. Therefore, because chain of movers cannot be infinite, we must postulate the first mover, which is not put in motion by any other [14]. So, philosophically speaking, God as The First Cause is the philosophical material cause of evolutionary changes.

Now let's take a look at two higher levels of the heavens, which represent the interiority of the world. In the same way as the left lung consists of two lobes (superior and inferior), there are two different lower essential causes of any change: the Laws of Nature (IV) and Divine ideals (V).

2.3.4. The Laws of Nature

The Laws of Nature occupy the third highest position among the invisible causes in the heavens and are embodied in Christ, the King of the Universe, who ascended to heaven on the 40th day after his Resurrection. Christ is seen as the legislator and to his laws all Creation is obedient. The Laws of Nature are the essential fleshy interiority of the exterior scientific material causes, with the latter being grounded in the former.

However, we must point out an important difference between scientific laws and laws of Nature. Because the former are mathematically describable relationships between quantities, which can be observed (e.g. mass and velocity) in the context of a particular phenomenon, they are essential for scientific purposes. But regarding the laws of Nature, it is the nature of a thing we have in mind and this is the information, which can't be used practically by scientists, although it is important for our understanding of natural phenomena. The notion of nature, however, was understood by scholastics as a natural inclination, which causes a particular being to be as it is [15].

Even in the case of Evolution, there is a corresponding law of Nature, according to which the process of Evolution itself takes place. It is in the nature of things to evolve towards increasing complexity and perfection, which is also confirmed by modern observations of the phenomenon of self-organization of Nature.

2.3.5. Divine ideals

Divine ideals occupy the second highest position among invisible causes in the heavens. They are the essential fleshy interiority of the theological material causes, which are thus grounded in them, and the essential goal of the

movement of evolving Creation. An ideal is “a kind of above-averageness, a lofty goal that is usually also spiritual and is a norm of life ...” (my translation) [16]. “Without ideals, we die - always spiritually, and often literally too.” [17, p. 92]

We can discern three sorts of divine ideals: Justice, Life and Love. In antiquity, this space in the heavens was occupied by gods, who were considered personifications of these ideals. In Christianity, however, it is filled with saints, the central person dominating this part of the heavens being the Virgin Mary, who is called The Queen of Heaven. The Catholic Church teaches as dogma that the Virgin Mary was assumed body and soul into heavenly glory, becoming the embodiment of divine and human ideals, in the first place of absolute purity of God’s maternal love. An ideal human figure of Mary, who is the ultimate perfection of human nature, which is the pinnacle of God’s Creation, is symbolically connected with the Heavenly Jerusalem, the ideal community of saints, coming down from Heaven: “And he [an angel] ... shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God” (Revelation 21.10-11). The Heavenly Jerusalem is the essential fleshy core of the material Kingdom of Heaven.

Among divine ideals there is also the perfect adaptedness of organisms to the environment, which is the principal essential goal of Evolution and an ideal human life condition. According to human logic, Evolution will have done its job when organisms will be maximally adapted to their environment and humans will be adapted to living with each other in mutual love and understanding.

2.3.6. The Holy Trinity - The Triune God

Finally, the highest position in heavens is occupied by the Holy Trinity, the hypostatic union of God the Father, the Son and the Holy Spirit, the highest invisible cause and also our final destiny. The Holy Trinity transcends other invisible causes, being a separate domain, which is analogically represented as a human head, which is placed on top of the body, above the lungs.

The Holy Trinity as a being is also the essential fleshy interiority and grounding of the philosophical impersonal material First Cause, which sets in motion all secondary causes, including that of Evolution. The last act in the evolution of mankind’s history of salvation will be the restoration of the lost friendship with the Triune God, with which the destiny of the Evolution itself and also of humankind will be fulfilled. In Ephesians 1.4-5 Apostle Paul says: “In love he predestined us for adoption to sonship through Jesus Christ” (New international version).

2.4. The fourth stage of understanding - perceiving the theoretical meaning of evolution

“Pure Intellect enables us to enter the waters of intellectual thoughts and reach the fourth or an in-depth stage of understanding - that is, to sink to the first

peak of the submerged mountain of understanding. Thus far, we have dealt with the static rational ‘mental world’, and from now on, we will be dealing with the intellectual dynamic ‘world of thoughts’”. [3]

Pure Intellect perceives the theoretical meaning of evolution, which results in making sense of surprising facts. “A surprising fact designates an observation which is not covered by expectations arising from or generated by established beliefs.” [18] Abductive reasoning gives us a theoretical standpoint, from which these observations are no more astonishing or even merely anomalous, but are expected.

We have already presented Darwin’s four different evolutionary material principles, e.g. the rudimentary structures. All these facts were surprising to him, something he wouldn’t expect to observe in the light of existing explanations, such as transformism or the theological doctrine of special Creation. Why should, for example, God design redundancies? [4]

As mentioned before, Darwin was not the first to propose a theoretical mechanism of adaptive evolution, but nevertheless his theory was a breakthrough. His second voyage of exploration took place between 1831 and 1836. When he returned to England, he began to collect different scientific evidences. His attention was drawn to domesticated production in particular. He wrote: “I soon perceived that selection was the keystone of man’s success in making useful races of animals and plants. But how selection could be applied to organisms living in a state of nature remained for some time a mystery to me.” [19]

But this mystery was resolved with the help of T.R. Malthus, who came up with the idea of the struggle for existence [20]. In fact it was this idea, which allowed Charles Darwin to see that “under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed”, which would result in the evolution of new species [21]. Darwin thus discovered, that the struggle for existence is the key part of the theoretical mechanism, by which new species evolve. Thus, a new theory of evolution was born, which began the age of Darwinism.

Darwin based his theoretical mechanism of Evolution on three individual theoretical entities, which work together and explain, how the evolution takes place: “(1) variation - a liberalizing factor ... present in all forms of life; (2) heredity - the conservative force that transmits similar organic form from one generation to another; and (3) the struggle for existence - which determines the variations that will confer advantages in a given environment, thus altering species through a selective reproductive rate” [22].

Theoretical sense is by its essence the beautiful form of external happening of material life. The cooperation of variation, heredity and the struggle for existence is a kind of happening, which has perceivable beautiful form, and can thus be perceived by Pure Intellect. It is the answer to the question of ‘how’ the Evolution takes place.

2.5. The fifth stage of understanding - comprehending the evolutionist identity

“Reasonable Intellect enables us to reach the fifth or profound stage of understanding, the perception of original meaning, which means that we reach the deeply submerged middle peak of the mountain of understanding.” [3]

The original meaning matches our professional identities, for every human being can identify himself with some profession. The mission of a particular identity is to realize a certain intended use of things. For example, a doctor uses Medicine to heal a patient, as the intended use of the Medicine is to heal. When one comprehends who a Darwinist or evolutionist is, and decides to accept this form of identity as one’s own, he or she can think of themselves as a Darwinist or evolutionist and can perceive the original meaning of this identity. Being an evolutionist is from now on a new form of his updated personality, which means that he has changed the way he thinks, speaks and acts. Original meaning can be defined as a true form of personal life.

But the crucial question we need to answer is, who the true evolutionist is or what kind of person she/he is? Which is the right or true form of his personal life? Currently there are two competing models of the evolutionist’s identity. On the one hand, there are the atheistic Darwinists - the most famous being Richard Dawkins - who claim, that Darwinism and faith in God are incompatible. When he was asked the question: “How significant is Darwin’s influence in realizing our place in the world?”, he replied, that Darwin showed us that we humans are nothing special in comparison to other beings [National Geographic Channel, 2019, <https://www.natgeotv.com/int/dawkins-darwin-evolution/dawkins-interview-darwin>]. For Dawkins, to be a Darwinist or evolutionist implies atheism.

But we also have a completely different model of a Darwinist or evolutionist, namely Francis Collins, a well-known geneticist. He founded the Biologos Foundation in 2007, a Christian advocacy group, which attempts to reconcile Evolution with the idea of God. He advocates the idea, that being a Darwinist is inseparable from being a believer. He is convinced that God uses the mechanism of Evolution to create human beings, with whom he can have fellowship [<https://www.beliefnet.com/news/science-religion/2006/08/god-is-not-threatened-by-our-scientific-adventures.aspx>].

Each of them has his own paradigm and consequently his own conception of evolution. While for Dawkins evolution is exclusively a materialistic process, which takes place randomly, i.e. by chance, for Collins it is first of all the tool of God’s Providence, used by God to create human beings, who can communicate with him, by purpose. Dawkins and Collins have different conception of evolution the reason being different paradigmatic presuppositions. Without the right paradigm, which includes the dimension of faith and purpose, something is missing in the definition of evolution. Of course, even for Collins, evolution is also a materialistic process, but he also has his eyes opened for other meaning dimensions, which can be perceived only with the light of the Christian paradigm. If one doesn’t believe in the existence of purpose, then one cannot see it.

But which of them is right? Only one understanding of evolution can be correct, for there is only one true form of evolutionist identity. It is not easy to discern. Christ said: “By their fruit you will recognize them” (Matthew 7.16). The fruit of the true identity, however, can be measured by relative problem-solving effectiveness, which can be used as a criterion for discerning the truth of competing traditions [23]. Which one will win the competition, only time will show.

2.6. The sixth stage of understanding - comprehending the purposive meaning of Evolution

“Intellectual Common Sense enables us to reach the sixth or the deepest level of understanding, that is, to attain to the deepest submerged peak of the mountain of understanding. Intellectual Common Sense, which is the spiritual component of the cognitive apparatus, enables us to reach the deepest or final stage of understanding of phenomena which is expressed in the form of perceived purposes.” [3]

There are two types of purposive meaning, namely the one connected to theoretical meaning and the one connected to original meaning, and both are a form of spiritual meaning. This has the power to attract because it gives the answer to the question ‘Why should I’ and thus gives the motivation to act. To perceive purposive meaning means to discover God’s attractive plan of salvation, and to recover its meaning. At the very end of this article, we want to explain how this plan of God relates to Evolution.

Similar to natural phenomena, even human history and society, of which we have physical evidence or material facts, has some surprising features that need to be explained, for example its trend of evolving towards increasing complexity and perfection. Society has become more and more complex over time, and we could even say it is improving, moving towards perfection - we have in mind the achievements of humanity such as e.g. abolition of the death penalty - if we disregard the many global anomalies that exist in the world.

The prophets in the Old Testament wondered how it came about that those great calamities such as wars, destruction and exile - for example the Babylonian captivity - were happening to Israel. It was revealed to them that, according to God’s plan, God purifies His chosen people so that the sinful majority perishes and the holy remnant is saved, which takes society to a higher, more perfect level of existence. The prophets foretold that the messianic times would eventually come in which milk and honey would be strained, when the Messiah would come and rule his people justly. For the prophets, chronological history had a concrete goal. In contrast to the Greek cyclical notion of time, the Bible advocates a linear or better, hermeneutical-spiral understanding of time. This prophetic vision of messianic times was also held by Jesus, who proclaimed the coming of God’s Kingdom of love, justice and peace. After His return to Heavenly Father, the young Church would continue His work. The mechanism of selection of the holy remnant reflects the judgment at the end of time, which

will decide, who will inherit the attractive messianic Kingdom of Heaven together with eternal life and who will be sentenced to death.

The history of God's Chosen People shows distinct features of a progressive evolution, and we could say that the mechanism of selection is similar to that of natural evolution, namely the struggle for existence in the messianic Kingdom of God - although there is the Gospel proclamation that essentially changes the rules of the people's conduct. Otherwise, the Church has always advocated not only the glorification of humanity, but also the coming of a new Earth and new Heaven, that will be saved from suffering and other imperfections. Knowing God's plan of salvation not only tells us the way the Kingdom of Heaven is coming to us, but also gives the Christians the motivation to strive for a holy way of life to achieve eternal life once and for all. While messianic times are very attractive, Christians must be aware, that they will be able to enter them only if they will be adapted to its environment. Certainly, this gives their life a concrete purpose.

3. Conclusions

In this paper, we presented six different stages of understanding of evolution, which is also important for the dialogue between Science and Theology. As our Mountain-body model clearly shows, Science and Theology are complementary to each other, as only together can they form the whole image of Evolution. Finally, let us just summarize the different levels of understanding of Evolution (from the first to the sixth stage) in a definition of evolution, one that synthesizes our knowledge about evolution from different disciplinarian perspectives. Because a definition always starts with the essential meaning of the definiendum, we will start our synthesis with the 2nd instead of the 1st stage of understanding, because the former is connected with the essence of things.

According to the 2nd stage of understanding and regarding its *genus*, evolution can be defined *by its principal essence* as the process of adaptation of organisms to their environment; *by its essential nature* as the movement of God's creation towards ever-increasing complexity and perfection; *by its essential goal* as a tool of God's Providence for the creation of a human being, the pinnacle of creation, who is God's co-worker and interlocutor; and *by its essential destiny* as a divine means by which God will restore the lost friendship with humanity.

According to the 1st stage of understanding, evolution is a process based on a number of material principles, including the surprising facts that call for explanation by a theory of Evolution and the evidence in its favour.

The 3rd stage of understanding says that there are three material causes for evolution: scientific (mutation, natural selection, genetic drift and migration), theological (The Kingdom of Heaven as the principal theological material cause of evolutionary Creation) and philosophical (God as The First Cause of evolution). There are also three essential causes of Evolution, which are actually

the essential fleshly interiority of the three material causes: The first essential cause is the Law of Evolution, which is (together with other Laws of Nature) embodied in Christ, the King of the Universe. The second essential cause is the divine ideal of Creation's perfect adaptedness to the Kingdom of Heaven, which is - together with other human ideals - embodied in Virgin Mary, the Heavenly Jerusalem. The third and the highest essential and transcendent cause is The Holy Trinity, the God of Love, who is the initiator of the eternal covenant between Him and humanity.

The 4th stage of understanding gives us the theoretical mechanism of evolution is the interplay between variation, heredity and the struggle for existence, first proposed by Charles Darwin.

According to the 5th stage of understanding of evolution there also exists a unique evolutionist identity, which at the present time has two competing personal models, represented by Richard Dawkins and Francis Collins.

Finally, the 6th stage of understanding reveals that Evolution also has a spiritual purpose namely the mechanism of selection of the holy remnant, i.e. the saints, who are fit to inherit the Kingdom of Heaven and become partakers of eternal life, because they have assumed the identity of the beloved Children of God, who know how to live in peace and mutual love with one another, that is, in accordance with the will of the Merciful Father.

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