



Doctoral School of Theology

Doctoral Field: Theology

## ThD THESIS SUMMARY

**L.U.C.A. (Last Universal Common Ancestor – common ancestor) – a scientific and patristic analysis about the renewal of man**

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The main theme I chose is one that has radically changed the life and mentality of today – *the origin of man*. It is suitable for this study and with our double training (both in the theological and in the medical field). Because of the contemporary religious background, people are deeply influenced by theism (belief in a vague god – something superior that guides, instead of Someone Creator, Proniator, Judge and Comforter). This theism distorts both faith and morals, as well as everyday human life.

There are many theories, experiments and experiences of contemporary scientists, supported by globalizing and relativizing politics, through which atheism can be effectively challenged, proposing theism as an universal religion. Those who want to radically change the paradigm of contemporary utopia and replace it with another are not satisfied with atheism because it does not make a substantial contribution to their effort to depersonalize humanity as religious zeal can, when is guided to a false goal.

But, even if we are not surprised, this does not mean that we can agree with this confusion between lies and truth, between errors and reality, generated by the syncretic search for similarities and the diplomatic-political neglect of differences, because the triumph of religiosity over atheism and preaching the overt face of theism does not satisfy those who want to serve God and their fellow men fully, to the end, to reach the truth that liberates. Defeating atheism alone is not enough. It is a defect of ours, of those who lived in socialism and struggled with the stupid „socialist-scientific” teachings that denied God, to believe that if we proved, with the help of science, that somewhere, sometime, there is something that guides all, that is, a kind of God (no matter how and by whom), we reached our goal. Our duty is to observe that theism is much more effective (as a substitute drug for spiritual life, as a blurred religious feeling that causes self-satisfaction) in slipping from the normality of personal, humble relationship with the Holy Trinity (the only one who can heal us of passions and can make the man happy). A theist cannot escape the prison of torturous absurdity, but he can fool himself that he is a saint or at least a believer. This deception makes him passionate about his condition, fanatical in his faith and a very diligent preacher of the new paganism.

Knowing the truth about the nature, its origin, its meaning and its ultimate purpose gives man great freedom, clears his understanding, making him able to have a firm contact with both the earth and the heaven. To conquer mankind, you must take control of people's minds. That is why there is a very well-conceived ideological struggle, oriented towards a long-term strategy that aims to distort human understanding. Our purpose is to bring before our brethren the living Word of God which cuts, through the speech of the Holy Fathers, any knot cunningly entangled in the thread of thought.

Because the origin of man is a hotly debated topic of science and faith, a two-pronged approach is needed. It is believed that each of these types of knowledge would debate different aspects of anthropology, but in reality, there is only a difference of language. Revelation also reveals the reality of created nature, not only the outpourings of uncreated energy, and science is not only monopolized by a metaphysics that distorts the understanding of nature, but recklessly dares to draw conclusions about the unseen world. The divine revelation is the one that takes us out of the trap of this metaphysics, offering the correct interpretation of scientific data, modern technology being added in this way, as an aid in natural contemplation.

Many theologians are confused and paralyzed by the claims of scientists, not understanding that the latter approach the problem of human origin not from the perspective of an indisputable scientific reality, but from a wrong religious mentality, of which even they may not be aware. Therefore, complexed by their lack of specialization in science, to prove that religion does not lie (and is confirmed by contemporary science), they try to adapt the revelation in such a way as to fit the evolutionary axioms they take for granted. They don't realize that science is relative and full of errors that should be strictly distinguished from indisputable scientific facts, only thus reaching the symphony of revelation through Scripture and nature.

At the same time, many scientists, with metaphysical conceptions taken from the religion with which they were indoctrinated by the „theologians” who moved the boundaries of the Holy Fathers, being complexed by their ignorance in the field of theology, believe that they bring a good service to God, preaching an evolutionary-theistic religious anthropology, not understanding that they come into contradiction with the revealed reality, with the wills and thoughts of God. And this affects not only them, but many, because, today, scientists are an important landmark, so they can do great good when they preach Orthodoxy, but unfortunately, they can also do great harm, when they preach atheism or, worse, dizzying theism.

We do not expect scientists, trained from a very early age by evolutionary-theist ideology (imposed globally) and eager to serve the official scientific current („mainstream”), either out of blind trust or self-interest, to accept or confirm the conclusions drawn from our study (which we assume both because of the testimony of highly competent scientists and because of their scientific coherence, but especially because of their compliance with the revelation).

However, we are convinced that there are many scientists who are honest in their research and who observe with insight that scientific truth is extremely relative, limited and insufficient, that „absolute” dogmas and scientific models, from any branch, no matter how advanced and specialized they may be, either evolutionist or creationist, are rapidly succeeding each other, contradicting each other, on the one hand, and, on the other, that genuine progress in scientific knowledge leads, more and more much, on any researcher of truth, to the conclusion that science is very limited in horizon and finality, that it could not reach even the superficial knowledge of the crust of creation, so that it will not be able to reach a full knowledge of it, regardless of her technological progress and the time that will pass until the end.

Therefore, taking the Holy Fathers as a model, we do not want to attach ourselves to any scientific model, not even to the most perfect creationist model, because they are all obsolete, fragile, subjective and easy to fight, both today and in the future, given that the origins can be known only prophetically, and not scientifically (only by revelation, and not by speculation). All Christians, whether simple people or scholars, are obliged not to make any dogma, not even a scientific one, out of the opinion of any transient autonomous reason, knowing all too well that only divine sight and revelation can bring absolute knowledge, impossible to deny or change.

The thesis, in connection with the above, aims to find an answer, as focused as possible, related to an essential issue:

### *The research issue*

Is it possible to renew human nature? If so, is it done by changing the reason of his very nature or by changing the way it works? Is it possible to change the reason of nature? Is there a common ancestor of all creatures (L.U.C.A.<sup>1</sup>) or does each species have its specific common ancestors (in the case of man, the historical persons Adam and Eve), created directly by God out of nothing, different from the ancestors of other kinds of creatures? What do the Holy Fathers, heresiarchs and scientists say about these things – over time and today?

In order to answer the problem of research and to understand the reality of the origins and how the decentralizations (related to these topics) of the human mentality appeared, I went through, throughout the thesis, the history of evolutionary ideology (religious and scientific), scientific data and its interpretations, but also through the revelation of God, given by the Holy Fathers (concerning the creation of man, the reasons of his nature and purpose, his fall and the changes of his way of being and working) reaching several enlightening conclusions.

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<sup>1</sup> L.U.C.A. („Last Universal Common Ancestor”) The most recent species, from which come all the related species that now live on earth – not in reality, but in evolutionary biology and genealogy.

# CONCLUSIONS



*Conclusion of chap. „L.U.C.A. from the perspective of religious thought”*

I noticed that the first to want to renew his nature, in an impossible way (by changing his reason, that is, to transform himself from created being into God by nature), was Lucifer. He was followed by all the other fallen angels, fascinated by his delusional thinking. Lucifer corrupted Adam through Eve with the same desire, but they repented. The whole human race, with few exceptions, has cultivated this mentality, spread through barbarism, Scythism, paganism (Hellenism)<sup>2</sup>, origenism and its ideological descendants. Judaism, at the other extreme, fought against the renewal of nature (thereby mutilating it and blaspheming it by calling it evil or unclean, forgetting that God made all very good), fixing itself rigidly in a bodily ritual, reduced to the letter of the law and thus suppressing man's desire to change his way of working, to become spiritual, that is, to deify himself by grace.

*Barbarism* lasted ten generations (from Adam to Noah – that is, to the Flood). In this faith, people – apart from the tribe of Seth (until they mingled with the tribe of Cain) and the righteous Enos, Cainan, Maleleil, Jared, Enoch, Matusala, Lamech, Noah, Shem, and Japheth, with their kin – had neither ruler nor unity, but they believed and did all that was pleasing to themselves. This led both to the fight against high-performing, prophetic, and doxological original science, and to the loss of the gracious, orthodox connection with God (sacredly preserved by Adam and those who followed him, listed above). In their place, under the inspiration of demons, both a selfish science, to the acquisition of one`s own pleasures and to the detriment of others, mixed with magic, and a self-centred religion, in which they sought powers above nature, but without God, which led to the fall into the baseness of the sub-natural and to the change of the way of working of nature into one so devilish that even their bodies were distorted.

*Scythism* (similar to the manifestations of barbarism) lasted from the days of Noah, after the Flood, until a few years after the building of the tower of Babylon (Falec and Ragav), when it became connected with Scythia and its inhabitants, from the time of Tiras (the Thracian ancestor). A significant representative of it was Nimrod (Zoroaster I), who was a giant as well and who became the ruler of the world as the first tyrant (through witchcraft and the perpetuation of pre-Flood autonomous science, tied to the religion of one`s own opinions). He invented *Zoroastrianism*, in its original form, that is, a paganism without gods, but with the pantheism of the elements as its essence. Nimrod persuaded all the tribes (71 in number), except the tribe of Eber, to participate in the construction of the tower of pride, of the world autonomous from God, in Babylon, followed by the confusion of tongues, resulting the 72 different nations and the emergence of serious new bodies deformities, different from those that already existed before the Flood.

*Zoroastrianism*, a paganism of ideas rather than of gods, of essences rather than of forms, of noumena rather than of phenomena, metaphysical more than physical, is very important, because it has been perpetuated to this day, throughout history, making its way through religious metaphysics and in today's evolutionism. Of course, in time, in order to survive, it borrowed, at first gods of the Gentiles, and later even Christian ideas, just so that it could conquer, through his ecumenism, as many people as possible, but this does not make it richer, just more dangerous, harder to identify and more mimetic. The multitude of similarities in it with the Truth makes it difficult, but not impossible, to identify its lying differences. It is very influential today, through the dominant theistic mentality, but it is still can be detected, and the people affected by it can be healed, but only through the antidotes extracted (from religions and science) by Orthodoxy, rich in the clear teachings of revelation. There have been three Zoroaster throughout history as well as several forms of Zoroastrianism, the most recent and most influential being Nietzsche's Zoroastrianism, also

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<sup>2</sup> Col 3,11 "where there is neither Gentile (Greek/Ἕλληνας) nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, servant nor free. Instead, Christ is everything, in everyone."

known as relativism or nihilism – the desire to acquire the superman, invented by him, being the engine of contemporary evolutionism of the fanatical type.

If Zoroastrianism is international, with a tendency to be universal, being the essence of paganism, with the confusion of tongues and the emergence of nations, distinct from linguistic borders and state borders, paganism has acquired specific heroes and gods, branching into several forms, with features both common and specific. The founding of idolatry, also known as Hellenism, due to the fact that the Greeks were its most zealous inventors and preachers, in philosophy and words, and also in the sciences and arts, consisted in the establishment of civilization and laws, in parallel with the deification of the most admired people (ancestors, sorcerers, heroes, strong men), with their representation through various crafts (first in the form of painting – from the time of Seruh, son of Ragav and great-grandfather of Abraham – and then in the form of statues made of stone, precious metals or wood – from the time of Tara, the father of Abraham). I followed the historical thread of idolatry and its transformist / evolutionist teachings through Sumerian-Akkadian evolutionism (called by the ancients Chaldean or Babylonian), Egyptian, Greek, Hindu and Nordic, not because there were no other particularizations, but because they are the most famous and popular today, Hinduism being the one with the greatest modern impact (being trampled, as a teaching, in evolutionism, and, as a practice, in the theistic longing for a false deification).

Coming to the days after Christ, when we have as references various famous heresiarchs, founders of heresies, sects and metaphysical-religious currents, we noticed that, in all cases, there is a connection between their sinful life and their false dogmas. Many times heretical ideas, in general, but also relativism, nihilism and evolutionism, in particular, were instilled or even dictated by demons, in a state of demonic enthusiasm (or religious, deceitful ecstasy,) as well as pagan religions, demons trying to copy and replace the divine ecstasy, to mimic and substitute the revelation of the way of life with the dogmatic deception of the way of death.

I dedicated a distinct, large chapter to Origen, because, on the one hand, he is the one who camouflaged paganism and evolutionary ideas in Christian style and language, becoming the father of all heresies, and on the other, because many adherents of his ideas, not distinguishing them from the revealed ideas of the Holy Fathers, confused them with the patristic teachings, giving access to theistic evolutionism, Origenism in its essence, to be confused with Orthodoxy, and its pillars to be confused with the great Saints and Teachers of the world. In this sense, starting from the history biased by Eusebius of Caesarea, it is suggested that Origen died as a martyr, in order to sanctify and accept his writings, when, in fact, God let him renounce Christ, several times in his life, the last time just before his death, just so that everyone could be clarified and reject his evolutionary-pagan teachings, presented in more detail in chap. „Origen, the father of „Christian” evolutionism.”

I then showed how Roman Catholic thinkers took over Origenism and handed it over, in a disguised way, to evolutionism. Some reformers wanted to return to the Primary Church. But, because they relied on their human powers, by a historical-critical method, without seeking the full meanings, revealed to the Holy Fathers, they kept, without realizing it, either some or other of the mentalities of the Catholic thinkers who took over Origenism, sometimes even exaggerating it. This led to the separation from the true Primary Church (continued in the Holy Eastern Orthodox Church), the only one completely focused on the truth, but also to the division between them, opposing each other, depending on their particular decentralization from the truth (which they absolutized in contradiction with the decentralizations of others).

So, also from the point of view of reporting to evolutionism, the confessions that emerged from the Reform are not a unitary bloc. They have divided and they continue to divide, each interpreting in his own way the Holy Scriptures, arguing and counter-arguing, because they rely on their own opinions. Some (Neo)Protestant denominations are pro-evolutionist – those that tend towards the pagan side, philosophical-speculative, allegorical-rationalist. Others are anti-evolutionist, creationists – those who take over the Judaizing side or the rigid, pietistic type of dogmatism, which rejects any contemplation, any interpretation that goes beyond the historical sense. Among the pro-evolutionists, the Quakers stand out, being those who contributed the most, after the Roman Catholics, to the evolutionary mythization of science.

Another movement is theism, which takes to the extreme the idea of God's transcendent retreat, preaching a vague god, who barely has any pale relationship with His creatures. In this

mentality, blasphemous to the Providence of God, the pagan ideology (modelled after Hinduism) of evolutionism could easily be received. If it is no longer believed that God is concrete, alive, personal, in effective dialogue with anyone who seeks Him, then anything can be said about Him. Thus develops, little by little, the faith in a distant god, diluted in time and works, which produces ambiguous reasons like himself. Even some of today's evangelists have begun to preach a different gospel than their original „gospel”, both of which are, in fact, different from the one preached by the Holy Apostle Paul (Gal. 1: 1ff.). In their new gospel, both the new Adam and the old Adam are becoming more and more vague. The old Adam loses his historical presence, becoming a population of Adams, and the new Adam-Christ has a role, more and more blurred, in getting rid of sin, corruption and death. Corruption and death are no longer the fruits of sin, but the necessity of evolution, invented by the vague god who, in a long time and by dubious means, brings, precisely through them, all men to the state necessary for the selfish evolution of the false Christ.

Scientism, which underlies the union of evolutionists in all countries and religions, is a widespread mentality, which is based on the idea that everything science tells us is true. Scientists are changing their teaching of faith, depending on the science. But Scientology is much more than Scientism. It is a very aggressive sect that not only makes a lot of compromises to adapt theology to what science dictates (the trap into which most religions have fallen), but also makes science an absolute belief, „true theology”.

It is not the only sect that makes its living according to evolutionism and assassinates all those who do not obey it, but we must not forget that there is an evolutionary religion inspired by demons, with hymns, rituals, objects of worship, weddings and even with a pantheistic „Liturgy”, uttered by Teilhard de Chardin and those like him, which sometimes even led to, at the very least, embezzlement and attempted murder. Therefore, no matter how hard we look, we will not be able to find anyone who will surpass Origen and the new Origen, Teilhard de Chardin, in the pagan-evolutionary zeal. The blasphemies of this neo-origenist are all the more serious as they are hidden behind words of love. The essence of his relationship with Christ is a kind of „I love you; I curse you”. This proves that it is not a genuine love, but a deceptive one, a demonic love, which is all the more visible as Teilhard himself tells how he was demonized and how his ideas were instilled. Not coincidentally, he participated in all the fossil forgeries that took place during his lifetime.

The life and teachings of Charles Robert Darwin, named by Thomas Huxley the Pope of science, are of great interest, not only directly, because he established Darwinism, but also indirectly, to understand how the spirits worked, to change the mentality of mankind through his work. He is considered by all to be theirs, not only because he was sympathetic and gentle in expression, but especially because he had a changing faith (from that of a theologian who was preparing to become an Anglican priest, who sought natural evidence for the existence of God, to that of an agnostic who doubted everything, except his "own" idea of natural selection). All (except discerning Orthodox) can find quotations in his writings and letters in which to find themselves, and which, if taken out of context, they can use to declare that Darwin had their faith. Unfortunately, to the disappointment of his followers, in his life and teachings are the seeds of all the fruits of evolution<sup>3</sup> (which today disturbs our existence so much), including unbelief of any kind. Being in the form of seeds, they can be studied more easily, in the form of “noetic DNA”, than the whole development of their consequences, which I reproduced, as synthetic as I could, in the chap. dedicated to him, „The Agnostic Charles Darwin”.

#### *Conclusion of chap. „L.U.C.A. from the perspective of scientists”*

And some scientists, unaware of the error of transformism (or returned, after a while, from it, because of its multiple internal inconsistencies and its inconsistency with reality), have shown that the reasons why the nature of creatures cannot change (that there is no speciation – formation of new species from the existing ones – macro-evolution), but only that their way of working or being

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<sup>3</sup> The relativization of truth and revelation, the renunciation from the Holy Trinity and Christ, the emergence of heretical theodicy, theism, agnosticism, atheism, heterodox ecumenism, so contrary to the ecumenical vocation of the Holy Orthodox Church, the "scientific" justification of racism, socialism, Malthusianism, propaganda of vices and assisted suicide, sexual revolution, abortions, *in vitro* fertilization, transhumanism, posthumanism, metahumanism, etc.

can change (adaptation, variation of individuals or species, formation of new breeds / varieties, micro-evolution).

We have scientifically proven (through data and physical, astronomical, paleontological, statistical, geological, microbiological, biochemical, biological – including molecular – deductions, etc.) in this thesis that:

1. *Uniformity* (the idea that the laws of nature have always been identical with those existent nowadays, as a result of which scientists could understand, by studying the present, what was happening in the past and what will be in the future) *is denied by science*:
  - a) by scientific evidence that refutes cosmological uniformity  $\Rightarrow$  there is no Big Bang:
    - i. The Big Bang is not the only current cosmological false model, but one of the countless false models, in connection with which scientists have heated controversies, because they are all contradicted by certain aspects of reality;
    - ii. The real age of stars and planets, comets too young for the age (decreed by evolutionists) of our solar system, proves a young earth;
    - iii. The spectrum of light, space stations, cosmic background radiation, „mature” galactic swarms, at a greater distance from the earth than those that seem „young”, quasars that have shifted the spectrum of light to red due to gravity and much more invalidates the expansion of the universe and the uniformist model of its origin from a primordial singularity, through the Big Bang;
    - iv. Hubble's law is only an optical illusion of the expansion of stars, caused by the misinterpretation of the red shift of the light spectrum to be a consequence of the shift, not taking into account that, in reality, it is a consequence of gravity;
    - v. The gravitational waves are evidence that the universe is not expanding, but moving in a circle, being held by the Almighty;
    - vi. The degree of spread of deuterium, helium and hydrogen, proves that we have a newly created and stationary universe (not expanding);
    - vii. It is impossible for an explosion to produce a tidy system, from the point of view of the second law of thermodynamics (universal law of physics now – the law of entropy).
    - viii. The Big Bang not only violates the law of entropy, but also the law of conservation of energy and mass.

However, if evolutionists claim that, from the time of the Big Bang to the formation of man, there were completely different laws of physics, so that those in their cosmological model can happen, then they state, indirectly and perhaps unconsciously, that in fact, the uniformity is not valid, so they can know neither our origins nor our finality.

- b) By scientific evidence that refutes geological uniformity  $\Rightarrow$  Young earth + a global water flood:
  - i. neocatastrophism was adopted even by evolutionists, due to the impossibility of uniformity having worked in the formation of geological strata;
  - ii. rapid sedimentation at Joggins;
  - iii. Oklahoma pancakes;
  - iv. Wyoming Green River;
  - v. the coal formation: the metamorphosis of peat into coal has never been observed in reality, as evolutionists claim, but coal has been obtained in an extremely simple and fast way (in hours or at most days), both in the laboratory and during volcanic eruption of Mount St. Helena – May 18, 1980), under conditions specific to the events present in and after the Flood, showing that this is how coal could have formed across the planet. But the Flood is certainly not something that happens daily, evenly and naturally, but a unique and accidental, supernatural event.

All this scientific evidence, which is palpable and obvious, unquestionably proves the falsity of the uniformist model of the formation of geological strata.

And if uniformity is not valid, how can scientists predict what has been in the past or what will be in the future, what catastrophes or what changes in the way of working (being) have been or will happen, not witnessing those events (to see them with their own eyes or to record them with their cameras), since, without the grace of the Holy Spirit, they can neither see what is going on in the souls of animals (much less in the souls of men), nor in the past and not in the future?

2. *Extended time is denied by science:*

- a) by explaining the false belief in local radiometric dating;
  - b) by correct local radiometric dating;
  - c) through other general dating systems, more reliable than the local ones:
    - i. imaginarily traversing, in the past, in the reverse direction of „expansion”, the path of the peripheral matter of the cosmos (which decreases with time travel) to the primordial singularity, from which it comes, if it exceeds  $13,799 \pm 21,000,000$  years, means that matter would not only be compressed to the size of the primordial atom, but would have to become even smaller than it, thus exceeding the „Planck's Wall” or „minimum physical limits of objects”, thus, uniformity disappearing itself, because it would theorize other laws of physics than the current ones. That is why evolutionists cannot give a time longer than  $13,799 \pm 21,000,000$  years to the existence of the cosmos, so as not to go beyond the impregnable „Planck's Wall”. Evolutionists themselves admit, shocked, there are certain examples that destroy their model, claiming either the existence of a stationary universe, without expansion (which, either is uncreated or could have been created just like that, fully formed, anytime, without them being able to detect, by any clock or cosmic process the date of its creation), or an expansion of an impossibly longer duration than the distance to „Planck's Wall”:
      1. if we consider only the minimum evolutionary age of the star „Methuselah”, it still could not be framed within the time limits of the „ Planck's Wall” due to its metallic content, also according to the evolutionary model of star formation, „Methuselah” is a second-generation star. In other words, her mother star lived her whole life, to provide „Methuselah” with the components. According to evolutionary dating, the parent star would have needed to be formed long before the „Planck's Wall”, thus long before the evolutionary beginning of the universe;
      2. superclusters of galaxies, with their huge dimensions, need, according to their very existence and composition, either to have been created from the beginning as they are today, by an Almighty God, by miracles, or to be contained by an infinite stationary universe (thus an universe without beginning and end, that is, a God Universe), or to have had at its disposal an impossible time of formation, much greater than the distance from the „Planck's Wall” until today. The third variant abolishes the evolutionary model and its dating, even through its own explanations.
- These show us a mismatch between the evolutionary model and its dating style, questioning both the model and the dating. Given that the global evolutionary dating of the universe contradicts, in practice, the evolutionary model itself, which created it in theory, it is clear that it is an erroneous dating and that we must find other valid global dating, then find the age of the universe;
- ii. the rotation of galaxies  $\Rightarrow$  our galaxy  $\leq 100,000,000$  years;
  - iii. the oceanic accumulation of salt  $\Rightarrow$  Earth  $\leq 62,000,000$  years;
  - iv. the oceanic sediment deposition  $\Rightarrow$  Earth  $\leq 15,000,000$  years.
  - v. the erosion of the continents  $\Rightarrow$  Earth  $\leq 14,000,000$  years;
  - vi. the atmospheric accumulation of helium  $\Rightarrow$  Earth  $\leq 2,000,000$  years;
  - vii. Carbon-14 global radiometric dating of the earth  $\Rightarrow$  Earth  $\leq 10 - 15$  thousand years;

- viii. the remnants of supernovae  $\Rightarrow$  our galaxy  $\leq 5 - 14$  thousand years;
- ix. the monitoring of the decrease of Earth's magnetic field  $\Rightarrow$  Earth  $\leq 8,700$  years;

And if such a long time, necessary for the transformational processes, did not exist, how could all the uniform, natural long stages have been carried out, through which galaxies and living beings would have formed, in the evolutionary model?

The cosmos, therefore, is ready-made, being of an age impossible to know by science (due to the non-uniformity of natural laws), but with the possibility of finding out only by revelation. It teaches us that it was made in 6 days, starting on March 25, 5508 BC.

### 3. *Transformism is denied by science:*

- a) no new species are formed and cannot be formed, the most concrete proof, indisputable, being the experiments made on fruit flies;
- b) there are no real intermediate links between monkeys and humans (we analysed paleo-anthropologically each intermediate link, proposed by evolutionists. They turned out to be either monkeys, or humans, or fakes);
- c) false ideas of natural selection and hazard are erroneous, both have been exposed throughout the history of evolutionism, and are currently exposed in molecular biology;
- d) mutations are the best proof that evolutionism is impossible, both by the number of bad mutations already existing, disproportionately large compared to the improbable (theoretically) and non-existent (practically) good mutations, and by the necessary number of good mutations to transform a species in another<sup>4</sup>;
- e) the idea that chimpanzee DNA = 98.5% human DNA is a big mistake and a big fraud;
- f) the methods of phylogenetic and bio-molecular genetic trees (used to conceive / date / locate African Eve, Y-Adam and their autosomal children) are challenged even by evolutionary specialists, critically, existentially depending on evolutionary metaphysical assumptions, old and wrong, made by paleoanthropologists and imposed by political correctness;
- g) the species have persisted with the same kind of nature, throughout geological history, even if many have suffered extinction, confirming the law all or nothing: a species is either preserved in its own way or destroyed;
- h) it has been proved that no living creature can be formed from inanimate matter. *Omne vivum ex vivo*. And if the first living creature could not be formed, autonomously, how could have the primordial filament evolved, autonomously, in other creatures. If transformism could not begin on its own, how could it continue? And if God was needed for L.U.C.A. to appear, why not believe God when he teaches us that he created Adam, not L.U.C.A.
- i) we see with our own eyes that the species are disappearing, but no one has ever seen any new species appear, only new races. Even if it were possible to transform one species into another and the newly emerged races would be new species, as interpreted, ideologically, illogically and erroneously, by evolutionists, the disproportionate proportion between the number of real extinctions of species and the imaginary appearance of a single species, it would mean that, in the long time proposed by evolutionists for the transformation of a species, all existing species from the beginning of creation would have already suffered extinction. And, in reality, the genome undergoes, in turn, a noticeable process of degradation, not of formation. We must not forget that they all confirm, once again, in both biology and genetics, the validity of the degradation of systems over time, that is, the second law of thermodynamics;

And if transformism could not be proved, but on the contrary, all the concrete experimental evidence, made even by evolutionists, and the statistical calculations made, based on the data provided by evolutionists, show us that, in reality, it is not possible for any of that to happen

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<sup>4</sup> Even at 1,000,000 x 1,000,000,000 x 10130 mutations / second (for 30,000,000,000 years) evolution is impossible.

autonomously, what's the point of discussing the validity of biological evolutionism or the existence of the L.U.C.A., or blaming them on God, openly contradicting His revelation?

4. *Dinosaurs, ichthyosaurs and pterosaurs [actually dinosaurs, Ichthyopterygia (ichthyosaurs) / Sauropterygia (Pistosaurus, Nothosaurus) / Basilosauridae (Basilosaurus) and pterosaurs – AN] are contemporary with us*, proving that long-term evolutionary assumptions (according to which they appeared 243 million years ago and disappeared 66 million years ago, through various catastrophes)<sup>5</sup> and the transformation of the species, in which they were evolved through mutations and extinctions (processes that also led to the appearance of *Homo sapiens*) are false:
  - a) the paleontological anatomical-physiological characteristics of the dinosaur show that he is the dragon from Job 40, from the writings of the Holy Fathers and from contemporary encounters, those of the ichthyosaur present him as the sea dragon, aquatic / amphibious animal from the Holy Scripture, from the writings of the Holy Fathers and from contemporary encounters, and those of the pterosaur are the flying serpent and snake from the Holy Scripture, from historical testimonies, and from contemporary encounters;
  - b) living fossils are evidence that dinosaurs, ichthyosaurs and pterosaurs [in fact, dinosaurs, Ichthyopterygia (ichthyosaurs) / Sauropterygia (*Pistosaurus, Nothosaurus*) / Basilosauridae (*Basilosaurus*) and pterosaurs – AN] can still be alive, just hiding from us;
  - c) the soft tissues, Carbon-14 and DNA, found in the fossils of dinosaurs, ichthyosaurs and pterosaurs, prove their contemporaneity with modern man;
5. *The global flood existed, in the very time of Noah, exactly when and how it was recorded in the LXX (and not in TM). Evidence to this effect is:*
  - a) the visible catastrophic global depositions of turbidites, rocks and fossils;
  - b) The Ice Age;
  - c) the remains of Noah's ark;
6. *The geological layers, deposited, apparently, over a long period of time, for millions of years, are, in fact, the result of the Flood, being formed by rapid catastrophic deposition (within a year), scientifically evident in:*
  - a) bio-turbidity;
  - b) corrugation;
  - c) steps reinforced in sediments;
  - d) deformed sediments before hardening;
  - e) the rapid erosion of the Grand Canyon;
  - f) vertically petrified trees;
  - g) radiometric dating;
  - h) various human artifacts found in layers dated by evolutionists as being there before the „appearance of man”;
7. *There was only one Ice Age, recent and caused by the Flood;*
8. *The fossils (buried, apparently, slowly, by sedimentation, which should prove the evolution of the species) are in fact buried suddenly, at the Flood, proving a recent creation, which suffered a major, global, aquatic catastrophe:*
  - a) by evidence of rapid burial in water;
  - b) polystratified fossils;
  - c) dinosaur fossils;
  - d) marine fossils on land;

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<sup>5</sup> Which, among other things, also deny evolutionary uniformity.

the overlapping of geological strata of fossils shows a persistence / constancy of species (from the beginning) of creation and a marine component (99%) of fossil cemeteries around the world, being further evidence that they were all made once and then drowned suddenly, through the catastrophe of the global Flood. Fossils thus contradict the evolutionary theory of their formation, through gradual, peaceful, uniform deposits, exempt (in a miraculous and inexplicable way) from decomposition and the activity of necrophages, in an increasingly complex order, with the „transformation of species”, in a long time, which would have led to more and more evolved organisms, once they rose to the surface of the earth's crust. In reality, we have an obvious uniform composition of fossils, without any variation of complexity, existing in the same way in all geological layers, from the deepest to the most superficial.

9. *The information needed to create DNA and increase the complexity of life is not possible on its own*, because it would contradict the second law of thermodynamics, which tells us that a system tends, by itself, to disorder. The existence of information in nature requires an intelligent intervention, external to creation, to have inserted it in it, to have protected it from degrading and to have increased it in complexity, increasing the order of matter. In fact, matter itself (not just DNA) is a sum of information, which determines its properties. So, it is obvious that the appearance of matter also requires an intelligent intervention external to it, which would have created it, thinking of it as a sum of features. The lack of a single piece of information (or properties) would make even the raw material no longer what it is. The second law of thermodynamics, viewed from the point of view of information, states that a random mess does not organize itself, that information tends to mix and that order tends to disorder.

*Conclusion chap. „Florilegium, from the Holy Scripture and the Holy Fathers, about the origin and becoming of man”*

Man's nature can be renewed, but in order to remain human, he must not change his reason of nature (rational soul with body). Its renewal can be done only by changing its way of being / working, by the grace of God, in Christ.

St. Hierarch Gregory of Nyssa speaks of an „evolution” of creation, and evolutionists quote him truncated, misinterpreting his intention. The meaning he gave to this term is diametrically opposed to evolutionary meaning. It is not about a change in the reasons of nature, through which a new species is formed from an old one, through an evolutionary progress, from simple to complex. He simply teaches us that „evolution” is the fact that God created creatures in a hierarchy, from inferior to superior, but not from one another, in a long time, but all through his word and out of nothing (in the sense that he did not use other creatures, in a natural process, but only the four elements created on the first day, as we see in the making of man when he took „dust from the earth” Fac 2.7) in the 6 days, narrated (not allegorized) in the Book of Genesis. According to St. Hierarch Gregory, this chronological hierarchy does not symbolically suggest the existence of evolutionism (because we are not dealing with the origin of a primordial filament, nor with the uniformity of the way of working, nor with an extended time), only teaching us the spiritual ascent, how to strive from the simple existence to the happy existence, to obtain union with God, growing spiritually, in grace, and uniting everything else with Him.

Man was created by God through a special creation, as a king meant to acquire the superiority of humility, in a great intimacy with His Creator, in view of His Incarnation.

Being all icons of God, creatures have nature and hypostasis, reminiscent of the Divine Nature and Hypostases. However, only man has the infinite image of God, his nature having the capacity to unite them all with God and the Three Persons of the Holy Trinity, to be in a dialogue kind of relationship, simultaneously with God and the rest of the nature, in order to acquire the state of the triune sacrifice, for which he was made and which is its likeness to God. His nature cannot change into another and does not come from another, but his way of working (being) has changed many times, radically, compared to his way of working (being) from the beginning.

Today's people are descended from a single hypostasis, Adam – a historical person, and are renewed through a single Hypostasis, our Lord Jesus Christ, Born, as God, from a single Hypostasis

(Father) and conceived, as Man, from one human person (The Mother of God). This monohypostatic origin (because Eve was also taken out of only one person, from Adam) is designed especially so by God, so that man may resemble in all things the Holy Trinity, in which there is One hypostatic cause, the Father. But this natural cause, the one-causal Image of God, about which we have not been asked if we want Him, also has a finality, subject to our will: the likeness of God or the bond of union, above union, uniformity in love above love of Holy Trinity.

God, in His foreknowledge, knows, before it manifests, the will of each person. The Mother of God, of all creatures, is the person who wanted God the most and for this she wanted to have His Love for the whole creation. This is why He decided that She should be human, precisely because man has the capacity to unite with Him and, in this way, the Mother of God can unite them all, through herself, with Christ, the Son of God and Her Son, Which<sup>6</sup> unites them all with the Holy Trinity. She also had the weakness of ancestral sin, just like us, she was not favoured by any special grace, she just worked together with the grace that is given to us all, to the maximum capacity, due to Her steadfast will, which made Her the sun in which the light of grace has gathered, at the fullness of time, since God no longer pours out His grace other than through Her<sup>7</sup>.

Therefore, the purpose of man is best seen in Her and those who no longer honour Her in the true, proper way have also lost the knowledge of the true value of man, coming to long for gods, superheroes, superhumans, instead of resemblance to Christ through the Virgin Mary. Her way of working and being shows us both the purpose of creation and the fact that evolutionism is the most terrible modern blasphemy against the Creator and His creatures. The knowledge of the Mother of God, of Her work, is the outstretched hand of God, for the salvation of mankind from the desire to evolve in false models, corrupting the soul. In Her union, above the mind, with God (yet remaining herself), incomparably superior to any other human aspiration, is the healing of the desire to merge with the impersonal Brahman, the pure Wilberian spirit, or the hideous lying Christ, of the teilhardian omega point, that is, with the vague gods of theistic evolutionists.

The giants, which appeared before the Flood, and the deformities which appeared at the time of the confusion of tongues, are very good examples of how one can change the way of being / working of man, in a very radical way, the reason of his nature (of being a rational soul with a body) still not changing at all. The teaching about deformities helps us to fight racism, by showing us that both pygmies and blacks are also people (rational souls carrying bodies) who can, by will, become saints, like the other human tribes. It is not the species, it is not the race, it is not the aesthetics of the body, it is not the altered way of working (according to different standards) that counts in receiving the divine glory, but the will of each person, regardless of tribe or body. Whoever wants God receives Him and resembles Him, as much as He desires Him. Even if the bodies are different, the rational soul is the image of God and, by his will, attracts His grace and likeness, which fill the body with glory, regardless of its external appearance (more beautiful or ugly according to insignificant criteria, because they are obsolete and worldly).

Man was made to resemble animals in body, to humble himself when he sees his soul's astonishing resemblance to God, which might cause him to fall into self-admiration. But this resemblance to animals also makes sense to fulfil the five great unions (earth-sky, earth-heaven, sensible-intelligible, man-woman, created-Uncreated). In this way, animals (in fact, also plants and inanimate beings) can also unite with God through man, through what man has in common with them. This is the purpose of all purposes, for which God made them all, to become all partakers of His happiness. And this can be done only through man, not through angels, because man is naturally composed, having the ability to unite those composed with the Most Above Simplicity. The resemblance to the beasts is a great damage, if by looking at it we forget the purpose of the human soul, but it also shows us, by contrast, the greatness of the image of God in us and our radical difference from other animals, precisely on the basis of reason, and not on the basis of the body, if the likeness of God is cultivated. We could say, as the Holy Fathers teach us, that it is our great bodily resemblance to animals that emphasizes more our great difference from them, caused

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<sup>6</sup> Col 1,15, Efes 1,10, 1 Cor 15,45-49.

<sup>7</sup> *Cfr.* ST. IRE. THEOPHAN OF NICAIA, „Speech / treatise on the unspoken greatness of the Mother of God and on the mystery of the incarnation of God as the ultimate good and the final cause of all existences”, in the Archduke. Prof. Dr. Ioan I. ICA JR. (ed. and trans.), 2008b, pp. 570-571.

by the rational soul. Although the bodily resemblance of man to animals is taken as a pretext for the theory of our origin in them, it is this, by the great contrast, which emphasizes the presence of the rational soul in us, and not in them, is the great proof that we have not evolved from them, the mind being the greatest ontological boundary, apart from that between created and uncreated.

Even when man behaves like animals, he cannot behave like them. The reason in him not only makes him sin when he does the things they do by instinct (being, therefore, innocent), but makes him overwhelm them in the way of working the deeds of the beast, as they cannot, precisely because they have no reason. Man's reason is so different from the lack of reason of animals, that man differs from them even when he does their deeds. But even in this, in a paradoxical way, one sees the great difference of human nature from animals. His rational soul makes him amplify animal passions in a way that none of the animals can do.

When he fell, man acquired, through selfish love for the body, a passionate, animal-like behaviour, so that his body is not a proof of a non-existent animal origin, but a way out of safety and urgency, when the spirit of pride in him threatens the destruction of all mankind. Man's resemblance to animals, through his passionate behaviour, makes him see his helplessness and ask God to raise him back to the first state, simple, with a nature full of divine glory, or even higher than this, to the state of the son of God by grace, as a limb of Christ, the Son of God by nature.

But for this he must no longer desire a sexual revolution, which makes him inferior to beasts, and tends to virginity – the likeness of God the Father, Who gave birth to His Son without a woman, and of the Mother of God, Who gave birth, without a husband, to the virgin Christ, the Son of God and the Son of the Virgin, in whom rests the Virgin Holy Spirit, Who has a virginal love, that is, perfectly directed towards others, and not towards Himself, because he cries incessantly „Avva” (Gal 4: 6). His love is undivided, all directed to the Father in the Son. But, in the Son, He loves all those whom He has created and, moreover, as the Son Himself, those who are united with Him, through the happy existence, through which they become members of Him or one with Him by grace, although they remain different as people.

The Holy Fathers teach us that man has his nature (rational soul with body), from the first moment of his conception, not having the body or soul a priori, so that the evolutionary theory of embryonic recapitulation of „phylogeny / evolution” is false. The formation of the human body in the womb, from simple to complex, throughout our entire intrauterine life, is a symbolic and tropological teaching of God to us, which shows us that our formation in the likeness of Christ after our conception in Him (Holy Baptism) until our birth in the Kingdom of Heaven (becoming the permanent abode of the Holy Trinity), is done gradually: through cleansing, enlightenment and perfection.

They also teach us the following very important things: that one cannot know the essence and origin of creation without revelation; that all are sustained by the Providence of God, and not by chance; that nature, being impersonal (hence irrational), cannot select; that the wandering of all heretics is due to their confusion of nature with the hypostasis, which is so visible in evolutionism, especially in their confusion between races / varieties / tribes and species, making the L.U.C.A. an „ancestor of nature”, when a common ancestor can only exist for hypostases of the same nature); that physical evil is not produced by God, but only allowed, for the wisdom of Adam and his descendants, who produced it, being only the consequence of moral evil, and not an engine for the appearance of any new species, more efficient, by fighting for existence and death of ancient species (death is not the cause of physical life, but its obstacle) etc. All these teachings and many others like them are words revealed by God, who teaches us that those evolutionary ideas about creation and its origin in general, and about man and his origin in particular, are not only scientific errors, but also dogmatic heresies.

I did not find any Holy Father, of the ancients, who would have supported the transformist ideas preceding evolutionism or the forced allegory, in the evolutionist spirit, of the book of Genesis and the days of the first week, but, on the contrary, all fought and supported the historicity of the 24 hours a day. Also, all the contemporary Holy Fathers<sup>8</sup>, who discussed evolutionism

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<sup>8</sup> E.g. St. Hierarch Ignatius Brianchaninov; St. Father Theophan the Recluse; St. Holy Hieromartyr Vladimir, Metropolitan of Kiev and Gallich; St. Hierarch Nectarios of Aegina; St. Holy Hieromartyr Hilarion, Archbishop of Vereya; St. Hierarch Nikolaj Velimirović; St. Hierarch Luke; St. Father Ambrose of Optina; St. Father John of

already crystallized as a modern ideology and named as such, fought it vigorously, considering it a great danger to the soul, even in its theistic form, less aggressive, but no less dangerous.

*In our thesis, the following objectives were pursued and achieved*

*Main objectives*

- I. The reason of human nature (rational soul with body) cannot change (i.e. the macro-evolution of man or his origin from a primordial filament / L.U.C.A. are false);
- II. The way of being / working of man can change, through the following ways:
  - A. natural (micro-evolution or adaptation);
  - B. above-natural (theosis);
  - C. unnatural (fall and demonization);
- III. L.U.C.A. is not a scientific-empirical concept, but a metaphysical-religious one, of pagan type.

*Secondary objectives*

- I. I have shown that in pagan religions, continued in Christianity by Origenism, from the very beginning, the religious idea according to which the reasons of nature could change (evolved matter turning into gods, these into men, and all other beings) was preached all the time. Also, the idea of reincarnation states that the rational soul is not strictly related to a single body, which it has received since birth, but that the soul can change its body, from one life to another. Thus is destroyed the reason for the unique being of the person, in which the unique body participates, specific to a single hypostasis, for which it was especially created by God, with characteristics that represent exactly that something unique in the soul that carries it (the doctrine of reincarnation is transposed, in modern language, into trans- and post-humanism, when the transfer of the human mind to another human body is desired). Metempsychosis puts animals on an equal footing with humans, giving them the reason of human nature (of rational soul in the body), abolishing the reason of nature (of souls with feeling, but without mind, in the body). This idea makes possible the evolutionary-theistic transformation of the ape into man, by receiving a rational soul (it is also found in trans-, post- and meta-humanism, when you want to transfer the human mind into animal body or even an inanimate object, such as computers or the internet). We have shown, in the most concrete way, how all these religious metaphysical theories have affected the conceptions of today's researchers. They did not come to believe in evolutionism because they discovered some indisputable scientific truth, but from faith, explicit or implicit, in those theories;
- II. We studied the lives and writings of the founders of evolutionism, to highlight the connection between their sinful life and their evolutionary metaphysical mentality – appropriated precisely because it allowed them to go further with their sins, putting their consciousness to sleep. I have also described the phenomena of demonic deception, by which the evolutionary false ideas were instilled in them – in the most concrete way, by false visions and states of ecstasy, of the pagan type;
- III. We have shown, through scientific evidence, that evolutionism is false, contradicting natural reality and its laws;
- IV. We have shown that the very belief in the vague god of theists is more serious and widespread than atheism, reaching "to deceive, if possible, the elect" (Mt 24:24), in other words, that theistic evolutionism is more dangerous than the atheist, having a more harmful influence on man's mentality and his personal relationship with the Truth / God.

We researched patristic sources to find out how the renewal of nature takes place, and we presented contemporary scientific data in the light of the teachings of the Holy Fathers about

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Kronstadt; St. Father Barsanuphius of Optina; St. Father John James the Chozebite; St. Father Justin Popović; St. Father Joseph the Hesychast; St. Father Sophrony Sakharov; St. Father Paisios of Mount Athos; St. Hierarch Calinic of Cernica, Bishop of Râmnic și Holy Synod of the Holy Serbian Orthodox Church.

anthropology, more precisely about the origin, fall and renewal of man. We have compared the lives, teachings, and ways of receiving revelations of the Holy Fathers with the demonic lives, teachings, and discoveries of the great theistic evolutionists, to see to what extent the latter have interpreted reality, for reasons as subjective as possible, because of sinful experiences that marked them. We have tried to understand human nature as closely as possible to the way God has revealed it to us, both through revelation and through contemporary experimental evidence. Human nature is like a statue hidden in a block of stone, from which we have removed the excesses and rudeness of matter (or bodily thought), to see the beauty put inside of it by God.

### *The answer to the research issue*

We have seen, therefore, that it is possible to renew human nature, but only by changing its way of being / working, not its reason. Human nature is stable in its reasons, even in conditions of spectacular changes in the way it works. Even extremely rare (actually utopian) beneficial mutations cannot change the reason of human nature or that of any other type of creature.

We have learned that man resembles, on the one hand, the incorporeal beings, in the mind, and, on the other, the bodily beings in the flesh: and the inanimate, and those with the spirit of growth and multiplication (plants) and with those who have feeling (animals) – to humble himself and unite them all with God, so that the masterpiece of creation could shine even more: reason ontologically related to free will. The kinship of the human body with that of other creatures, which gives it the capacity to fulfil its purpose of uniting them all with God, by grace, is not an ancestral kinship, originating from a common primordial filament / L.U.C.A. („Last Universal Common Ancestor”), but it is given only by the fact that we have the same Creator-Father, Who built us according to the same laws, loving us as His children. Living in the same environment, having similar physiological lives, we have similar functions, and similar organs, and similar genomes.

But our very creation represented the kinship of all beings by similar reasons, for they are all icons of the reasons of the same God, meant to be fulfilled, by charitable union with Him, on the basis of our natural capacity for this union. Our nature was made with the ability to unite the natures of all beings in one hypostasis, precisely to symbolize the perichoresis of the divine and human natures in Christ. He is Alpha, through Logos (reason) and causality, but also Omega, through completion and acquisition of a Tropos (way of working), identical to His, through grace: the state of sacrifice. We are no longer surprised, therefore, when we discover similar anatomy, genetics and physiology between creatures, all being made, from the very beginning, before the fall, in order to fulfil this primary purpose.

So the renewal of human nature is possible, but it is done only by changing its way of being / working, and not by changing its reasons. In fact, it is not possible to change the reason of any nature. A primordial singularity cannot be transformed into a cosmos, a soup cannot be transformed into a cell, a unicellular organism cannot become multicellular, a reptile cannot become a bird, an ape cannot become a human. In fact, no creature can be transformed into another, as the Hellenes (and other heresiarchs influenced by them, over time) claimed when they spoke of the cosmic egg transformed into the cosmos or when they spoke about metempsychosis – both ideas being taken over by evolutionism (including the theistic one) today even when it claims to be strictly scientific or when it admits that it's religious.

Thus, the Holy Fathers and theologians / scientists of today, who were not influenced by paganism, came to the same conclusion: L.U.C.A. *does not exist*.

But there is the Holy Apostle Luke, who teaches us:  
„And some believed what was said, and some did not believe”  
(FA 28,24).

End and praise The Lord!

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# KEYWORDS

Adam; aging / damage of nature; agnosticism; atheism; axioms; baramin; Church; creationism; Creator; Darwinism; day; debauchery; deception; deductive method vs. inductive method; deism; demonic knowledge; divine knowledge and creature knowledge; dogmatization of sin; Eden; empirical method; eugenics; Eve; evolutionism; extended time; Jesus Christ; Kingdom of Heaven; knowledge by fallen reason; knowledge by revelation; knowledge by study; knowledge through integral living; knowledge through repentance; L.C.A. ("Last Common Ancestor"); L.U.C.A. ("Last Universal Common Ancestor"); macro-evolution vs. micro-evolution; Malthusianism; man; metahuman; metahumanism; metaphysician; metaphysics; metempsychosis vs. reincarnation; method of revelation in science; missing link vs. intermediate link vs. L.C.A.; Mother of God; natural knowledge; NCE (epistemological common nominator); neo-Darwinism; origin; pandeism; panendeism; panentheism; pantheism; poietogen; posthuman; posthumanism; primordial cosmic / biological filament; purpose of creation; quadriga of patristic interpretation: historical, tropological, allegorical and anagogical; racism; reason of activity and suffering or natural, supernatural (above nature) and against nature; reason of nature; reason of rational beings; renewal of nature vs. nature changing; science = metaphysics + scientific data; scientific-religious classification of cosmogonies and conceptions about the origin of man; superman; spiritual deception; suprahumanism; theism; theistic evolutionism; theodicy; theosis; transformism; transhuman; transhumanism; uniformism; virginity; way of working/way to work vs. way of being/way of existence;  $\Omega$ .