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**DOCTORAL THESIS  
COSMOBIOGENESIS  
FROM THE PERSPECTIVE OF THE DIALOGUE  
BETWEEN THEOLOGY AND SCIENCE.  
THE MISSIONARY PERSPECTIVE**

**Summary**

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## Introduction

**Cosmobiogenesis** refers to **the analysis of the origin or emergence and structure of the Universe, of matter and life** in order to find the objective answer that constitutes the fundamental truth of the existence of the world. Thus, this research has as a guide the Scriptural exclamation: "*You will know the truth and the truth will set you free*" (John 8:32).

The theme of Cosmobiogenesis has become an **overwhelming epistemological issue for humanity with a divide between the Millennial teaching of Theology - The Creation, and the New Conception of Science - the Naturalist-Materialist Evolution**. These positions show that the issue of origins is facing a huge contradiction, which persists, seemingly unable to be objectively resolved.

The approach of this research is made from a **real theological and scientific interdisciplinary stance, deprived of prejudices, resentments and suspicions, based on the analysis of authentic discoveries, principles, arguments and evidence provided by sources and the current theological and scientific research**. The segment of academic theology that fully responds to this method of interdisciplinary theological and scientific research is **Missiology**. This newer discipline expresses reality dynamics and the work performed by Theology, and by the Church worldwide, encompassing in its research field both the interdisciplinary theological dialogue and the report that the Orthodox Theology has with all other Christian denominations and cults. It also encompasses the relationship with science, and culture in general. In Missiology, which deals with a very vast domain, the research is inserted from a strict theological point of view into the **fundamental doctrinal Missiology**.

**The main objective** of this research is **to shed light on the subject at hand** as far as possible, within the limits of the performed analysis. The **secondary objectives** are: **to confirm the unity of the theological truth about the creation of the world at academic confessional, scriptural, and patristic level; to advocate for interdisciplinary dialogue and unitary, holistic and symphonic knowledge; the cohesion of theological teachings and objective scientific discoveries about the creation of the world and future support of the interdisciplinary theological-scientific dialogue; to highlight the possibility of structuring and systematizing a sound natural theology which in the future will also have an echo at the academic level.**

The disagreement between Theology and Science began explicitly in the seventeenth century, having as its starting point the process initiated by the Catholic Church against Galileo Galilei (1564-1642) between 1615-1616, linked to the heliocentric theory. It escalated during the Enlightenment period (17th-19th centuries), when the theist conception of the world was subtly replaced by the deist one, culminating in the nineteenth century with the theory of evolution, initially developed by the French naturalist Jean Baptiste Lamarck (1744-1829), and later elaborated by the English naturalist Charles Darwin (1808-1882), and the structuring of various naturalistic-scientist and philosophical-materialistic systems. It intensified and expanded in the twentieth century by all means, persevering more or less, directly or indirectly to our day. Theology keeps a millenary teaching about the origin of the world, and Science independently and autonomously formulated its own theories about the emergence and evolution of the world.

## **Chapter I: The Relationship between Theology and Science and the Relation between Divine Revelation, Human Reason and World in Cosmobiogenesis**

In today's perception, which has a tendency towards becoming collective, the idea has emerged that Theology and Science are two fields that have nothing in common, neither the language, nor the methods or goals, because between faith (which is the foundation of Theology) and reason (which is the basis of Science) there appears to be no link. History proves that things are entirely different. On the one hand, there are **the Holy Church Fathers, the great theologians, the Church leadership, the monks, the priests, and the lay leaders representing those who have supported all the ways of scientific knowledge and the founding of the great universities of the world.** On the other hand, there are **the fathers of modern science, who were not religious people sharing the stereotypical religiosity typical of the era, but rather people with a strong religious consciousness and deep theological preoccupations, some of whom were theologians or priests.** It can be said without fear of error that great people such as *Nicolaus Copernicus, Francis Bacon, Johannes Kepler, René Descartes, Blaise Pascal, Robert Boyle, Isaac Newton, Gottfried Wilhelm Leibniz, Michael Faraday, Gregor Johann Mendel, Louis Pasteur and William Thomson Kelvin* were **true clergymen of the Creation, being**

**inspired by God and convinced that their research and discovery is due to the fact that God brought into existence and organized the whole universe, weaving in it the laws wherewith it operates, allowing scientists to share all the logic which underlies the existence of the world.**

The great scholars of modernism, both Romanians such as *Nicolae Constantin Paulescu*, *Alexandru Mironescu* and *Leon Dănilă*, as well as foreigners such as *Nicolas Camille Flammarion*, *Max Planck* and *Albert Einstein*, as a result to their personal convictions following their scientific research, **did not accept the naturalist conceptions present in scientific theories**. Scientists such as *Max Planck* and *Albert Einstein*, who did not directly express their stance on these theories, **were either involved in promoting the interdisciplinary dialogue between Science and Theology**, or made clear that **the organization of the world cannot be conceived outside of a Creator**.

So from a historical perspective, claiming that there is an incompatibility between Theology and Science means either not knowing or not recognizing the objective link between them and imagining a nonexistent relationship that has nothing to do with reality.

The current existential world state indicates that **the world cannot be fully understood without the genuine human reason and divine revelation**, which became *sine qua non* foundations of today's gnosology. They fully legitimate their complementarity because the world is deployed on post-primordial coordinates, which are radically different from the original ones, in which everything took place at a primordial metaphysically-spiritual-extrasensory level, difficult to express in the concepts of the current world, where there was no need for faith, as a product of a spirit that experiences through the somatic point of view the relationship with the Creator and the world, nor of science, as a product of a body that analyzes the world through the cerebral-rational eye.

Orthodox theology and science, in the sense of right, righteous, upright, based on faith and reason enlightened by God and not obscured by superstition, pantheism, fanaticism, occultism, domination, obscurantism, science, materialism, atheism, etc. are in no way incompatible and must not be separated, but they are rather complementary; they complement, fulfill and explain each other. In other words, as Christ the Savior would say, "Study the *Scriptures* ..." (John 5:39), meaning strictly the Old Testament writings which contained the prophecies regarding His arrival, and generally the revelations God made to the Jewish people.

However, in the broad sense, these words urge the study of what is written, drafted as the product of divine inspiration and human reason.

Both Science and Theology have as a defining element the epistemological process of man, who, while perceiving things in a personalized, professionalized and fragmented way, remains, in his/her entirety and manifestation, a whole man who more or less experiences, depending on his/her capacities and limits, all fields of knowledge and human activity. Although the human being falls personally and primarily in a particular vocational field, s/he is subordinated to the epistemological whole. Therefore, we will never have to deal with the man as a person or people organized in professional fields with a perception and an epistemological process in unison. This is due to the fact that the human being in himself/ herself is a unique and unrepeatable person. S/he relates cognitively as a person or a collective to the world as a whole, the result of knowledge existing in harmony with its being or subordinated to the collective perception, always bearing the note of uniqueness, peculiarity and diversity. It is therefore necessary **to harmonize these issues, whether personal or collective, which correspond to various methodologies. It is also necessary to place them on the human epistemological stand in such a way that the answers to the problems we analyze become congruent with the objective reality and form the symphony of true holistic knowledge.**

**Human reason, divine revelation and the world, to their objective value, constitute a triumph in addressing the subject of origins.** Without one of these fundamental elements, the issue of Cosmobiogenesis lies in an area of perceptual and conceptual deviations, as well as sophisticated speculations that do not honor humanity, which is why they are the pillars and, at the same time, the channels through which this topic will provide the truth about it. This truth will undoubtedly be limited, in complete harmony with everything that is the circumscribed nature of the human being and perceptiveness, as well as with the world we live in.

*Theologia naturalis* involves the elaboration of a theology of the world, based on conclusive arguments and punctual evidence offered by natural revelation; it **is the theological field whereby the interdisciplinary dialogue on Cosmobiogenesis is fully legitimized.** Natural theology has as its starting point **the human world and human reason, the empirical analysis of the world's realities, and the discovery of irrefutable evidence; its ultimate objective is represented by the connection that can unquestionably be made (to a certain extent) between the man, the world and the Creator.** We cannot talk about natural theology and

supernatural theology, which is based on the supernatural revelation, **apart from the divine, unitary, original, personal, objective, intelligible and perceptible revelation.** Natural theology and supernatural theology are not two segregated and isolated theologies that mutually dispute their authenticity, but two complementary, synergistic, symbiotic aspects of the same Christian theology. The supernatural theology of creation and natural theology, in a vision of the third millennium, form together **the full sphere of the Christian theology of creation that is most needed in a world where the tendency is of segregation and isolation and not unity and collaboration.**

## Chapter II: Cosmogenesis from the perspective of Theology and Science

The Sacred Scripture reveals that **the Universe as a whole, in its primordial state, was brought directly out of nonexistence to existence by the Creator, out of nothing, by His Word and His Holy Spirit**, imparting onto it a certain organization necessary for the subsequent structuring of the Cosmos. **The world does not exist by itself or through itself**, nor it is brought to life by an impersonal and indefinite force that is within itself, **but by God-the-Creator through His personal and perfect Divine will and determination**, the world being maintained in existence by the Creator, Who governs and continually sustains it towards the end which He has established. The world is revealed as the Creator's gift, made of divine love to the creation itself, which becomes a created and limited existence, having as its sole cause the everlasting, personal, complete, free and omnipotent Existence.

Orthodox and Catholic academic theologies show that **the world is the direct and complete work of the Holy Trinity's will, freedom and love.** It was brought from nonexistence to existence, without any constraint outside Him, through the creation by the Father, through the Son, in the Holy Spirit. This did not happen in itself, or as a pre-existent spiritual or material reality, but rather "*ex nihilo*", out of nothing, according to a divine ordinance, in time and space, beginning with the act of creation, the world being in a permanent relationship with the Creator, being unitary and dependent on Him, in order to fulfill the ultimate purpose wherefore it was created.

Protestant theology claims that **God created the sensible world, bringing it from absolute non-existence to finite existence, with Him being the Creator of all that exists, the world completely dependent on Him. Creation is a free act of God; it is totally different from Him, and there is no identity between it and God's being. The cosmos was created through the Word, God's Eternal and Incarnate Logos, through His Son, Jesus Christ, space and time beginning their existence with the act of creation.**

The Neo-Protestant American theology outlines that **the Holy Trinity, i.e. the Father the Son and the Holy Spirit, create the whole Universe as a free act of His supreme will, not of His being or of a pre-existing matter, but out of nothing, the Universe being completely dependent on God. The world is limited, with a beginning and ending, only God is infinite and eternal, transcendent to the world and at the same time immanent in the world, being its Creator, Provident and Governor. God created the world for His glory, but this glory should not be understood as something received by the Creator from the world, but as a concrete manifestation of this reality in His work of creation.** Confessional theology has no significant substantial differences in the conceptual unity of the teaching of Cosmogenesis, continuing to cross the path enlightened, discovered and marked by God in the Holy Scripture, built and finalized by the Holy Fathers, consolidated by later theologians, systematized and modernized by Academic theology.

**The continuum or triple unity of matter-space-time, in terms of natural theology, is the prime reality that God brought to existence in order to organize the whole Universe. Every reality is distinct but inseparable and interdependent, showing a remarkable analogy to what has been revealed about the Holy Trinity: the Father, the Son, and the Holy Spirit, each divine being distinct, inseparable, and fully divine. The world is the Trinity God's work; therefore, it is discovered as a creation crossed by the creative reflection of the Holy Trinity, the "seal" of the Trinity being imprinted in all creation.**

**The stationary Universe theory claims that the Universe is eternal, without a beginning and an end, matter appearing in an inexplicable way from nothing, and evolving continuously from itself to the state of the observable Universe.** This fearsome speculative theory, which had as its starting point an artistic imagination, was **totally rejected by pertinent scientific arguments and findings, having no real evidence to support it.**

**The Big Bang theory** claims that the present universe, which has vast incalculable physical dimensions, **appeared and structured itself spontaneously almost 14 billion years ago, under optimum conditions, from the proto-matter/ energy of sub-nuclear magnitude of unimaginably small dimensions, with precise physical parameters, endowed with the ability to generate an enormous universe.** This theory does not answer numerous questions, and especially **fails to explain where the supposed primordial matter originates, since the causality principle or law is not a mere postulate with a pseudo-scientific character, but an objective reality, subject to both scientific methodology and to any common observations.**

The message of the two theories, even if mutually exclusive and, in some respects, striking the absurd, is: **the Origin of the Universe without the Creator.** Such logical approaches and solid scientific arguments prove that Naturalist Science raises serious problems at its level, and in many respects it is **a pseudo-scientific game of academic elites.**

Theologically speaking, although the creation event is not **the transformation of something into something else**, the emergence of the Universe as a **quantum tunneling of nothing** is not identical to the *ex nihilo* creation event. However, some explanations of scientific theories that speak of **the primordial quantum atom or void, or of the primordial lightning**, not clarifying the problem regarding the origin of the original material, **somehow confirm the biblical account of creation where it is mentioned:** "And God said, Let it be light! And there was light."(Genesis 1: 3). This **first light brought to existence by the Creator, or, in other words, the originated light, is the foundation of the primordial energy/ matter of the Universe**, which can be understood as primordial lightning, atom, energy void, etc. However, none of them can ever explain the cause of their occurrence. **The Creator is uncreated; He is the divine Light-Word, who created the light, the essence of the sensible world, whereby He structured the entire Universe.**

Therefore, the grandiose structuring and functioning of the Universe, as they appear in the researches and observations of the world's great scientists, **have nothing to do with chance or hazard. In every detail of its macro-cosmic organization, the cosmos is the Almighty Creator's work; starting from an Alpha Point, He created, structured and ordered it, impressing upon it the laws that operate it, with fascinating regularity, until the Omega Point, which God has set in order to achieve the decided goal.**

### Chapter III: The organization of theology from a theological and scientific perspective

The foundation of the cosmic structures was set by the Creator from the first day of His creation: "And God said," *Let there be light!* "And there was light." (Genesis 1: 3), therefore, all matter/ energy of the universe was created at the beginning. **God structured the Sun, the moon, and the stars from the first day, but the light sent or reflected by these bodies came to Earth on the fourth day.** The generic term of the **days of creation represents, in fact, very short time periods when the whole creation was brought to life and organized in a planned, orderly fashion.**

The Holy Fathers considered that **the creation days represent, from the Creator's perspective, periods of time, points, moments in which the whole creation was brought spontaneously, "abruptly" or "all of a sudden" to existence and organized in an orderly manner.** They sought to highlight the harmonious structure of those which God had created, the exact purpose wherefore they were so ordained by the Creator, and the focus of attention and thanks to God, who brought them wisely into existence.

From an Orthodox and Catholic perspective, structuring by His complete will the realities that He first brought into existence, the Creator transforms the result into **a harmonious, perfect, circumspect and limited holistic. It is a work of art, a work that is fully discerned to be rational in relation to the man's cognitive capacities, based on Supreme Reason or on Divine Logos, being motivated by the Creator's love and goodness, which reflect in all His creations. The world is the Holy Trinity's work and bears Its seal, being a gift from the unique Creator, and a proof which, together with the Holy Scripture, provides objective testimony of the immanent presence of God and His constant love, but also of His transcendence.**

The Protestant and Neoprotestant theologies emphasize that **the whole creation is the harmonious work of God's Triunity, constituted in such a way that it fulfills, both mechanically, instinctively as well as consciously and freely, the noble purpose ultimately addressed to the Creator, which is none other than the glory brought to Him on a**

**permanent basis**, which does not differ conceptually from the Orthodox and Catholic perspective.

From a perspective that would in future constitute a basis for a possible academic elaboration and structuring of natural theology, the temporality expressed in the account of creation of the world must be connected not so much with the work done directly by the Almighty Creator (Who is not dependent on a certain time to create, to bring into existence), but to the moment of the emergence and organization of those brought into existence. Due to their immanent, intrinsically created constitution, they take time to manifest this structure in an orderly fashion, but also with our rational ability to understand things logically. **The divine act of creation, expressed in the creation days, can never be quantified scientifically, because it relates to the temporal reality specific to God's creative act, which cannot be judged according to the criteria of the current world state.**

There are many cosmogonic scientific theories that try to explain the formation of the Solar System. Starting with Kant's theory, all following theories, regardless of the explanations offered, have a naturalist or, more precisely, a materialist-evolutionist basis. They postulate the preexistence of certain types of matter, more or less organized, and forces – the Sun, stars, comets, novas, supernovas, solid particles, gases, cosmic dust, nebulae, meteoric matter, solar matter, gravitational force, centrifugal force, collisions, explosions, thermonuclear reactions, etc. – as well as the need for many billions of years of evolution to reach what is known today as the Solar System. Many scientists have raced in pseudo-scientific cosmogonic scenarios, impossible to prove rigorously and scientifically, which have often been presented with a disarming scientific certitude as if they had assisted in the course of the galactic events and there was no doubt about what was presented. The naturalist cosmogonic scientific theories, which have tried to elucidate how the Solar System was created, are **pure scientific speculations that have replaced each other over time in the hope of discovering scientific truth.**

The Solar System proves itself to be **an extremely structured and individualized macro-reality with precise harmoniously configured cosmic parameters, and astronomical constants that cannot be achieved in an accidental organization of matter. This accuracy reveals the existence of a remarkable complex program, made in such a differentiated manner that it cannot be scientifically explained in any way by modern cosmogonic theories**, which is also the reason for the emergence of many scientific theories that have been

formulated in the hope of explaining this fascinating systematized configuration. This state of affairs led distinguished scientists of our time through endless research and extremely elaborate discoveries to reach the same conclusion as those who have known the truth for millennia and centuries in a much simpler and more general manner, be it through supernatural, inspirational, divine revelation, or by natural, rational, intuitive discovery.

The way of organizing the internal physical structure of the Earth, as is considered by specialists, denotes a remarkable balance without which the planet would not have been as it is and, in particular, would not have been able to consistently support all external macrostructures and all of its basic physical properties, necessary for the existence of all life forms and biotic processes.

**The terrestrial environment is unique in its structure, substance, energy and information circuits, all of which give the planet a great homeostasis capability, which is not the case of any another planet in the Solar System. Terra is a very special planet in the Solar System**, not in the sense of the physic-chemical characteristics, different from the other planets. Each planet is individual, distinct, with no identity between them on any level. Terra is special **in the sense of possessing in an amazingly precise, balanced manner, a consonant of structural and functional parameters that make it a living, fascinating planet, allowing the manifestation of an impressive diversity of matter and life forms that does not exist on any other planet known to man today**. Terrestrial macro-structures prove that we are dealing with a **planned organization, the Earth being a huge program, an informational system with extremely precise laws**.

**The wave-corpuscular duality is present at all levels of matter organization, the corpuscular and wave-like aspect being, in fact, the shapes of the same reality.** The dual nature of matter remains imperceptible to the senses, and as the objects are larger, it becomes more and more difficult to emphasize their waving character, because the wavelengths are smaller in size. In a broader sense, and limited relativity, the whole matter is, in fact, energy. The relationship between matter and energy is expressed in Einstein's formula,  $E = mc^2$ , of equivalence of mass and energy, where  $c$  is the speed of light in vacuum. **Therefore, everything that exists in the world is like an enormous fabric of energy, the world, in fact, being energy.** Within the chemical processes, matter is not created nor destroyed, it only changes. It is a universal law for all forms, properties and manifestations of matter and it is part of the general

principle of equivalence between mass and energy, meaning that energy cannot be created or destroyed, but can be transformed into specific conditions from one form to another. Today, it is known that even in nuclear processes, matter can be transformed into energy and energy into matter. Everywhere in the material world, one observes the fascinating intrinsic structure of the chemical elements and their extraordinary stability, certified by the continuous presence of certain universal physical constants, all of which prove the high and complex level of harmonious physical-chemical organization of matter. This dynamic, corpuscular, and curling reality cannot be attributed in any way to an accidental and evolutionary manifestation of matter over millions or billions of years, since this purely naturalistic view is inconsistent with the laws present in the structure of matter, and with the way whereby the actual composition of matter is presented. All these characteristics show that matter is a constant reality, which proves an intrinsic structural immutability, a preservation of the fundamental structural elements, which, according to estimates, exceeded by millions of times the history of the 14 billion years of the Universe, appreciated in theoretical terms by modern cosmology.

**In the world of atomic entities, we deal with a very complex reality, with a highly dynamic and fluctuating quantum world, insensible to common perception, which has an interdependent, complementary, orderly and balanced configuration, and not exclusive, chaotic and asymmetric**, as we might assume it results from a random matter manifestation that respects **specific principles to a complex mathematical structure**.

**The logic of quantum mechanics** operates at atomic and subatomic scales with **a highly unstable space-time reality, in a continuous, chaotic, turbulent, twisted and distorted fluctuation**. Thus, we completely lose the notions of top, down, forward, backward, left, right, direction, sense, etc., notions used by the theory of relativity, studying the Universe on a large scale, where **space-time is smooth and flat and curves due to the presence of mass and energy, being well defined and geometrically ordered**. This is why the theory of relativity and quantum mechanics are perceived as incompatible. Nevertheless, "**quantum chaos**" is not a **chaotic reality that causes asymmetry, so that the macroscopic level cannot aggregate and structure anything from simple to complex**. It is quite the opposite, **since the discernible reality is basically a set of fields**. What characterizes a field is **symmetry**, or, more precisely, the global unity of symmetry. This shows a sub-adjoining order on which nature is based and wherefrom all comes, an order that is in fact the manifestation of primordial symmetry, of

absolute symmetry, which existed, from a scientific perspective, during Planck's time, at the beginning of the Universe's birth.

Both older and current experiments highlighted a certain type of freedom typical to the quantum level of matter organization. Moreover, it can be said that **quantum mechanics reveals a certain type of connection between spirit and matter**, which means that **the fundamental particles have the ability to manifest and interact freely in a quantum world**. It is known that about 85% of the information in the micro- and macrocosm is received through light and that **the fundamentals of light constitute the basis on which this harmonious universe is intelligently structured**. The fact that the subatomic universe as well as the Universe in general is structured and functions in a comprehensible manner has led to the formulation of the **anthropic principle** in physics and cosmology. This principle is based on the logic of compatibility between the structure of the physical Universe and the human ability of observation. Matter, from macro-structures to micro-particles, without exception, presents **structural and functional elegance that cannot be justified in any way exclusively in a naturalistic manner**.

## Chapter IV: Biogenesis in Theology and Science

The biblical revelation shows us how and when God created the world of plants and that of animals. On the third day, the Creator brought to life, by the power of His divine Word, from the already created material constituents, the world of plants; on the fifth day, He created the animal world, the aquatic beings, aqua-terrestrial, birds, insects and microscopic organisms and on the sixth day of creation He created the terrestrial animals. **The entities belonging to the plant world and the animal world were brought to existence into full form, complete, not partial or embryo-morphic, the creatures being individualized and delimited within their species.** As for the animal world, the Creator regulates a precise separation between wild animals living in nature and those living in the human communities. **All creatures were endowed with the ability to feed, the plant world off the earth, and the animal world off the plant world, and to copulate according to their own way, thus respecting the defining characteristics of the species to which they belong.**

The Holy Fathers' interpretations deepen and highlight the Scriptural message on the creation of the worlds of plants and animals, brought to life by God through its divine word to the waters and the earth, whereby all kinds of plants, trees, microorganisms, insects, fish, numerous other aquatic beings, birds, reptiles and mammals were created. **All creatures were created with individualized attributes in categories, preserving and passing on their individual characteristics of their creation to their descendants, without the possibility of structural change or transition from one “kind” to “another”, from one category to another. Creatures were brought to life in order to fulfill certain purposes, being endowed with manifestations, specific instincts in this regard.** Due to the erroneous comparison of the man to the Creator, to himself and to His creation, as well as the inadequate relationships among creatures, the primary equilibrium that God had instilled upon the creatures suffered disturbances to certain constitutive aspects, without radically altering the foundations God had given the creatures, in such a way that the Creator's work can no longer follow its course, or can no longer be recognized as such by the man.

From the Orthodox and Catholic perspective, although the announcement of the revealed message of the creation of creatures by God was made in a simple manner, according to the historical and cultural context of the age, this message is convincing enough both to support the faith in the believers' souls, as well as to persuade the ones who deal with scientific research at this level of the validity of those exposed. This part of God's creative work **was brought into existence by the Creator, not by Himself, nor as a result of God's inner necessity, but as an act of His full freedom, goodness, and love.** Given that Trinitarian love is the foundation and condition of the existence of any creature, the Catholic concept of *creatio ex amoris* has its full legitimacy, even if it has not been used in the Church Tradition, this concept expressing a dynamic sense and of plenitude which integrates the notion of *creatio ex nihilo*. The concept of *creatio ex amoris* must be understood in the light of the doctrine of the Holy Trinity, without any idea or emanation interpretation and without being perceived as a process whereby the divine solitude is ended. This concept means that **God's essence is in itself love and does not become love as a consequence of the relationship with creatures. Creatures are God's gift, being individualized, interdependent, preserving and transmitting faithfully from generation to generation their physical characteristics.** In view of all this, the humankind's particular respect is required, because man is an integral part of God's creation and life.

Protestant and neo-protestant theologians especially evoke a personalized theology of creation, where the elements that are not approached in Orthodox or Catholic Theology are introduced, without them being an academic conceptual paradigm that will generate a distinct doctrinal differentiation of inter-confessional heritage. It emphasizes the **personal manifestation of the Creator that fills His creation individually with life, all creatures being under the command of the One who created them and entrusted them to man, not to use them according to his/her desire, but to honor the ordinances which God placed within them.** Not fully understanding the purpose of the creatures' creation has led to erroneous or exaggerated manifestations of man towards the creatures; nevertheless, by introducing from the beginning the laws that preserve and perpetuate them into the plant and animal world, they are to follow the course of life providentially set by the Creator.

From the perspective of natural theology or the theology of nature, or the theology of creation, made by analyzing the realities in nature, there is a need of a constant and real connection of the theological concepts used to the truths of the supernatural revelation offered by its sources and to the certainty of authentic natural revelation. Thus, theologians, philosophers and scholars of the world offer it in an unrighteous and favorable manner; otherwise, we would reach an uncertain and controversial realm of theological, philosophical, scientific and ideological speculations, which leaves behind a history of concepts that is complex, complicated and worrisome, with multiple consequences on humanity and the world. **Life is an admirable unitary reality, consisting of a sum of physically and energetically intra- and interconnected informational bio-systems, in a dynamic state of equilibrium. It has a structural stability generated by an individualized genetic program that makes variability within the species possible. However, it does not allow the transformation of a species into another species, which means that life is the result of God's distinctive act of creation, which takes place under the genius leadership of the divine intelligence and not of the random natural evolution.**

The attempt to discover scientifically the mechanisms underlying the emergence of life on Earth has led to the appearance over time of two main theories, exposed in various forms: the **panspermia theory** and the **spontaneous generation theory.**

With regard to panspermia, with all of its nuances, both in antiquity and modern times, it was hypothesized that Earth received life about 3.83 billion years ago in the form of bacterial

fertilization from the outermost parts of the Cosmos, when the physical conditions on Earth become suitable for this.

The examination of the *ALH84001 Martian meteorite* under the electronic microscope allowed the filming of numerous elongated worm-shaped organisms, similar to current terrestrial bacteria colonies, which made NASA announce in 1996 that this meteorite contained nanobacteria, microbial traces of extraterrestrial life, concluding that there was once life on Mars. Although this information circled the world, and research on the meteorite continued, eventually the specialists' skepticism prevailed, prestigious magazines such as *Nature* and *Science* refusing to collaborate with the supporters of this theory.

All theories belonging to panspermia have their originality, but all fail to clarify in a scientific manner the question of how life appeared on Earth, this problem being **transferred from the Earth to cosmic space, the concrete reason of the emergence of the simplest life forms remaining unknown**. Although some panspermist theories were formulated by great scientists, they remain highly controversial and very little accepted by the scientific community as they live in the very generous field of the hypothetical sciences that cannot provide real evidence.

The theory of spontaneous generation has existed since antiquity, when plants, insects, and various animals, such as frogs, fish and mice, were thought to spontaneously appear in water and wet soil or form on leaves or coagulated mud. Later on, the alchemists believed that they could obtain living beings from plants and various substances or materials. Although scientists like Francesco Redi and Louis Pasteur proved that life can only come from life, it was accepted that life could have spontaneously appeared on Earth through chemical evolution, from inorganic matter billions of years ago. Thus, in 1924, **the coacervates theory** emerged, in which Oparin intended to present the spontaneous formation of primitive cells, but the specialists showed that there is no evidence in this regard. Under **hypothetical primordial conditions – i.e. strong ultraviolet radiation and very high temperatures, which are lethal to any primitive microorganism, a very poor atmosphere in oxygen and ozone, which is incapable of inhibiting ultraviolet radiation in order to form possible primordial organisms, and finally, the water that dissolves the sensitive and unstable organic compounds – life could never have developed.**

*Miller-Urey's* famous experiment in 1953 attempted to prove the formation of living matter from unclean matter by using a container in which a mixture of gases, methane, hydrogen, ammonia and water vapor was exposed to electrical discharge. Although the use of this specially constructed device and the substances used are not to say the least identical to the conditions existing on a primitive planet, the results obtained by this experiment are by no means conclusive. **Obtaining in complex laboratory conditions some chemical compounds found in living organisms does not demonstrate in any way the proper formation of any living organism.**

**The theory of microspheres** is another theory that attempted to demonstrate, based on the round shape and hypothetical stability of the microspheres, that these microorganisms spontaneously formed from inorganic matter and that they are very similar to biological cells, these being in fact primordial cells or protocells of which the current cells were formed. As with Miller-Urey, **we have hypothetical assessments of the spontaneous occurrence of life, given that there is a huge gap between the most complex protocells deemed as the precursors of life and the simplest life form existing nowadays.**

**The theories of panspermia and spontaneous generation**, irrespective of their degree of complexity or evocative scientific reasoning, **cannot explain in an objectively experimental fashion the appearance of life on Earth. Moreover, we do not find here a cosmic impulse or the spontaneous manifestation of inorganic matter, capable of generating by itself the appearance of living organisms and their evolution from simple to complex.**

*Charles Darwin's theory of evolution*, inspired by Caspar F. Wolff, Jean B. Lamarck, and Erasmus Darwin, evoked in the famous "*Origin of Species*," although abounding in scientific explanations accompanied by numerous evidence, has fundamental scientific loopholes, as Darwin himself noted. Among these, we mention **the absence or rarity of transition varieties, the existence of highly perfected organs, the existence of perfect instincts and the sterility of the descendants from different species in contrast to the intact fertility of the descendants of the varieties.** At the end of his work, where he stated his thoughts with impressive persuasion and conviction, Darwin would admit that **the Creator initially laid the foundations of the world "in a few forms or only in one"**, so life represents in the beginning the Creator's work.

The evolution or transformation of the species, if it had existed in reality, would have been easily proven by the fossil record. However, **the method of fossil dating is based on the theoretical premises of the evolutionary theory**, which uses millions of years in its assessments, considering that the evolution from the primitive cell to the man of today would have required about 700 million years. The transition from unicellular to pluricellular organisms is difficult to prove by this method, but genetic studies have concluded that the microscopic *Cyanophoraparadoxa*, considered primitive, **could be the ancestor of all plants. To say that this organism is the ancestor of all plants is a pure supposition, without any experimental possibility to prove that this assumption is also scientific truth.** No one can answer the natural question, why has not this type of primitive microorganism evolved so far, as well as all the microscopic life forms known today. Specialists recognize that **the phylogenetic history of any group of modern plants from its beginnings to the present day could not be traced.** The fact that complex plants have remained unchanged for tens of millions of years, according to the naturalists, is a great challenge for the evolutionary theory.

The origin of insects is completely unknown. Insects are found in a fantastic number and variety, but **there is no fossil trace to prove the evolution of any common ancestor.** It is remarkable that many insect fossils, in amber, coal, volcanic ash, and other materials have been preserved, but **these fossilized insects are almost identical to those that live nowadays, except the fact that they are larger.** What constitutes a major problem for evolutionists is the enormous gap between insect species, of about one million, and the number of animal species on land reaching less than 20,000; nevertheless **there is no fossil evidence proving the transformation of these insects.**

The fossil record does not show that there has in fact been a transformation in hundreds of millions of years of certain species of fish in amphibians, but, on the contrary, fish species believed to have existed hundreds of millions of years ago and have evolved into amphibians, such as *Celacan* or *diploids fish*, are still virtually unchanged today.

Although there are numerous reptile fossils, **no fossils were found to form the link to amphibians and to prove the transformation of certain amphibian species into reptiles.**

The reptile transformation in birds was believed to be certain because of the discovery of **Archaeopteryx**. The reptilian features of the Archaeopteryx cannot be denied, but **this does not mean transient structures, but fully developed and fully functional mosaic forms.** The

Archaeopteryx had teeth and claws like a reptile, wings and feathers like a bird, but all were shaped perfectly for its needs. An animal with real transition structures could not have survived. Archaeopteryx was not the only mosaic animal that disappeared. There were many other mosaic animals (*Ictidosaurus*, *Seymouria*, *Ichthyostega*, etc.), and today there are also mosaic animals such as **the platypus, the bat, the flying squirrel and the flying fox**. **The famous Archaeopteryx is not an indisputable proof of transformism**, nor is it any other enigmatic or alleged false missing link, such as *Protarchaeopteryx* and *Archaeroraptor*. The fact that **not even one fossil of a truly transient life form** between reptiles and birds has been discovered is self-evident. **If the shift from reptiles to birds was an objective reality, then no special effort would have been needed to identify a single link in the fossil record, but the fossil record would have been filled with a huge diversity of such forms of transition, which would have fully proven the transformation of species.**

The transformation of reptiles into mammals is a great enigma. The convergence of skeletal traits between the two groups of animals does not mean an evolutionary transition; skeletal similarities do not necessarily imply progeny. Beyond the differences in the jaw bone structure between reptiles and mammals, there are numerous and obvious anatomic, morphological and functional differences between these categories of animals; the mammal class, which includes extremely diverse groups, should have had for each group a distinct ancestor, as required by the evolutionist model. In this case, **there should be a huge number of intermediate species in the direct line of transition, but fossil data do not record them.**

The fossil world has been very similar to our world. In the present world, unicellular marine organisms, fish, amphibians, reptiles, birds, mammals and humans live together. The only reason that prevents us from believing that in the past they have lived contemporaneously of each other is the assumption of evolution. The stratigraphic register shows that each "era" is gradually and imperceptibly combined with the next "era". One cannot really determine exactly where an era ends and where another begins. In other words, there are no time interruptions, the register is continuous. Fossil deposits, which date rock units, are all evidence of rapid training. Most of today's plants and animals can also be found in fossils, and a large proportion of fossil animals and plants still live today, especially when we admit the existence of varieties that occur after the adaptation to environmental changes. All these are indications that many bodies of the

fossil record, in all periods, were in fact contemporary with each other since they have survived to this day.

**Therefore, the fossil archive, from the simplest to the most complex, does not prove the transformation of species, but it shows an entire panorama of fully developed species that lived simultaneously. The perfection of fossilized life forms denies the idea of an evolutionary transformation of organisms, from the simplest and the primitive to the most complex.** The fossil record does not support the evolutionary theory at all, as many naturalists claim, but proves that living beings are organized according to other laws that have determined, in a way that exceeds any kind of manifestation of the inorganic matter, the fascinating existence of all life forms, which culminates with the human being.

Considering the fundamental position of the human being in the context of origin, both theologically and scientifically, anthropogenesis requires a very special approach, which is proven by the two great areas of human knowledge and manifestation – i.e. Theology and Science. This approach is not included in this research, limiting itself to treating the subject at the lower levels of the world structure and at analyzing these realities, which have the ability to provide the truth about their origin and to also delicately indicate that of the man's origin.

## Conclusions

Cosmobiogenesis has an overwhelming existential significance, since the solutions to its problems trace the personal coordinates of each human being, and shape the history of humanity and the world. Without a thorough knowledge of the origin of the world and life, humanity proceeds to confusing dangerous coordinates, the more serious as the man advances in terms of knowledge, up until the point when the humankind may well culminate in a gnoseological and existential drift.

**The truth about the origins and structure of the Universe, of the Solar System, Earth and Life, from the perspective of both theology and objective science, is that *nihil Creator, nulla creationis*, i.e. without the Creator there is no creation, and implicitly we could not have talked about the origin of these realities. It must be acknowledged that all theology, all scientific theoretical logic, and all empirical evidence reveal that the world is,**

in all its macrocosmic and microcosmic organization details, the work of the Almighty Creator. He created, structured and ordered it, weaving into it the laws whereby it works with fascinating regularity, in order to perform an act above the immediate logic wherefore it exists. The Creator brought this creation into existence and sustains it out of love. Thus, the human being can know the truth about the origin of the world and life, and be truly free from any error that prevents him/her from becoming His true image, rising to resemble God.