



# The Recusant

*An unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition!*



## “Recusant (ˈrɛkjʊzənt )

NOUN

1. (in 16th to 18th century England) a Roman Catholic who did not attend the services of the Church of England, as was required by law
2. any person who refuses to submit to authority

ADJECTIVE

3. (formerly, of Catholics) refusing to attend services of the Church of England;
4. refusing to submit to authority ”

([www.collinsdictionary.com/dictionary/english/recusant](http://www.collinsdictionary.com/dictionary/english/recusant))

Dear Reader,

The above dictionary definition (or one like it) was reproduced on this page in the very first issue of this newsletter, eight-and-a-half years ago. It seems that the minority who refuse to partake of immoral vaccines are to become modern day *recusants* in at least one sense of the word, the “refusers,” the outlaws, the ones who aren’t content simply to go along to get along.

Of course there is another sense of the word, the religious sense, the one which more properly describes the Traditional Catholic Resistance in our time. Like our 16th Century English ancestors, we see all around us heresy, compromise and falling away from the Faith where once there had been only Traditional Catholic belief and practice. Like them, it falls to us, whether we like it or not, to be the ones to continue to profess the Faith publicly, entire and unaltered, even when it seems as though everyone else has stopped professing it, has given in, has adulterated it with modern errors in some form or has made their peace with the world in some other way. The effect of seeing so many whom we might once have been able to think of as comrades-in-arms choosing the easy way out instead of choosing to stand and

## Inside:

- **Archbishop Lefebvre: 1981 (“Holy Resistance”) Declaration**
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**“People who refuse to get the coronavirus vaccine may face being banned from pubs, restaurants and even their places of work, according to a senior MP.”** - *metro.co.uk*, 13/11/2020

**“COVID-19: People who refuse to get vaccine could be denied entry to venues, minister suggests”** - *news.sky.com*, 30/11/20

**“Spain to create list of those who refuse to take coronavirus vaccine”** - *www.express.co.uk*, 29/12/2020

**“Scottish care home staff face sack if they refuse Covid-19 vaccine”** - *www.thetimes.co.uk*, 18/01/2021

**“Expect a knock on your door from the council if you refuse to get the vaccine”**  
- *metro.co.uk*, 05/02/2021

fight might appear demoralising at first; but in reality this is how it always has been and, in a way, how it must always be: how could it be otherwise?

Recusancy means primarily the refusal to compromise on the level of Catholic doctrine and practice, with Protestantism in the days of the so-called ‘Reformation’ or, in our own day, with the latest in a long line of subsidiarity heresies all of which in one way or another are the great-grandchildren of the Protestantism of the ‘Reformation’ (could there have been a French Revolution, 19th Century liberalism, 20th century modernism, or even capitalism and socialism without the Protestant ‘Reformation’? Almost certainly not. *They Have Uncrowned Him* by Abp. Lefebvre has more about this. But we digress...) Yet I honestly

think that the modern day equivalent right now seems to be those who refuse to give in to the lies about the pandemic-that-never-was and get the “vaccine”-which-isn’t-even-a-vaccine. The response of both governments and media to those who refuse, the harsh and unbending rhetoric used by supposed liberals when it comes to (\*gasp\*) anti-vaxxers, the relentless government-sponsored propaganda tells its own tale. Hence whenever you hear the media talk disparagingly of those who “refuse” to get the vaccine, or who “refuse” to comply with this or that tyrannical petty rule or regulation, or “conspiracy theorists” - which in reality means nothing more than those who “refuse” to accept the lies and propaganda in the mainstream media - you can hold your head up high and be proud. Remember that Catholics, especially in England, have a fine tradition of laughing at government propaganda, of refusing to obey government rules and of unapologetically operating on the wrong side of the law. Our heroes are men and women who died outlaws, especially between the 1530s and 1681 and are now Saints and martyrs. They never apologised for what they did. Of course, that is not to say that one must seek persecution any more than one ought to actively invite martyrdom (although the sentiment, the instinct, is still surely the right one!). One can be clever about how one goes about it. But never accept the phoney respectability which the world has to offer. How the mainstream media see things and how Our Lord sees them are not at all the same!

For the moment the vaccine - one ought to speak rather of “the vaccines” since there are several, and of a quite different sort! - are not mandatory and remain entirely voluntary. There are, however, little signs that that might not remain the case forever. Perhaps Our Lord will be merciful and spare us from any form of open and physical persecution just yet. On the other hand, we would surely do well to be prepared for a very rough time indeed in the months ahead. Whatever happens will be for the best, provided we do not lose sight of Him. It might also be useful to recall that for several generations after the bloody persecutions had come to an end in England and Ireland, a bloodless persecution remained. For most of the 18th

century Catholics were treated as second-class citizens. The situation only began to ease-up thanks to the French revolution and war with France, when the realisation dawned on the government that the imminent threat of foreign invasion would be a little less terrifying if they did not have to simultaneously commit significant numbers of troops to the task of holding down a large minority of their own population. Allow me to illustrate the point by quoting the excellent Mr. William Cobbett. We will quote him at some length because it is well worth hearing what he has to say:

“[King] James II wished to put an end to the penal code; he wished for general toleration; he issued a proclamation, suspending all penal laws relating to religion and granting a general liberty of conscience to all his subjects. This was his offence. For this he and his family were *set aside forever!* No man can deny this. [...]

Now, we are going to see a sketch of this terrible code. It must be a mere sketch; two hundred Letters like this would not contain the whole of it. It went on increasing in bulk and in cruelty, from the Coronation of Elizabeth till nearly twenty years after that of George III [*which was September 1761, so around 1781 - Ed.*], till events came, as we shall see, and broke it up. It consisted, at last, of more than a hundred Acts of Parliament, all made for the express purpose of punishing men, because, and only because, they continued faithfully to adhere to the religion, in which our as well as their fathers had lived and died, during a period of nine hundred years! The code differed, in some respects, in its application with regard to England and Ireland, respectively.

In ENGLAND this code:

- I. stripped the Peers of their hereditary right to sit in Parliament.
- II. It stripped gentlemen of their right to be chosen Members of the Commons' House.
- III. It took from all the right to vote at elections, and, though Magna Charta says, that no man shall be taxed without his own consent, it double-taxed every man who refused to abjure his religion, and thus become an apostate.
- IV. It shut them out from all offices of power and trust, even the most insignificant.
- V. It took from them the right of presenting to livings in the Church, though that right was given to Quakers and Jews.
- VI. It fined them at the rate of £20 a month for keeping away from that Church, to go to which they deemed apostacy.
- VII. It disabled them from keeping arms in their houses for their defence, from maintaining suits at law, from being guardians or executors, from practising in law or physic [*i.e. medicine - Ed.*], from travelling five miles from their houses, and all these under heavy penalties in case of disobedience.
- VIII. If a married woman kept away from Church, she forfeited two-thirds of her dower, she could not be executrix to her husband [*i.e. to her husband's will, if he died before her - Ed.*], and might, during her husband's life-time, be imprisoned, unless ransomed by him at £10 a month.
- IX. It enabled any four justices of the peace, in case a man had been convicted of not going to church, to call him before them, to compel him to abjure his religion, or, if he refused, to sentence him to banishment for life (without judge or jury), and, if he returned, he was to suffer death.
- X. It enabled any two justices of the peace to call before them, without any information, any man that they chose, above sixteen years of age, and if such man refused to abjure the Catholic religion, and continued in his refusal for six months, he was rendered incapable of possessing land, and any land, the possession of which might belong to him, came into the possession of the next Protestant heir, who was not obliged to account for any profits.

XI. It made such a man incapable of purchasing lands, and all contracts made by him or for him, were null and void.

XII. It imposed a fine of £10 a month for employing a Catholic schoolmaster in a private family, and £9, a day on the schoolmaster so employed.

XIII. It imposed a £100 fine for sending a child to a Catholic foreign school, and the child so sent was disabled from ever inheriting, purchasing, or enjoying lands, or profits, goods, debts, legacies, or sums of money.

XIV. It punished the saying of Mass by a fine of £120, and the hearing of Mass with a fine of £60

XV. Any Catholic priest, who returned from beyond the seas, and who did not abjure his religion in three days afterwards, and also any person who returned to the Catholic faith, or procured another to return to it, this merciless, this sanguinary code, punished with hanging, ripping out of bowels, and quartering!

In IRELAND the code was still more ferocious, more hideously bloody; for, in the first place, all the cruelties of the English code had, as the work of a few hours, a few strokes of the pen, in one single act, been inflicted on unhappy Ireland; and, then, in addition, the Irish code contained, amongst many other violations of all the laws of justice and humanity, the following twenty most savage punishments.

I. A Catholic schoolmaster, private or public, or even usher to a Protestant, was punished with imprisonment, banishment, and finally as a felon.

II. The Catholic clergy were not allowed to be in the country, without being registered and kept as a sort of prisoners at large, and rewards were given (out of the revenue raised in part on the Catholics) for discovering them, £50 for an archbishop or bishop, £20 for a priest, and £10 for a schoolmaster or usher.

III. Any two justices of the peace might call before them any Catholic, order him to declare, on oath, where and when he heard Mass, who were present, and the name and residence of any priest or schoolmaster that he might know of; and, if he refused to obey this inhuman inquisition, they had power to condemn him (without judge or jury) to a year's imprisonment in a felon's gaol, or to pay £20.

IV. No Catholic could purchase any manors, nor even hold under a lease for more than thirty-one years.

V. Any Protestant, if he suspected any one of holding property in trust for a Catholic, or of being concerned in any sale, lease, mortgage, or other contract, for a Catholic; any Protestant thus suspecting, might file a bill against the suspected trustee, and take the estate, or property, from him.

VI. Any Protestant seeing a Catholic tenant of a farm, the produce of which farm exceeded the amount of the rent by more than one-third, might dispossess the Catholic, and enter on the lease in his stead.

VII. Any Protestant seeing a Catholic with a horse worth more than five pounds, might take the horse away from him upon tendering him five pounds.

VIII. In order to prevent the smallest chance of justice in these and similar cases, none but known Protestants were to be jurymen in the trial of any such cases.

IX. Horses of Catholics might be seized for the use of the militia; and, beside this, Catholics were compelled to pay double towards the militia.

X.. Merchants, whose ships and goods might be taken by privateers, during a war with a Catholic Prince, were to be compensated for their losses by a levy on the goods and lands of Catholics only, though, mind, Catholics were at the same time impressed and compelled to shed their blood in the war against that same Catholic Prince.

XI. Property of a Protestant, whose heirs at law were Catholics, was to go to the nearest

Protestant relation, just the same as if the Catholic heirs had been dead, though the property might be entailed on them.

XII. If there were no Protestant heir; then, in order to break up all Catholic families, the entail and all heirship were set aside, and the property was divided, share and share alike, amongst all the Catholic heirs.

XIII. If a Protestant had an estate in Ireland, he was forbidden to marry a Catholic, in, or out, of Ireland.

XIV. All marriages between Protestants and Catholics were annulled, though many children might have proceeded from them.

XV. Every priest, who celebrated a marriage between a Catholic and a Protestant, or between two Protestants, was condemned to be hanged.

XVI. A Catholic father could not be guardian to, or have the custody of, his own child, if the child, however young, pretended to be a Protestant; but the child was taken from its own father, and put into the custody of a Protestant relation.

XVII. If any child of a Catholic became a Protestant, the parent was to be instantly summoned, and to be made to declare, upon oath, the full value of his or her property of all sorts, and then the Chancery was to make such distribution of the property as it thought fit.

XVIII. "Wives be obedient unto your own husbands," says the great Apostle. "Wives, be disobedient to them," said this horrid code; for, if the wife of a Catholic chose to turn Protestant, it set aside the will of the husband, and made her a participator in all his possessions, in spite of him, however immoral, however bad a wife or bad a mother she might have been.

XIX. Honour thy father and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee. "Dishonour them," said this savage code; for, if any one of the sons of a Catholic father became a Protestant, this son was to possess all the father had, and the father could not sell, could not mortgage, could not leave legacies, or portions out of his estate, by whatever title he might hold it, even though it might have been the fruit of his own toil.

XX. Lastly (of this score, but this is only a part), "the Church, as by law established," [*i.e. the Protestant Anglican so-called Church - Ed.*] was, in her great indulgence, pleased not only to open her doors, but to award (out of the taxes) thirty pounds a year for life to any Catholic priest, who would abjure his religion and declare his belief in hers!"

(Cobbett, [History of the Reformation](#), Chapter XV, §433 ff.)

By the 1800s things had begun generally to ease up for Catholics in England and Ireland and by the Victorian era we were *only* shunned, looked-down-on, disapproved-of and generally treated with suspicion, the sort of people one doesn't really mix with in polite society. But nothing more. I suspect that in our case, everything is about to happen the other way round: we are already at the disapproval phase. The "penal code" will be what comes next, followed eventually by the bloody persecution, if (please God!) we have by then proved ourselves worthy of the honour.

### A Very Serious Betrayal

I am sure that this will not come as news to many of you, if any at all, but for the record, the SSPX has continued to betray the fort all over the world. Here in England, over in the United States, in France and in Germany too, Traditional Catholics, many of whom no doubt thought that they were safe with the organisation founded by Archbishop Lefebvre, have been noticeably weakened by the irresponsible advice of their fearful and equivocating pastors. There is no question of this being just one or two rogue priests, the Fr. Robinsons of this world; rather, it



Sent in by a reader. Well, he is after all a modernist and a bigwig in the conciliar church - what would one expect? The SSPX may not be quite so openly enthusiastic, their response might be wrapped up in a lot of umming and ahhing, but doesn't what they say amount to the same thing in the end..?

is a deliberate institutional policy of compromise. Dress it up how you will, the SSPX is in effect encouraging people to voluntarily allow themselves and their children to be injected with these untested, unnecessary, potentially harmful so-called vaccines, despite the dubious provenance (involving the deliberate murder of the innocent), the implicit involvement in and acceptance of a big fat lie (the “pandemic” which never was) and the backing of all sorts of questionable organisations and individuals with who-knows-what agenda.

“The SSPX has ultimately said it’s fine ...so I took that as my final authority,” reads one recent text message from February 2021. God forgive the soul who took the “vaccine” based on such faulty reasoning, and God forgive the SSPX whose bad example and cowardly lack of fight influenced this soul to give-in. “The SSPX” in question, in case you are wondering, refers to the SSPX here in England. But it might equally have been France, the United States, Germany or who-knows-where else. One cannot help but wonder how many others have been influenced in exactly the same way. “If even the SSPX says it’s OK, then it must be OK!” The likelihood is that there are plenty such people out there, more than any of us realise.

“The SSPX appear to have chickened out,” reads another recently received message, before going on to remark that all the “conservative” or indutish priests appear to have had the jab already, “as have lots of Traditional Catholics” of all stripes, including SSPX: “One expected more from these soi-disant Traditionalists.” Quite so. At least the Resistance is still, you know, resisting. But has it really come to this? We’re not even at the stage yet where it’s mandatory, the jab is still entirely voluntary! What led to the SSPX caving in so easily? Many of you know the answer already, but for the record it is this.

Morals flow from doctrine. Some people doubtless thought we were making too much fuss over the Doctrinal Declaration back in 2013 (see [Issue 27](#), p.18 if you are not aware of what the issue is with that infamous document). Was it all a lot of fiddly technicalities, pie-in-the-sky mumbo-jumbo which the common man cannot possibly be expected to understand? Or was it the front line in the battle for Western civilisation? If we were right, then the SSPX abandoned its doctrinal stand and that is something which will always have a chain reaction of negative consequences, since ultimately everything else flows from doctrine. Well, now the SSPX cannot be relied on when it comes to evolution and it even cannot be relied on when it comes to the most pressing moral questions of the day. This is where tampering with doctrine leads. Go back and read your old back issues of *The Recusant* from 2013, 2014 and 2015. Didn’t we say all along that this sort of thing would be the result? And it won’t stop here.

What could be worse than encouraging people to take the vaccine? Yes. Arguably the collapse and surrender of the SSPX on the question of evolution is ten thousand times worse. The dethroning of God as “Creator” (isn’t that what you call Him every time you say the rosary, “I believe in God...Creator of heaven and earth”)? And yet how can he be a “creator” if he didn’t actually *create* anything, but only caused a “big bang” which in turn caused everything else, rather like the “great Architect” of the Deists who wound up the watch and then sat back and let it do it’s thing..? Think about it...) is the loose thread which unravels the whole garment.

But as you might imagine, it often takes a moral question which affects “me personally” (the covid vaccines, for instance) before many people will wake up and realise. Let us hope that many people *do* in fact wake up and realise that something is wrong and that, having done so, they will be able to see clearly at long last who their real friends are.

In these pages, then, the reader will find “Fr. Robinson is Still At It.” Well? He *is* still at it! This was not a flash in the pan, it isn’t going to go away! We will keep banging on about it because it keeps being current and relevant. We also include a snapshot of the vaccines controversy from the SSPX in Germany as well as a more detailed look at what our own district newsletter had to say on the question, and the Superior General, Fr. Pagliarani, too. (Hint: it’s more or less the same message!). The Fr. Sélégny article is still visible on the US district website in English and on the French district website in French.

### Down With Rulez!

I tell people flippantly that I cannot sleep at night without breaking at least one of these stupid covid rules each day, if nothing else just to keep my self respect. I am joking, but at the same time I am not joking. In such a spirit of disobedience (the right sort), a group of faithful joined Fr. Hewko for a mini pilgrimage to Glastonbury in January. Despite being completely “illegal” and “verboden” the day included Mass in public without permission in a place where we strictly speaking had no right to be, even though it was in outside and in view of a nearby road. Following the Mass, we all made our way the short distance on foot for a group visit to both Glastonbury Abbey and up Glastonbury Tor, again all without permission sought or given. Nowhere would let us have Mass, no venues were for hire and the Abbey certainly would not allow it. So Fr. Hewko simply said Mass anyway, without permission. As far as I am aware, nobody else is or was holding any such pilgrimages or events due to the “lockdown rules” in force. Pictures, as usual, can be found in the centre pages. Thank you Fr. Hewko, thank you to those who were brave enough to join us and thank you St. Padre Pio for the one day of fine weather, right before a snowstorm overtook us! The day went without a hitch. Divine Providence and the intercession of the Saints looked after us for the whole day.

### 30 Years Ago...

25th March 1991 was the day on which Archbishop Lefebvre went to his eternal reward. May I take this opportunity to encourage you all to re-read his words and to make an extra effort to make them more widely known and read? There can be found the answer to this crisis in the Church which is currently affecting the world so badly.

Had it not been for Archbishop Lefebvre none of us would be Traditional or even Catholic of any description, the Traditional Mass would have disappeared some fifty-plus years ago, and the teaching of the Church consigned to a curiosity of history (assuming of course that the anti-Christ had not arrived by now...) Everyone owes a massive debt to him, including a great many people who do not even realise it, and no one more so than his own sons who have been edging away from him for a few years now. He is becoming less and less known at a time where we need his example more and more to see us through a deepening crisis in the Church and the world. We can expect the SSPX to continue using him as a mascot; what they will not do is follow his teaching or example. In a few weeks it will be thirty-three years since the consecrations at Écône, all four bishops are looking more elderly by the day, but there have been and will be no further consecrations. Let us redouble our prayers.

A holy and blessed Easter to one and all, friend and foe alike.

- The Editor



Source: <https://thecatacombs.org/showthread.php?tid=529>

## **Communiqué published by Archbishop Lefebvre and Several Other Priests Active in the “Holy Resistance” 28 May 1981**

Archbishop Lefebvre, Mgr. Ducaud-Bourget, Rev. Dom Gerard, OSB, Rev. Father Eugene, OFM Cap. Father André, Father Aulagnier (District Superior of the Society of St. Pius X for France), were invited to the Maison Lacordaire, Flavigny, to meet their host, Father Coache. They understand and share the distress of many of the faithful at the “self-destruction” of the Church, which is proceeding ever more rapidly and deeply, and the concern of many traditionalists over the entrenched ambiguity of Rome. They decided to give some encouragement to these troubled souls, to help them remain steadfast in the Faith, to persevere in Tradition without wavering.

For this purpose they make the following Declaration:

1. They remain attached heart and soul to the Catholic, Apostolic and Roman church, to all She has taught and defined as part of Revelation, and to everything which, though not yet defined, has been consistently taught by the Magisterium, especially regarding the Liturgy of the Holy Sacrifice of the Mass and the Sacraments. This is all the more necessary as they observe that the so-called progressives, embracing novelties and ecumenical reforms, are already for the most part hardly any different from Protestants and are thus no longer Catholic.
2. They remain attached to the See of Peter and to the Successor of Peter, in spite of the serious criticisms which can be justly made concerning him, especially for his decision to further the work of the Council, which is purely and simply the “self-destruction” of the Church. We must pray that he may be enlightened by the Holy Ghost and return to Tradition, which is eternal, and that in all areas.
3. They make the firm resolution to maintain Tradition at all costs, especially in the Liturgy of the Mass and the Sacraments, sources of supernatural grace and pledges of their salvation. They thus support all institutions and seminaries designed to train true priests to offer the true Sacrifice.
4. They encourage and support all traditional forms of religious life, orders and contemplative congregations, semi-contemplative, and active congregations of fraternities which make the Holy Sacrifice of the immemorial Mass the source of their supernatural life.
5. They hope to see multiplied and developed teaching orders, to give solidly Catholic training to young people, based on the Catechism of the Council of Trent and the catechisms which derive from it.

Modern catechisms twist the sense of the Faith and lay the foundation for generations of Modernists and atheists. It is better for parents to teach their children themselves than to hand them over to intellectual, spiritual and moral perversion.

In short, the faithful must be aware that we are living in more subtle and dangerous times of persecution against Our Lord Jesus Christ than ever, because, as in the time of Modernism,

this persecution takes on misleading appearances and even uses the same Gospel (as for the theology of liberation), invoking the 'rights of Man' and 'human dignity' and such phrases well known among progressivists, socialists and even Marxists (cf. Pius X's Letter on the Sillon, 1910).

Everything is geared to the total destruction of Christian institutions and of the reign of Our Lord Jesus Christ, especially His social reign, i.e., His laws and the Ten Commandments.

Only by relying on the eternal tradition of the Faith, the Holy Sacrifice of the Mass and the Sacraments, on the Catechism of the Council of Trent, on the teaching of St. Thomas Aquinas, on the Rosary and the Spiritual Exercises[b], can we hold out against the plague of destruction which is coming over us.

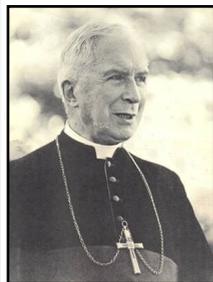
6. They ask the faithful to gather around priests faithful to Rome and to the Successor of Peter. These bulwarks of resistance, by their prayers and spirit of penance, will finally succeed in touching the Hearts of Jesus and Mary and bring about the end of this dreadful and destructive time of trial to souls.

They should guard against being led astray by false messages from heaven, false devotions such as pentecostalism, which is a work of the devil. Our Lord Himself warns us against these seductive movements.

They should commit themselves to Mary, Joseph, the archangels, and angels and to all the elect of heaven. They should invoke their guardian angels. They should unite themselves to Jesus in the Blessed Sacrament, make frequent acts of adoration, carry out the duties of their state in life, observe the Ten Commandments and practise charity on an individual and social level. In this way they will receive the graces necessary to get them through this wicked world and into heaven.

7. They are in favour of the development of a great Rosary Crusade to storm heaven through the Heart of Our Lady, Mother of the Church, Help of Christians and consolation of the Afflicted; they invite priests and faithful, with this goal in view, to take whatever initiatives their zeal and charity will suggest.

The aforesaid declaration was released to the press on May 28, 1981. It was signed by Archbishop Lefebvre and the above-named priests and sums up the fundamental traditionalist position. Many priests and laity, organizers of centres and groups, other activities, periodicals, etc., were given the opportunity to sign.



*Thank you for continuing to support:*  
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*May God Bless Your Generosity!*

## SSPX Continues to Give Covid ‘Vaccines’ the Green Light

Readers will recall (see [Issue 54](#), p.18 ff.) Fr. Sélégný’s disgraceful article by which the SSPX informed the faithful that: “As cooperation is only distant, and the reason given is serious enough,” [both highly dubious premises, to put it mildly!] “it is possible in these cases to use such a vaccine.” The article was published in English on the US District website. It did not take very long to find the original in French on the French district website. But it does not end there. Let us take a look at what the SSPX elsewhere in the world has been saying.

### 1. Germany

From our sources in Germany comes a recording of the following, spoken in the pulpit, at Mass:

“Our District Superior has sent out the following announcement for priests to read out to you.

Over the past couple of weeks texts have been doing the rounds which have been causing great uncertainty amongst the faithful. Is there any truth in what these texts say, is what they say wrong? It is true that one can be sceptical towards new and insufficiently tested vaccines. It is however wrong that it is definitely a sin to allow oneself to be vaccinated. The statement that one is under no circumstances permitted to allow oneself to be vaccinated, even though one is going to lose one’s dwelling, one’s job or even one’s life [!?] cannot be justified from a moral theological perspective. Those who continue to make that claim are neglecting the necessary distinctions and are basing their position on unproven grounds. In other words, this means that in certain circumstances one is allowed to let oneself be vaccinated.

Stuttgart, 12th February, 2021

Fr. Stefan Pfluger (District Superior)”

Note the equivocal language. “Yes, you are allowed to be sceptical...” - well, thanks very much for that permission! How generous! What a pity it doesn’t actually mean anything in practice! What’s the use in being “sceptical” if that isn’t allowed to affect or alter how you act? You can maintain a sceptical attitude, even as the needle goes into your arm! Great! As for “losing one’s life,” let’s calm down a little, shall we? We’re not there yet! Though if one were offered a straight-up choice between vaccination and death, what better proof that the medical authorities and vaccine advocates are acting in bad faith and don’t have your interests at heart? Is that what he meant? Or did he perhaps mean “If you don’t get vaccinated you’ll die of covid!”..? That is just ridiculous.

Notice the focussing on whether or not it is a sin. This is something we really haven’t talked about because it is rather missing the point. I know that it would be a sin for me to get the so-called vaccine, but I can never be sure how much anyone else knows or understands, and since it is always possible that someone had the vaccine without realising at all that there was anything wrong, it is always possible that many people are committing no sin at all. Hence it serves no useful purpose to discuss it. If there are SSPX faithful unaware of any reason for not having the vaccine, however, then that most certainly is something which is the fault of priests like Fr. Pfluger and will count heavily against them when the time comes. Maybe if the SSPX hadn’t dropped the ball, the faithful wouldn’t need to be circulating “texts” about the “vaccines” amongst themselves?

“In certain circumstances one is allowed to be vaccinated” might as well be “everyone can get the vaccine regardless of your circumstances,” since that is how it will be taken. We all know fallen human nature, and we all know the constant temptations of the world, the flesh and the

devil. Peer pressure, societal pressure, human respect and all the rest mean (sadly) that many faithful will be looking for an excuse to do something which they suspect may be wrong but which they lack the courage to confront. If the SSPX hedges its bets and gives an equivocal permission, it doesn't matter how much umm-ing and ah-ing, how many "warnings" and "distinctions" accompany the permission. Many people will hear only the permission. The rest might as well not have been said. "In certain circumstances one is allowed" to be vaccinated, means, in effect, "You can get the vaccine." That is all many people will hear.

## 2. Great Britain

The same is equally true, alas, of Fr. Robert Brucciani's article in the [Jan-Feb issue](#) (p.16) of the British District newsletter (*Ite Missa Est* - "Go Away! It's all over!"), to which we alluded last time.

The article almost feels as though it was written by more than one person. It has so many negative things to say about these so-called covid "vaccines" that the conclusion seems to jar with the rest of the article. Furthermore, the basis on which the conclusion rests, that the modernist Vatican in the days of Benedict XVI (that arch-modernist purveyor of liberalism and heresy) gave aborted baby vaccines the green light in 2005 is certainly not the sort of thing one would ever have heard from the SSPX of yesteryear. Since when did the modernist-occupied Vatican become the last word in right and wrong? Furthermore, the document from the Pontifical Academy for Life in 2005, to which Fr. Brucciani refers was something spoken of as a significant move away from the anti-abortion stand of John Paul II by 'conservative' novus ordo Catholics at the time.

Fr. Brucciani's article asks a series of questions as to whether certain "circumstances" pertain, the answers to which ought surely to rule out any notion of any of the faithful voluntarily receiving the jab. The "circumstances" and "additional circumstances" are as follows [our observations are in square brackets].

“1. The illness is grave. *[It isn't.]*

2. There are no alternative vaccines. *[But if the illness isn't grave, then surely it doesn't matter whether or not there are alternative vaccines available. Covid has a higher survival rate than the flu and one doesn't have to get the flu jab every year - why does one have to have any vaccine at all? Why is the unspoken assumption here that one has to have a vaccine of some description?]*

3. One has vigorously protested the use of aborted foetal cells.” *[Any "protest" is going to be ineffectual at best, no matter how "vigorous". What are people supposed to do, write a letter to the Times? The most effective "protest" is refusing to have the "vaccine". If you take that off the table by giving people permission who might otherwise have refused, you've just spiked your own guns...]*

Following on immediately from this, some "additional circumstances" are listed as:

“4. Governments, media and multinational corporates are working hard to establish a fundamentally anti-Christian New World Order with the culture of death at its heart. The global imposition of an abortion-tainted vaccine is part of this work. *[Well said. Quite true. Given which, it is all the more surprising that you are about to give permission to go along with their agenda, bow to their pressure, and thus undermine resistance to their nefarious plans.]*

5. A rapid development of a vaccine increases the risk of adverse side-effects. *[...but we can go ahead and get it anyway? Or only the elderly and vulnerable? Again, this doesn't make sense. What you say is true. So why the permission at the end of the article?]*

Moral theology	
Can I take the Covid-19 vaccine?	
Rev. Robert Brucciani SSPX	
Many faithful have asked for moral guidance in relation to the Covid-19 vaccines. There	This conclusion may sound surprising and repellent and instinctively wrong, but the con-

6. There may be onerous penalties imposed on those who refuse the vaccine such as dismissal from work or even the removal of children by the authorities.” [*“There may be”...? Are there, in fact, at this moment in time? And if such penalties appear in the future, how about saying that you don’t want to condemn too harshly anyone who gives in, but that you urge everyone to stand strong and do what’s right regardless of the penalties, and then leave it at that? But no. Indeed, this all sounds a little familiar - perhaps Fr. Brucciani and Fr. Pfluger both received the same memo from Menzinger? Let us say again: if these people are prepared to go to such lengths, doesn’t that tell us something? And what kind of a wimpy spirit is this, telling people to get ready to give in, when it’s still voluntary and the penalties described above haven’t even begun yet! Why couldn’t the SSPX simply say “We urge everyone to resist the pressure to be vaccinated for as long as they are able”...?*]

If you think that sounds like a lot of equivocation and double-talk, you’re not wrong. The conclusion which follows is this:

“In light of these concrete circumstances, the vaccine developed from aborted foetal cells might be received without sin (a) by a member of the vulnerable group when no alternative vaccine is available and after protest or (b) if the penalty for refusing the vaccine is so onerous as to threaten personal or family livelihood and after protest.”

Notice it is about whether the vaccine can be “received without sin” - wrong focus. People can do truly awful things without sin if they are sufficiently ignorant. Whether and to what degree one commits a sin is not the question. The question ought to be “Should I, ought I to get the vaccine, Father?” And the answer is simple. “No. Do everything you can to avoid getting it. If they come after us and start persecuting us, well, we’ll cross that bridge when we come to it. But at the moment it’s still voluntary, so no.” How hard is that to tell people?

As to point a), anyone who has seen friends, family, work colleagues et al getting the jab will know that “vulnerable group” is an alarmingly elastic category. Rather like “essential worker” anyone can contrive to claim that they fall into that category. Do you visit grandma every week? Well then, you need to get the vaccine! And if it only meant elderly or very ill people themselves, then surely that is all the more reason not to inject them with an untested new technology with potentially serious side-effects, made with the “fruits” of murder of the innocent unborn babies and which is being pushed onto us on the basis of a lie by people who want there to be fewer of us alive on the face of the earth.

As to point b), if you cause everyone to give in when there are no penalties, or only very light ones, then you in effect hasten our defeat and are helping to bring about the day when there is no longer any opposition and the “onerous penalties” can begin in earnest. As to one’s livelihood, remember that everything you have God gave you. You didn’t really earn it. You ought to be prepared to give it all back to Him. Do you really think He will let you starve? Does He really want you to participate in something you regard as wrong just so that you can keep your measly paycheck? That somehow doesn’t sound right.

The most startling thing about the *Ite Missa Est* take on whether you can get the jab, is that the very same article points out that it is untested and potentially harmful, and that its rollout is part of a sinister New World Order agenda being imposed on us from above - but they still say that you can have it! In some ways this is less excusable than Fr. Robinson or Fr. Pfluger telling people they can have the vaccine. If you already know how bad it is and what’s really going on and yet you still say that it’s OK for people to get the jab, there must be some serious pressure going on behind the scenes. Who knows.

And once again, human nature is always to push the limits of what is acceptable, what we can get away with. Many faithful will be seeking an excuse to give in and get the jab; more will

do so when inconveniences or penalties, however light, start to be felt. They will be looking for an excuse, looking for a perceived permission. You can dress up your permission with words like “if” and “might” and “may” and “protest” but in the end there is only one word which many people will hear: “yes”.

### 3. The Superior General

Dated Feb. 2021, [the letter](#) opens with the following words:

“Currently, we are living in an unusual, almost unprecedented moment in history, due to the coronavirus crisis and all its repercussions. As in such a situation, a thousand questions arise, to which there would be a thousand answers, or more. It would be utopian to pretend to provide a solution to each problem in particular, and that is not the purpose of these few considerations.”

“There’s lots of questions..” means: ‘We could give you a better understanding, but we won’t because we’re afraid of being labelled conspiracy theorists.’ Can you instinctively feel what’s coming next?

“Rather, we would like to analyse here a danger that is more serious, in a certain sense, than all the evils that currently afflict humanity:”

More serious than having world communism imposed on us based on a lie? What could it be!?! Could it be the danger of twisting Sacred Scripture to fit one’s own pet “theories” perhaps? Of course not. Think back to what Fr. Robinson was saying about covid lockdowns a few months ago, and you might get it. That’s right. That’s what’s coming. Fr. Pagliarani is about to copy Fr. Paul Robinson’s homework. Cut away the fluff and that is what he says.

#### “Fears that are too human

First of all, there is the fear of the epidemic, as such. ... Then there is the spectre of the economic crisis. ... To all this is finally added the dread of the loss of individual liberties, which men have enjoyed until now. ... Let us only say that their common basis is fundamentally natural, purely human...”

Did I *imagine* the state forcibly shutting the churches and forbidding the public celebration of Mass backed by force of the law? What is “purely human” supposed to mean in this context..? He continues:

“However, if we analyse this fear and the behaviour it provokes in depth, we paradoxically find subterfuges similar to those used by the pagans of ancient times to explain any phenomenon that escaped them. That ancient world, certainly cultivated, civilised and organised, but unfortunately ignorant of the Truth, resorted to monsters, gods of all kinds, and above all to crude myths, to portray what it could not understand. Today, we are witnessing similar reactions: in the face of fear, in the face of the uncertainty of the future, a whole series of explanations is born, going in all directions, systematically contradictory to each other, and intermingled to no end.”

So... let me get this straight. People who are “afraid” because of what’s going on right now (which means, one supposes, those wicked evil conspiracy theorists) are like the pre-Christian pagans? We’re just inventing imaginary monsters and crude myths, is that right?

“Their inconsistency is evident by the fact that they are continually superseded, in the space of a few hours or a few weeks, by explanations that are more in demand, more refined, seemingly more convincing, but not necessarily truer.”

This is obviously a gross exaggeration, but let’s give it to him, for argument’s sake. Here’s a

thought - perhaps if we weren't continually being lied to by the media and government, there would be no market for these "contradictory explanations"? And obviously some of the things one sees on the internet about the covid lockdown conspiracy are just crazy. But are they all? Does that mean we should just accept the lie? Perhaps that is not what Fr. Pagliarani is trying to say, but if he's *not* trying to say that we should just all accept it, then he's doing a very bad job at presenting his thinking clearly!

"We are faced with genuine myths, where real elements are mixed with fictitious stories, without being able to grasp their limits. And we see a great yearning being born for some miraculous solution, a utopian solution, capable of suddenly dispelling the thick fog and resolving all our problems."

Hold on a moment! Maybe this is a clever ruse. Maybe what he really means is that the covid "pandemic" is the myth? Maybe the "miraculous solution" to which he refers is the vaccine?

"It is a bit like the ancient cry of confusion, anguish and despair that reappears, after two thousand years, in a humanity that has become pagan again."

There's that comparison again.

"And it could not be otherwise: it brings out, for those who can see, how this godless humanity is helpless and doomed to madness. Above all, it is remarkable that modern man who has lost his faith, and therefore no longer believes, is by the same token willing to believe everything without real discernment."

Yes, one notices that quite a bit. People who like to think of themselves as intelligent "critical thinkers" and who would never believe in the Resurrection, for instance, nevertheless fall for fairy stories about billions of years just because the mainstream media and some men with fancy titles (who refer to themselves collectively as "science") say so. It is indeed remarkable.

"But as far as we are concerned, are we sure that we are completely immune to this spirit?"

Good point. Maybe someone should write to him about Fr. Paul Robinson? He must not be aware of what that priest has been going about teaching for the past three years.

"Of course, the three fears we have just mentioned are understandable, and even legitimate to a certain extent. What is not legitimate is to let these fears prevent and stifle any supernatural considerations, and above all compromise the possibility of benefiting from this ordeal."

"Benefitting from the ordeal" is where this definitely begins to sound like those truly awful videos put out by the SSPX's US district. Their message was all about how we should simply roll over and accept the New World Order because we can benefit spiritually from lockdown, etc. Now, of course, the second part is true - we *can* benefit spiritually from it. But the fallacy is in saying that *therefore* it is not an evil and we ought not to try to change the situation.

"After all, let us never forget that we only remain in reality and in truth if we look at this situation through the eyes of our faith: Nothing escapes God and His Divine Providence. It is certain that, above and beyond the contingencies that strike us, God has a precise plan."

True. God's plan includes, for example, allowing the anti-Christ to rule the world for three-and-a-half years, as the Fathers of the Church tell us (cf. Daniel - that he will rule "for a time and times and half a time" = a year plus two years plus half a year). That doesn't mean that we welcome his reign or accept that it has to happen right now, or that we won't fight against it and try to bring about the reign of Christ the King instead. God's plan also included allowing England to fall to the Protestant so-called "Reformation". But look how many Saints and martyrs fought to prevent that from happening and to turn things back to the way they should be.

More concretely, what would Our Blessed Lord tell us ... ‘Am I not the master of life and death? Do you think a virus can exist without Me? That governments can make laws without Me being the supreme master? Tell me: what is the worst thing that can happen to you, during this storm, if I am with you in the boat?’ ”

The worst thing that could happen to us, arguably, is that we give in to human respect, that we go along to get along and stop putting the Faith and the rights of Christ the King first. Surely the worst thing to befall us is not merely the dethroning of Christ the King, but that we are complicit in it by our silence and lack of action.

What we must all object to strenuously is not so much the “Don’t worry, Jesus is still in charge” spiel, but more the fact that Fr. Pagliarani appears to be using that as an excuse for not opposing the evil before us. It is, as we have mentioned before, a charter for the indolent. “God is in charge, so don’t bother doing anything.” There is a fairly obvious flaw in that line of reasoning! Pray as though the outcome depends on God, but work as though the outcome depends on you, St. Augustine tells us.

“...are we really looking at things through the eyes of our faith, which allow us to interpret every event of our daily life under the light of faith? ... Are the eternal answers that our Catholic faith offers us sufficient? Or do we feel the need to dilute them with those continuously updated answers that we can find on the internet?”

There we have it folks! It might have been written by Fr. Paul Robinson or even Fr. Yves Le Roux in 2013. Don’t listen to those rumours and conspiracy theories on the internet, go back to sleep. Forget about what’s going on out there, just be ‘spiritual.’ Otherwise, if you insist that there’s some sort of conspiracy or something bad going on, you’re just not seeing things “through the eyes of our faith”. Imagine being the sort of person to fall for that, imagine being this lobotomised. Clearly Leo XIII who wrote an entire encyclical against Freemasonry and Pius IX who tried to get the secret masonic document “Alta Vendita” published as widely as possible, and all the other anti-masonic Popes who warned us of a well-organised long-term conspiracy to overthrow Christian civilisation, clearly they all must have been lacking faith. Perhaps they just weren’t able to see things through the eyes of faith? Clearly the “eternal answers” weren’t sufficient for them so they had to “dilute them” with their conspiracy theories and “updates” about the activities of the lodge..!

“As the months have gone by, has our confidence in Our Lord Jesus Christ increased? Or have they contributed to our self-withdrawal and our sense of hopelessness?”

Wrong questions. Has our confidence in the SSPX increased? Is it perhaps the realisation that we can’t rely on the SSPX any longer that has contributed to the hopelessness many now feel?

“So as for us, let us not lose hope, which is based neither on our efforts or abilities, nor on our analyses – however pertinent they may be – but on the infinite merits of Our Lord Jesus Christ.

Strictly speaking, yes, our “hope” is in Our Lord. However what is being implied throughout this letter is more than just that and is in fact the fallacy of false dichotomy or bifurcation (see p.19). Finding out the truth, via the internet, about what is happening to the world right now and placing one’s hope in Our Lord are not two alternatives, they are not mutually exclusive. You can do both. It’s almost as though Fr. Pagliarani believes the fake media narrative about there being a “pandemic” or “epidemic” and wants you to believe it too...

“This is the genuine way out of the present crisis, without waiting for the end of the epidemic!”

Oh.

## Darwin - Eugenics - Abortion - Vaccines

Who is behind the **Oxford AstraZeneca** ‘covid vaccine’? Not requiring the cold storage of the Pfizer and Moderna ‘vaccines,’ the AstraZeneca vaccine is being aimed at the third world. Though touted as ‘not for profit,’ patents and royalties for this vaccine are held by private company ‘**Vaccitech**,’ financed by both ‘**Google Ventures**’ and the ‘**Wellcome Trust**,’ as well as the UK government, all of whom stand to make profits from the vaccine’s rollout. The laboratory which developed the vaccine in Oxford is the Jenner Institute, set up in 1995 by Glaxo SmithKline and the UK government and headed since 2005 by one Adrian Hill. Prior to that appointment, Hill held a senior position at the Wellcome Trust’s *Centre for Human Genetics* and still leads a at Wellcome Trust research group.

**The Wellcome Trust** was founded in 1936 with money from Henry Wellcome, the founder of the company that later became Glaxo SmithKline. **Wellcome Trust** is also the archivist for what used to be called the **Eugenics Society** until it rebranded itself as the **Galton Institute** (after the man who founded the Eugenics Society, Francis Galton). From their website:

“Under the will of Dr. Marie Stopes the Eugenics Society was left her birth control clinic, books from her library and certain emoluments.”

(See: <https://wellcomecollection.org/works/w4v5xdrn>)

While many websites (including, of course, *Wikipedia*) introduce Francis Galton euphemistically as a “Victorian polymath,” the *English Heritage* website has the following to say:

“He is best known for coining the term ‘eugenics’, which he described as ‘the science which deals with all influences which improve the inborn qualities of a race; also with those which develop them to the utmost advantage’. This, and his wider racist views, make him an intensely controversial figure.”

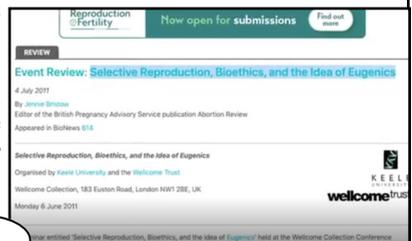
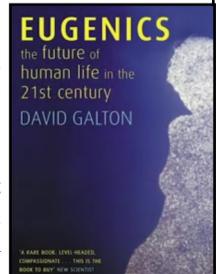
(See: [www.english-heritage.org.uk/visit/blue-plaques/francis-galton/](http://www.english-heritage.org.uk/visit/blue-plaques/francis-galton/))

“In an effort to reach a wider audience, Galton worked on a novel entitled *Kantsaywhere* from May until December 1910. The novel described a utopia organised by a eugenic religion, designed to breed fitter and smarter humans.”

(See: [en.wikipedia.org/wiki/Francis\\_Galton#Final\\_years](https://en.wikipedia.org/wiki/Francis_Galton#Final_years))

Francis Galton was the half-cousin of Charles Darwin. A later descendent of both Charles Darwin and Francis Galton, a Mr. Charles Galton Darwin published a book in 1953, entitled “The Next Million Years” which contains ideas similar to those of Francis Galton.

The archivist of the Galton Institute, David J Galton (*Wikipedia* claims is he is “no relation” to Francis Galton) is also the author of a book entitled “Eugenics: the future of human life in the 21st Century” - a fairly self explanatory title! - whilst the Wellcome Trust itself recently funded a seminar and paper which argues that eugenics is a good policy as long as it isn’t coercive, whose author, Jennie Bristow, happens also to be the editor of *Abortion Review*, the publication of the abortion provider *British Pregnancy Advisory Service* (BPAS).



**Wellcome Trust** and the **Galton Institute** are not the only ones with highly dubious credentials and a past they would rather hide. Another example is **Engender Health** an American organisation which has partnered with the Bill & Melinda Gates Foundation more than once in recent years on what is referred to euphemistically as ‘women’s reproductive health issues’ in the third world (in reality: pushing abortion, contraception and sterilisation to help reduce the number of people living in poor countries). As with ‘Galton Institute,’ the name ‘Engender Health’ is the product of rebranding, the organisation having begun life as **The Sterilization League for Human Betterment** in the days when that sort of thing was still ‘respectable,’ before ideas such as eugenics and sterilising everyone, etc. were given a bad name following the end of the Second World War:

“The organization was founded in 1937 as the *Sterilization League of New Jersey* (SLNJ) then renamed to *Sterilization League For Human Betterment* in 1943”

(See: <https://en.wikipedia.org/wiki/EngenderHealth>)

For further information, please see:

<https://archive.org/details/webb-oxford> (video)

<https://principia-scientific.com/astrazeneca-company-tied-to-uk-eugenics-movement/> (article)



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For a fuller explanation, please see the excellent video by Dr. Jason Lisle: “Evolution and Logical Fallacies” - <https://www.youtube.com/watch?v=5K-O6mbEMyc>

## Logical Fallacies of Evolutionists

Like Mathematics, logic is a science, it is the study of correct and incorrect reasoning and as with mathematics, using logic, one can arrive at certainties which one can know to be true. A logical fallacy is not a false conclusion, it is a fault in the process of reasoning which leads to a false conclusion.

Studying the physical sciences, it seems, it no guarantee that one has any kind of a firm grasp of logic. Here is a selection of some of the more common fallacies to be often found amongst believers in evolution.

**The Fallacy of Reification.** This is when one treats a thing as though it were a person. For instance: “Science says/declares/tells us...” - no, science is not a person and therefore “science” does not say anything. *Scientists* say things. Spot the difference: not quite the same is it? Scientists are, after all, only human like the rest of us. Likewise, the “fossil record,” carbon dating, comparative anatomy or whatever else, don’t actually tell us anything... the men who refer to those things and cite them as evidence are the ones telling us things, but those men are prone to misinterpreting the evidence, as well as being subject to the same human weaknesses (envy, pride, human respect, laziness and so forth) as the rest of us. Even the word “evidence” is used in this fallacious way. “Evidence says...” - in fact, no, the evidence does not do any talking, it does not say anything. You, the scientist, the evolutionist, the one who is *interpreting* the evidence, you are the one who says (whatever it is). “Creationists say this, but science says that...” - spot the difference! Why is it “science” and not “scientists”..?

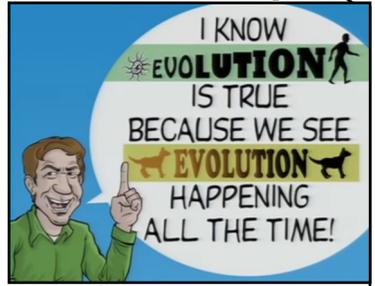


**The Fallacy of Equivocation.** This is where the meaning of a word is shifted during the course of the argument. I gather it is also known as “bait and switch” in North American English. It is very common amongst evolutionists, some of whom don’t even seem to realise that they are committing it. The most obvious example is the very word ‘evolution’ itself. The textbook will say: “We see evolution around us all the time,” and will point to how new and different breeds of dog can be produced; or how certain animals or species can become extinct. That kind of “evolution” is what we see, yes. The first is sometimes called “micro evolution” but in reality it is just lots of variety within the gene pool; the second thing is just extinction, something which results in less variety and not more, it involves a loss and not a gain. Then there is the other sort of “evolution” - where rocks and water somehow become a “primordial soup” and organic matter appears from inorganic matter, or where amoebas turn into fish, fish into land animals, reptiles into birds and monkeys into humans. Clearly that is not the same thing at all, but it is given the same name. The first “evolution” is then used to, as it were, “prove” the second one.

Another example is the word ‘science.’ An evolutionist will say: “You believe in science, don’t you? Well evolution is science, so you should believe in evolution.” Even if we take for granted the modern habit that “science” really means the physical sciences, the “science” which we believe in means the tools God has given us to learn more about the physical attributes of His creation, the method or procedure, or what-have-you. On the other hand, evolution is only “science” in the sense that it is one particular model of origins (and not a very good one at that) - not the same thing. Add to that the fallacy of reification (see above) and you

have two fallacies in one - "How can you not believe in evolution when science has declared it to be true." It sounds and looks ridiculous in the cold light of day, and yet this kind of talk is common because, on most people, it works.

"Evolution is a theory, just like gravity is a theory, and you believe in gravity don't you?" - gravity is a scientific theory, meaning it is supported by evidence and experiment. Evolution is only a "theory" in the commonplace meaning of the word, an idea, a supposition.



The way in which textbooks talk of evolutionary change as happening through "beneficial mutations" is another example of this fallacy. "Here's a picture of a fruit fly with curly wings, or a cow with five legs...mutations such as these are harmful, but it is the good mutations which make evolution happen." So why don't you present us with evidence of "good mutations"? Could it be because there aren't any, because it doesn't happen? All the mutations we know about involve already existing genetic information being misplaced or scrambled (for instance, the cow's fifth leg is still a cow leg; the fruit fly's curly wings are still fly wings) - whereas the mythical "mutations" required by evolution, the ones which nobody has ever seen, are "mutations" involving the sudden and unaccountable appearance of new, additional genetic information which was not previously there. In effect, the "mutations" required for evolution are something quite different and therefore ought not to be given the same name, and there is no evidence that any such thing has ever taken place.

**The Fallacy of Affirming the Consequent.** This is when one says "If A then B ...B, therefore A." For instance, "If it is raining, the grass will be wet. The grass is wet, therefore it must be raining." What if somebody turned on the sprinklers, or some kids have just had a water fight, or someone was washing his car? "If evolution were true, we'd expect to see lots of fossils in layers, and similarities in the anatomy of different animals. We do see those things, therefore evolution must be true." Hold on a moment - what about other possible explanations, such as a worldwide flood and a common designer? Incorrect theories can make correct predictions - even if the "prediction" is true (and let's leave to one side whether it is really a prediction if you already know it!), that still does not prove that the theory is true.

**The Fallacy of Denying the Antecedent.** As above, only in a negative form. "If it's raining the grass will be wet. It's not raining, therefore the grass must not be wet." If A is true then B is true. Very well. But if A is not true, B might still nevertheless be true, for all we know. "If dinosaurs and humans were found in the same rock layers, it would prove that they were alive at the same time. They are not found in the same rock layers, therefore they did not live at the same time." The first half is true, the second a fallacy. Just because you haven't found humans and dinosaurs in the same rock layers, that doesn't prove that they didn't live at the same time.

**The Fallacy of False Dichotomy.** Sometimes known as "false dilemma" or "bifurcation," this consists of presenting two (and only two) options or possibilities when that is not the case. "Either there are laws governing nature, or God works miracles." Why aren't both possible? "You believe what your Church teaches, but I follow my reason!" Actually, I believe and follow both, and arguably one cannot be being fully rational if one rejects the existence of the God who made everything. Almost without fail, the evolutionist commits this fallacy every time he talks about "science versus religion." "Which do you believe, science or the teachings of your religion?" Both, in fact. The same is true of both the title and the concept of Fr. Paul Robinson's book, implying that there is a tension between "science" and "religion" pulling in

opposite directions, which can only be avoided by steering a “realist” path between the two. If anyone is tempted to doubt that, let him carefully consider what is being implied by Fr. Robinson’s words when he says that the creationist view “makes science an enemy of reason.”

**The ‘No True Scotsman’ Fallacy.** This is a form of circular reasoning, whereby one makes a universal statement and then eliminates or disqualifies the evidence which disproves it. It tends to go something like this: “All serious scientists believe in evolution.” Or, “no serious scientist has a problem with...” When you point out a scientist who does not agree with evolution (or global warming, or whatever it might be...) you will be told that that scientist is not a *serious* scientist. Why isn’t he a “serious” scientist, you might enquire? Well, the answer would be, for one thing, he believes the earth is 6,000 years old - how can anyone take someone like that seriously! No serious science journal would accept a paper from a creationist. All the leading academics agree that... (insert contentious statement here!). It’s so obvious. And yet they do it all the time, so one can only suppose that many people are nevertheless taken in by it.

**Begging the Question.** This is another form of circular reasoning, where the conclusion of an argument is already embedded into one of the premises. In a fallacy of this sort, the error lies in the underlining assumption which is there from the start. “How do I know that evolution is true? Because it’s a fact!” That one is a bit obvious. Here’s another, slightly more subtle example: “Creationists are wrong because the geological column shows that the earth is billions of years old and the fossil record shows how life evolved.” The very existence of such a thing as the “geological column” outside the textbooks is one of the main things young earth creationists dispute. The same goes for the “fossil record.” Yes, there are fossils, but they don’t form a “record.” The fossils are a fact, the “record” is a matter of interpretation, nothing more. We say instead that the layers of rock and the fossils were deposited all in one go and are evidence of a worldwide flood. Saying that we are wrong about the fossil record because of the fossil record (which is in effect what almost all “billions-of-years” exponent say, Fr. Robinson included) is, when you stop to think about it, not very intelligent and not really very helpful either. Appealing to the very thing under dispute solves nothing, but is the essence of begging the question.

Fr. Paul Robinson seems to be prone to this particular fallacy. In saying that we “Biblicists” (his own made-up word) are wrong because we “make science an enemy of reason,” he assumes two things: first that evolutionary timescales are synonymous with science, and second that reason is on the side of this so-called “science” - even though this is appealing to the very thing at issue (we maintain that those ideas are irrational and don’t count as “science”!). He commits the same fallacy when he says that the Genesis account of creation can’t be taken as reliable because it would mean that God was deliberately choosing “to deceive our minds by creating a world in an instant that appears to have developed over long periods of time.” (See [Recusant 46](#), p.45). Notice that his argument assumes that the world really does appear to have developed over long periods of time, although again, that is precisely the very thing which is disputed.

**The Complex Question.** The classic example is: “Are you still beating your wife?” Either yes or no might lead to a false conclusion. The reason it is called “complex” is because it is one question which really ought to be divided into two. “Did you ever beat your wife and if so, do you still do it?” Likewise, “Why are you creationists against science?” “Which of the contradictory accounts in the Bible do you accept?” and so forth.

**The “Ad Hominem” Fallacy** from its name in Latin, the “argumentum ad hominem” (“an argument directed at a person,” and not at the words, ideas or reasoning which that person

puts forth and represents, in other words). This is similar to the idea of shooting the messenger who brings bad news: the character of the person is attacked in order to discredit what they are saying. "I met him once, he's a really horrible person, so I wouldn't listen to anything he says." That may be true, he might be the most anti-social, mean spirited man ever to have lived, perhaps he has bad breath and doesn't wash his socks, but that still doesn't mean he hasn't got a really good, water-tight argument in spite of his personal failings.

This fallacy is, in the experience of this writer, alarmingly common amongst Traditional Catholics. One of the signs to look out for is a failure to quote at length from the person in question and show why they are wrong by using their own words. Ask yourself: does the one doing the attacking engage with the actual argument as laid out by his opponent? Or am I being invited to focus on the imagined (or even true) faults or failings of his opponent, rather than such facts as are both undeniable and relevant, such as their words on a given subject or their actions in a given dispute?

**The Fallacy of the Irrelevant Thesis.** This is where the information provided is true but irrelevant. A thing can be true and yet still provide no kind of explanation. For instance, imagine telling an eager news reporter: "How come I am the only survivor of a horrific plane crash in which every single other person died? Because otherwise I wouldn't be here to tell you all about it." That may be true, but it is irrelevant: it doesn't answer the original question. "Why do living creatures have complex parts which function together so perfectly? Because if they didn't they would have died off." That may be true - yes, they would have died off - but it still doesn't answer the question: 'why?'

**The Appeal to Ignorance.** This is when something is claimed simply on the basis that no one has proved it false. "There must be life in outer space. No one has ever proved that there isn't." If someone has not disproved a claim, that does not mean that the claim is true. Appeals to ignorance are reversible: one might equally say, "There is no life in outer space. No one has ever proved that there is."

**The Appeal to Authority.** "Look at all these fancy scientists, Doctors, Professors, T.V. personalities, who all believe in Evolution, Big Bang and billions of years..." God is the only authority (and by extension, Sacred Scripture and His Church) to whom one can appeal without it being a fallacy. Those scientists with the fancy letters after their names and the lengthy biographies on Wikipedia don't even claim to be infallible. They can be wrong. "Trust me, I'm a doctor!" was always a terrible argument, but it is perhaps the thing which is the most effective on the majority of people.

**The Straw Man Fallacy.** The one everyone always remembers: misrepresenting your opponent, refuting the things you wish he'd said but didn't. For example, do we creationists really think and claim that God deliberately deceives everyone by creating the world with evidence of an old earth built into it because he wants us all to mistrust our reason? No..? And yet that is what Fr. Paul Robinson says of us. He also points out that that is not a Catholic attitude, to which we reply: "True, but irrelevant" (see above).



**December 2020**  
**Fr Rafael Arizaga OSB**  
*visits*  
**London, Kent & Suffolk**



**Wem, Shropshire**



...blessing of religious articles.

**January 2021:**  
*visit of*  
**Fr Hewko**

**London:**  
Enrolments in the **Brown Scapular**



**London - Benediction & Adoration of the Blessed Sacrament**





...Peterborough...

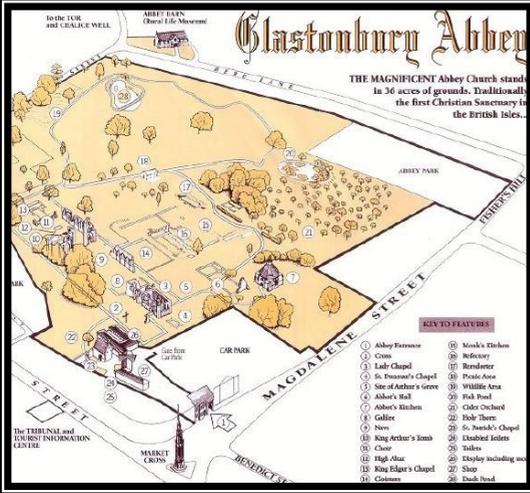


...Kent...



...more blessings of religious articles.





+  
**Sat. 23<sup>rd</sup> January, 2021:**  
**Resistance Pilgrimage**  
**TO**  
**GLASTONBURY**

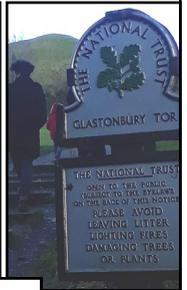


...an "illegal" outdoor Mass...

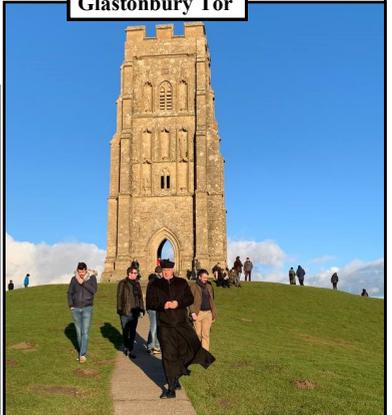




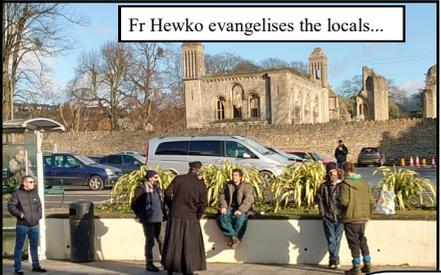
...the remains of Glastonbury Abbey...



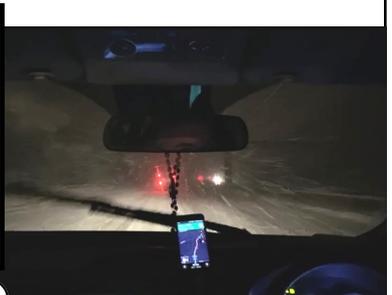
Glastonbury Tor



Fr Hewko evangelises the locals...



**Deo Gratias!**  
...thankyou Fr Hewko. And thankyou Padre Pio for beautiful weather!  
(...within 24hrs it had turned into a snow storm!) —>



## Fr Paul Robinson is still at it...

Towards the end of 2020, Fr. Paul Robinson was allowed to write an article, billed as an “Op-Ed” for the website *Rorate Caeli*. Entitled “Science is not a Threat to Religion,” it can be found here:

<https://rorate-caeli.blogspot.com/2020/09/science-not-threat-to-faith.html>

Op-Ed: Science not a Threat to Faith



by Fr. Paul Robinson

In the first months of 2015, I started what turned out to be the most difficult thing I had ever done, namely write a book ([The Realist Guide to Religion and Science](#), Gracewing, 2018). Anyone who starts such a project knows that they have to

Let us begin by pointing out that (as before) the article’s very title is a classic fallacy. Science as such is not a threat to the Faith, no, but the doctrine of evolution, which is not a part of science, most certainly is. It is a deadly enemy of the Faith and has arguably done more to undermine belief and practice amongst Catholics, to prevent conversions, to help souls on their way to hell and form the modern world into what it is today that any other idea or

teaching. The same ought equally to be said about all the ancillary teachings which evolution demands, the big bang doctrine, the ridiculous billions of years for the earth to be formed, the bogus “geological column” hoax and all the rest. It is thanks to such toxic lies that we now have to live in an atmosphere permeated by:

**Communism and Socialism.** Recall that “Karl” Marx (real name Moses Mordecai Levi) proclaimed in his own words that: “Darwin’s work is most important and suits my purpose in that it provides a basis in natural science for the historical class struggle,” and that it “contains the basis on natural history for our view,” as well as making explicit mention of Darwin in *Das Kapital*, a book which he personally sent to Darwin, autographed and with a handwritten note of admiration on the title page (“To Mr. Charles Darwin, on the part of his sincere admirer, Karl Marx”). Class struggle, is after all, only the “survival of the fittest” in socio-economic terms. And, by the way, why shouldn’t everything be reduced to the purely economic, the materialistic, since after all, we are just matter which evolved farther than the other matter around us and not essentially different to any other animal, vegetable or even mineral in that regard..?

**Capitalism.** As above, economics is just the survival of the fittest seen in terms of dollar bills. Many who believe that the economic theories of Marx were proved impractical and discredited forever by the various Communist countries of the 20th century (and countries such as Venezuela today) will nonetheless prove, without realising it themselves, that the spirit of Marxist doctrine is still alive and well in their own actions and approach to life. And here again, it is essentially evolutionary. It’s a dog eat dog world, where the only law is the survival of the fittest, except that “the fittest” means the company that can afford to undermine or swallow up it’s competitors. The result (virtual monopolies and the concentration of power and wealth in the hands of very few) looks and feels remarkably similar to communism and no one need be bothered by anything resembling a duty towards his fellow man.

Why build your workers nice houses to live in? Why make sure they get plenty of holidays, decent health insurance and a wage well above what they require to live on? After all, if evolution is true and there is no spiritual element to man, only the material, the molecules and cells which make him up, then why shouldn't he be treated like just another cog in the machine..? In the end, profit is what matters. Happiness has no place in the fight for evolutionary supremacy. Just ask anyone who has worked in an *Amazon* warehouse.

**Feminism.** Yes, it was Communist Russia which first had widespread abortion on demand, and promoted “free love” and “equality” together with a big drive to put women in overalls working in factories along side men. Our own countries which were shocked and horrified by such things back in the 1920s and 30s now accept and promote them wholeheartedly. But does it not make sense? If there is no Creator and if Eve were not really created from the side of Adam, why on earth should a wife obey her husband? And if there are some differences between men and women which go beyond the merely anatomical, who's to say that those aren't “evolutionary” and produced by generations of “sexism,” and not something innate and spiritual, a nature given to us by our Creator?

**Environmentalism.** If evolution is true and there is no Creator, then our environment, our planet, or however you want to put it, is the closest thing we have to a god since that is what gave rise to us and sustains us. And since human beings are essentially no different to the other animals, plants or even rocks we see around us, all being part of one big evolutionary continuum, then it becomes an imperative that we look after our planet, our environment, not merely within the bounds of common sense and common decency, but even at the expense of human life. Therefore it makes sense to reduce the population of the earth, to let mother earth flourish without all those parasitical human beings running around on top, digging their mines and building their houses and laying their roads and railways. From this line of thinking, it is but a short step to...

**Eugenics.** After all, we got where we are by “the fittest” “surviving” (which means, in reality, the perishing of the weakest). Were it not for that, we would still be swinging from the trees. Does it not, therefore, make perfect sense to aid this process by helping “the fittest” to survive and the weak to perish? A smaller master race makes better evolutionary sense than hordes of Untermensch, surely?

**Abortion and Euthanasia.** When a woman kills the unborn child in her womb, is that not just the strong (the “fittest”) killing the weak? Likewise, the law in England allowing a baby to be killed all the way up to full term if there is a suspected disability or even relatively minor deformity (such as a cleft lip) - how can the strong survive unless the weak perish? The same surely goes for the elderly: useless eaters, as someone once said. Why would the strong look after the weak, why should we protect the vulnerable? After all, that's not how we “evolved”!

**Animal Rights. Veganism.** Why wouldn't animals have the same rights as human beings, after all, human beings are nothing more than glorified animals. It's wrong to kill and eat people, isn't it? So why wouldn't it also be wrong to kill and eat other animals? And while we're at it, how would you like to be held down and shaved for your wool, or have your skin turned into a leather belt, or your milk sold on the shelves of supermarkets? What goes for humans goes for animals. And it all makes sense because there is no essential difference between the two.

**Gender Theory.** “Who answering, said to them: *Have ye not read, that he who made man from the beginning, made them male and female?*” (Mt. 19:4) Thanks to Darwin and evolution, many people today have not read that, and even among those who have, Genesis 1 is of course a nice story but nothing more. Thus it follows that since God did not make them male

and female in the beginning, as a result the idea of male and female is to be viewed like everything else today: relative, changeable, a societal convention and nothing more.

**Religion?** This is something for old ladies and effeminate men. It makes them feel good about themselves, they find it comforting, so we might even let them continue practising it in private; just as long as they don't go getting ideas about changing the society around them and undoing all our plans. In any case, none of this "religion" stuff is true. It's just stories.

We could go on, of course, but is it really necessary? The point is this. Not only is evolution a deadly threat to the faith of millions, the same might equally be said of any false "science" in the hands of men with an agenda that is not God's. Therefore it is a matter of no small importance that we find the SSPX still continuing to support and promote the work done by one of its priests to, in effect, introduce the tenets of evolutionary thinking in amongst Traditional Catholics where it would not previously have been found. In the humble opinion of this writer, there could be nothing more deadly in the long run than what is currently being done by Fr. Paul Robinson and those aiding and abetting him. Sure, he no doubt thinks he is doing the right thing, but that doesn't lessen the damage done. Both he and his superiors are to blame.

### Setting the Record Straight

Fr. Robinson's article begins by telling the reader that he wrote his book (*The Realist Guide to Religion and Science* - reviewed in [Issue 46](#), p.42ff) because he could see that the SSPX faithful were still clinging to old-fashioned ideas regarding the Bible and science, and he wanted to help them catch up with the forward-thinking SSPX seminary professors:

"Anyone who starts such a project knows that they have to have a strong motivation to do so. In my case, I wanted to set the record straight on the Church's teaching on science in relation to the Bible. I could see that what I was taught as a seminarian and what I was teaching as a seminary professor somehow was not being passed on to the faithful."

And did he? Has he "set the record straight"? Does anyone feel that the Church's teaching *wasn't* clear before, that Fr Robinson has made them *more* clear and *less* confusing?! Hmm.

What is really interesting here, however, is the admission that the SSPX seminaries were and are far more modernist than the average faithful had ever guessed. What Fr. Robinson was taught as a seminarian and what he himself was teaching was somehow "not being passed on to the faithful"...! It sounds as though the liberal teaching in the seminaries that hadn't been owned up to in the world outside and among the faithful at large, doesn't it? Many of us will be able to recall several Resistance priests, including Fr Pfeiffer, Fr Chazal and Fr Hewko, warning as far back as 2013 if not earlier, that a new teaching and new formation was being given in the seminaries of the SSPX, producing a new breed of SSPX priest, far more liberal than those who had gone before him. Occasional anecdotal examples would slip out which confirmed this, and Resistance families who had a son or brother still in an SSPX seminary were well aware of it, but one has the impression that it was not generally known by most SSPX faithful, nor taken too seriously when it was known. And yet here we have a priest of the SSPX openly admitting that the rehabilitation of evolutionary ideas (the teachings of Charles Lyell for instance) was well under way in the seminaries several years ago. Furthermore, he is proud to have led the way in making these ideas "mainstream" in SSPX chapels and helping them take root in the hearts and minds of the faithful.

As for setting "the record straight on the Church's teaching" - just think about that for a moment. Yes, it can be that a lot of Catholics get the wrong idea and need to be "set straight." Several examples exist of Catholic teaching being hidden from sight and generally misunder-

stood or totally ignored by the faithful and even the clergy, several generations before Vatican II. Take usury, for instance, or geocentrism, or *extra Ecclesiam nulla salus*. One could even cite Catholic Action as the domain of the laity in which the clergy participate or the gradual replacement of the virtue of prudence by a Protestant concept of “conscience” and by a veritable infestation of moral theology manuals. In each of those cases, however, to “set the record straight” it is sufficient to show Catholic teaching from before the confusion, from before the eclipse, to point to any one of the many centuries when the teaching was clearly understood by everyone. There are plenty of Councils, Popes, Saints, Doctors and Fathers of the Church to choose from. The one setting the record straight need only to show what the Church taught and what all Catholics everywhere believed in the middle ages, in the early centuries, in the seventeenth century, or whenever. He can simply point to the Church and need never himself intrude into the matter.

Here however we have something different. Fr. Paul Robinson is going to “set the record straight” about what the Church teaches when it comes to Charles Lyell and similar men. His “setting the record straight” however involves no quoting from Councils, Popes, Doctors or Fathers across the centuries. Indeed, to do so would risk undermining his cause, therefore he must largely ignore them. Instead, he presents a “synthesis” of two diametrically opposed positions, through a filter of his own making. This “interpretation” is his own and no one else’s. Richard Dawkins may talk a lot of nonsense, but he is right about one thing: evolution and the bible don’t go together; in the end you have to pick one of the two. There have been many men in recent generations, theistic evolutionists, progressive creationists or what you will, who have tried to marry the two together, and in every case they are convinced that they have got it just right; yet not one of them can agree completely with the others. Rather like the Protestants, they too are in the business of interpreting the bible rather without regard to what the Church has always taught. And like the Protestants, there are as many theories, doctrines and interpretations as there are exponents of this approach. Fr. Robinson himself is a disciple of the late Fr. Stanley Jaki, and has described his book as an “attempt to popularize Fr Jaki’s work.” And yet even he does not agree with him one hundred percent. What the reader of *The Realist Guide* is being given then is the teaching of *one* man, and only one: Fr. Paul Robinson. And yet he has the audacity to claim that he is the one setting the record straight. What does this mean, then, but “Listen to me! I am the voice of the Church! I am the Church! My interpretation is Catholic teaching!” - are we perhaps being unfair on Fr. Robinson? The words about setting the record straight “on the Church’s teaching” are his own, not ours. And it is hard to see what this is if not one man holding up his own fallible and highly contentious opinion as Catholic doctrine. How can anyone be sure, for instance, that it isn’t Fr Stanley Jaki who got it right, and not Fr Robinson? Or any of the other “theorists” and exponents of “progressive creation” or “theistic evolution” for that matter? How certain can anyone be that one day, after Fr. Robinson is dead, another priest won’t “interpret” his work and present his own thesis as a “setting the record straight on the Church’s teaching”..?

## Condemning the Church Without Realising it

Fr. Robinson continues:

“Why is the corrective [i.e. his book ‘The Realist Guide...’ - Ed.] needed? Because many faithful, on the one hand, make a strictly literal interpretation of Genesis 1 into a matter of faith and so, on the other hand, hold that the Big Bang Theory and Darwinian evolution are, of themselves, against the faith. For them, the authentic Catholic reading of Genesis 1 is that the universe was created in a full formed state 6000 years ago.”

And for the Fourth Lateran Council. And for St. Thomas Aquinas. And for St. Basil. And for

**“God ... the creator of all things visible and invisible, of the spiritual and of the corporal; who by His own omnipotent power at once from the beginning of time created each creature from nothing, spiritual and corporal, namely, angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body.”**

**- Lateran Council IV**

*[“Deus...creator omnium visibilium et invisibilium, spiritualium et corporalium: qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam: ac deinde humanam, quasi communem ex spiritu et corpore constitutam.”]*

“The Holy Roman Church determined in the Fourth Lateran Council that the angels along with **the creatures of the world were at once created ex nihilo from the beginning of time.**”

- St. Lawrence of Brindisi (Doctor of the Church), commentary on Genesis 1

“To be sure, the Lateran Council under Innocent III declared: **One must believe with firm faith** that *‘from the beginning of time God created from nothing both spiritual and corporeal creatures, viz., the angelic and the mundane.’* ... The Council’s words seem too well expressed and clear to be twisted into another meaning. Wherefore, my opinion is no longer just probable, but **is both certain and de fide**, for this is what the Council itself declares and defines.”

- Cornelius a Lapse, commentary on Genesis 1

(Emphasis ours. See: [catholicorigins.com](http://catholicorigins.com) and [kolbecentre.org](http://kolbecentre.org))

St. Ambrose. And for St. John Chrysostom. And for all the Fathers and Doctors. Indeed, find me a Father or a Doctor of the Church who teaches anything remotely resembling what Fr Robinson teaches. Fr. Robinson and men like him sometimes point to the fact that St. Augustine believed that things were created in an instant rather than in six days (the others all seem to believe in six literal days), but is there *one* Church Father who teaches that it took 14 billion years following an explosion? Not one single Catholic of any rank or situation believed this nonsense or anything like it for the first 1800 plus years of Church history. But don’t worry: Fr. Robinson and the SSPX are here to “correct” them all, St. Thomas Aquinas and the Fourth Lateran Council included.

Please also notice: that is, in his own words, why he wrote the book in the first place. It was “needed,” he said, to correct you, the foolish people who still believe that a day is a day, that “covered the whole earth” means covered the whole earth and that “six hundred years old” means, well, six hundred years old. Fr. Robinson was alarmed to discover that far too many people still believe in the inerrancy of Sacred Scripture, in other words. Too many people still think that what the bible says is actually true.

“But this is simply not the case...”

So there you go. They’re all wrong and I’m right, in other words. People need to stop listening to the likes of St. Thomas Aquinas and all those other Fathers and Doctors and listen only to me.

“What I would like to consider in this article is, firstly, the authentic teaching of the Church; secondly, why some Catholics are little inclined to accept that teaching; and finally, why their fear to accept it is groundless.”

In summary then: All the Fathers, Doctors and even Councils of the Church are wrong and Fr. Robinson is right. His peculiar notions and pet theories are “the authentic teaching of the Church” and God allowed all Catholics for century after century to believe something which was not true. Well. That seems quite straight forward at least, though not very Catholic. Why is one suddenly reminded of Joseph Smith or Charles Taze Russel...?

“The first real evidence that the Earth is millions, if not billions, of years old came to light in the middle of the 19th century.”

And what was that “evidence,” please? He doesn’t say. The answer will almost certainly be “fossil,” and the phoney-baloney so-called “geological column”. More on that shortly.

“It would not be until the 20th century that scientists figured out that there are other galaxies than our own and started to work their way to a 13.7-billion-year age for the universe.”

An interesting admission albeit perhaps an unintentional one. Here we have a little insight into how these “scientists” claim to know the age of the universe. It’s all guess work, in other words, and not exactly disinterested guess work either. They need it to be that age in order for everything they see to have come about in the way they want it to have come about. If humans took millions of years to evolve, then the earth itself needs to be at least a few billion years old. And if the earth is a few billion years old, then their pet “theory” requires that the universe be proportionately older, and its age is scaled-up accordingly. But note that the one presupposition depends on the other. If the supposed “evolution of man” isn’t in fact true, then the millions of years aren’t needed, meaning that the earth needn’t be four billion years old, meaning that the universe needn’t be 13.7 billion years old. (By the way, in the 1990s they were telling us that it was 20 billion years old. Now it’s only 13.7 billion - how certain can we be that the number won’t change again in a few years?)

## Very Shaky Ground

Fr. Robinson’s grounds for what he will reveal as “the authentic teaching of the Church” are remarkably weak and very shaky indeed, especially given the import of what he is proposing, and seem to consist more of reasons why it is not certain that his opponents are right, rather than proofs for why he is right. He cites the Pontifical Biblical Commission, for instance, saying that a “day” in Genesis can be regarded as a certain period of time. Very well, after all a day *is* a certain period of time! But billions of years? That’s something rather different, isn’t it? Leaving aside the many, many Catholic authorities who did teach that the days in Genesis 1 *are* literal 24 hour days, let us recall that, according to Genesis 1, the plants were created on day three and the sun, moon and stars on day four. Plants will last one day without sunlight, but can they last a million years without it? There doesn’t seem to be a way around that, unless of course Genesis is wrong, and they weren’t created in that order. But then he would have to tell everyone that Genesis is wrong. Had he been able to point to the Pontifical Biblical Commission saying that one could regard “a day” as a billion or even a million years, Fr Robinson’s case might look like it stood some sort of chance of taking people in. As things are, however, the effect is only to show people how little he could find to support his ideas.

The other evidence he presents is as follows:

- Leo XIII’s *Providentissimus Deus* which asserts that there can be no contradiction between faith and science.

This is begging the question and in reality does not help him. It is true, there can be no contradiction between Faith and science. But evolution *is not science*, it is not observable or falsifiable, it involves several logical fallacies, some of which it depends upon, and is as a whole unscientific. *Providentissimus Deus* does not say that there can be no contradiction between the Faith and what a the largest or loudest group of scientists in any given age choose to tell the world. Scientists do get things wrong, after all. Confusing “science” with “scientists” is also the fallacy of reification, the sort of thing which the mainstream media are guilty of doing all the time. A Catholic priest ought to know better.

- Pius XII's *Humani Generis* saying that "the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution."

That a Pope did not forbid discussion of something hardly proves that that thing is true and needs to be accepted by all Catholics! Leaving aside the obvious weakness of Pope Pius XII, all this means is that he is *not* saying that no further discussion may take place. That's all. Fr. Robinson is offering this in his defence almost as though Pius XII had forbidden Catholics to believe in the clear and obvious meaning of Genesis, in a young earth and a genealogical descent from Adam to Christ.

"These are the weightiest of the Catholic authorities of the time speaking on these questions," says Fr. Robinson. What - that's it? No Saints? No Doctors? No Councils? No Fathers? And what does "of the time" mean? The Church isn't of a time, of *any* time, she teaches consistently down the ages. Notice what he is missing: all of the above come from the late 19th / early 20th century, when the confusion was already growing and spreading. It's as though the Church didn't exist before Leo XIII. Now, one can guess why he has limited himself to the Church of the last century and a half. He would no doubt say that it is because the "discoveries" of "evidence" for the age of the earth had not been made until then. Very well. But that still doesn't change the fact that all the authorities are on our side. And besides, the supposed "evidence" for the age of the earth is nonsense, as we shall see.

Fr. Robinson continues:

"But, in point of fact, I have not been able to find any Catholic authority saying that the evidence for an ancient Earth must be rejected on grounds of faith, after consulting many seminary manuals and Catholic books on science from that period."

Might that be, as mentioned above, because the "evidence," such as it is, is a fairly recent modern phenomenon, as well as being totally fraudulent (in reality, there is no "evidence" for an ancient earth)? Might it also be because limiting himself to looking only for Catholic authorities who explicitly reject 19th century ideas is a convenient way of ignoring the first 1800 years of the Catholic Church? Notice that he does not say "I have not been able to find any Catholic authority saying that the earth is 6,000 years old" or "...who says that a day in Genesis is a literal 24hour day." He can't say that because the moment one looks outside the modern era, one practically cannot move without tripping over Catholic authorities who say precisely that!

As for "consulting many seminary manuals and Catholic books on science from that period" - it is not hard to imagine that a fairly good case for the so-called "liturgical reform" could be made from consulting Catholic liturgical books "from that period" (i.e. on the dawn of the disaster, shortly before Vatican II, when the rot had already set in). Again, a very different picture would be presented by reading books from *before* "that period." But then, perhaps that is why Fr. Robinson decided to limit himself to only a very narrow period of time?

He then goes on to cite Cardinal Wiseman, someone called Fr. Gerard Molloy (no, me neither...) and even "the pre-Vatican II catechism *My Catholic Faith*" as being authorities who do not take Genesis literally and are therefore not opposed to his evolutionary timescale. "None of them have a problem with the earth being millions of years old." Which is more likely, which the more plausible: that St. Thomas Aquinas, St. Basil, St. John Chrysostom, St. Lawrence of Brindisi and so many others besides, as well as at least one Council of the Church are all wrong? Or that Cardinal Wiseman, Fr. Molloy and *My Catholic Faith* are the ones who

have dropped the ball? The reader will no doubt recall our book review of *My Catholic Faith* which dealt, among other things, with that specific point (see p.35ff, [Issue 50](#), Jan. 2020) as well as the many other howlers, such as praising the American Revolution because it was “supported by Catholic France” or bragging about how Catholics make such good, obedient citizens (that one really hasn’t aged well, especially in light of the past year’s events, and I’m sure will continue to age very badly!).

He then also throws in “the great manualists Fillion, Gigot, Simon-Prado, and Renié” as being on his side. How “great” are these “manualists”? Is it inconceivable that priests who wrote manuals in the middle of the 20th Century might be unreliable too? Such things have been talked about in these pages before, and the reader might recall, for instance, a rather long and detailed article by Fr. Joseph Clifford Fenton showing how such 19th and 20th century “manualists” managed to get it completely backwards regarding the Church’s necessity for salvation. Manuals are not organs of the magisterium, they are not infallible; they can and do get things wrong. Furthermore they are (in the opinion of this writer) themselves a symptom of the decay, because the virtue of prudence is how we ought to know right from wrong, not looking-up behaviours in a “manual” of human behaviour (which is what, in effect, a manual of moral theology is). That might be why they only started appearing in the post-reformation era, the last couple of centuries in particular.

Finally, Fr. Robinson adds the following:

“It was this climate of complete acceptance of real scientific evidence and reconciliation of that evidence with the faith that allowed for someone like Fr. Georges Lemaitre to propose the Big Bang Theory and for Pope Pius XII to embrace it in his 1951 speech to the Pontifical Academy of Sciences.”

Fr. George Lemaitre was a fool for proposing the “Big Bang Theory” and Pius XII an even bigger fool for temporising with it, but please notice that one random priest and a speech given by a Pope - that is supposed to be enough to overturn the authority of Sacred Scripture, of the Fathers of the Church, of Doctors of the Church (such as St. Thomas Aquinas) and Councils of the Church..? Not to mention the question of whether the literal six-day creation in Genesis is part of the ordinary magisterium of the Church being, as it was, taught and believed in all places and all eras until the late 1800s.

At any rate, that is the sum total of the witnesses for the defence called by Fr Paul Robinson. Cardinal Wiseman agrees with me, some mid- 20th century priests who wrote theology manuals agree with me, *My Catholic Faith* agrees with me too. Pope Pius XII once gave a speech... Not a single Church Father. Not a single Doctor of the Church. Not a single Council. Not very solid grounds, to say the least.

Please notice, once again, that Fr. Robinson is mostly not even calling witnesses *for* his own case. He is not citing authorities who teach positively that the earth *is* billions of years old (apart from *My Catholic Faith* perhaps). Included in the “authorities” whom he cites are those who say nothing more than that one “does not have to believe x or y as a dogma” or “we will allow the discussion to continue”. He can’t find a single Pope who supports him (except perhaps the conciliar Popes, and he can hardly quote them! That might give the game away!); the best he can find are some weak Popes from not too long before the Council who didn’t fully, totally condemn what he is selling us. Yet even they did not actually agree with or promote what Fr. Robinson stands for, much less did they disagree with us “young earth creationists” as he does. Leo XIII, Pius XII or the Pontifical Biblical Commission would not have had any problem with you believing in a literal six-day creation which took place roughly six thousand years ago, even though Fr Robinson himself does. So are they really on his side?

## Simply No Grounds?

There are, on the other hand, plenty of authorities who *would* have a big problem with you believing what Fr. Robinson teaches, and very weighty authorities they are too. He does not address this at all (you will no doubt be astonished to hear), but instead says:

“In short, there are simply no grounds for Catholics to believe that an ancient age for the Earth or the universe is in conflict with a Catholic interpretation of the Bible or any of the articles of the Catholic Faith.”

This is just not true. Fr. Robinson cannot be so ignorant, surely? On the other hand, would he deliberately lie? Who knows what is going on here, but it is demonstrably *not true* that there are “simply no grounds” for Catholics rejecting his bogus gorillions-of-years narrative. There are plenty of grounds! Here are a few.

**1. Catholic authorities who contradict Fr. Robinson’s view of creation.** We have already mentioned above Fathers, Doctors and at least one Council who explicitly reject his ideas and positively teach the contrary. We have quoted them in these pages before at some length. Were they alive today, he would call them Biblicists. What they would call him is anyone’s guess. One wonders why he passes over them in silence and does not discuss the fact that they contradict him, almost as though he doesn’t want his audience to know about them - he must be totally ignorant unaware of them, otherwise his silence concerning them might seem to have the character of deceit, which surely cannot be the case...

**2. Sacred Scripture is true.** There is also to be considered the fact that Fr. Paul Robinson’s modern ideas make Genesis totally unreliable: a nice story, but nothing more. No doubt he and his kind will always be able to pick out some bits of “theological truth” (to be decided by them!) from Genesis 1, but the thing as a whole cannot be accepted at face value. That includes the six days of creation as well as the account of the flood, according to which Noe climbed aboard the ark,

“And after the seven days were passed, the waters of the flood overflowed the earth. ... And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered.” (Gen. 7:10 ff)

Fr. Robinson’s teaching - that the flood waters only covered the inhabited earth, not the whole earth - is at variance with Sacred Scripture, not least because Scripture makes it quite clear that the flood “overflowed the earth” - does that sound like a regional flood to you? And what about “all the mountains under the whole heaven” being covered by fifteen cubits of water - how could there be other parts of the earth where there was no flood if “all the high mountains” were covered? Or could it be that this wasn’t a regional flood? That would explain why Scripture gives no hint of it being regional, or of what region was flooded and which regions remained dry, and talks only as though the entire earth were covered in water. What about Our Lord’s teaching in the Gospels that His second coming will be just like the flood in the days of Noe? Will the Second Coming of the Son of Man be a regional affair, or was Our Lord unaware that the flood was only regional? Our Lord does seem Himself to take Genesis literally and to believe in a worldwide flood.

This is not merely a rhetorical point - Sacred Scripture is important and anything which undermines its authority ultimately undermines the Faith. We have pointed out that Saints, Doctors and Fathers have vastly more authority than 20th century manualists and Cardinal

Wiseman. Well, what has more authority than Fathers and Doctors, if not a Council (such as Lateran IV)? And what has more authority than even a Council? That's right. Sacred Scripture itself. If we "Biblicists" had nothing else to appeal to than Sacred Scripture itself, then that would still be enough to undo Fr. Robinson.

**3. The Question of Universality.** Fr. Robinson's, er, "novel interpretation" (\*polite cough\*) of Sacred Scripture (the one whereby a day is not a day, the order of creation is the wrong way around, and so forth) and his ideas concerning the age and timescales of the world we inhabit (squillions and gajillions of years, but totally empty of life for 99.9985% of that time, with mankind appearing only for the last 0.0015%) spectacularly fail the test of universality. Ask yourself this: if you were to poll all the Catholics who had ever lived, across the world, from the first century down to our own time, how many of them would side with Fr Robinson and how many with us "Biblicists"..? Then remove the last century-and-a-half from the equation: how many Catholics from the first 1800 years of the Church believed what Fr. Robinson teaches? The answer is: none of them, not one, and in fact they would almost certainly have rejected it as something contrary to the Catholic Faith. St. Vincent of Lerins famously tells us to hold fast to "that faith which has been believed everywhere, always and by all." ("quod semper, quod ubique, quod omnibus"). What Fr Robinson is trying to get everyone to accept is something believed by no Catholics, in no places, in no era except the late 19th Century onwards (in the Western world - somewhat later elsewhere). Whether a particular error became commonplace amongst priests and people in the 1890s or 1960s is hardly the point. Unless you can point to Ukrainian Catholics in the 1800s, and Mexicans in the 1700s, Spaniards in the 1600s and Italians in the 1400s, and Germans in the 1300s and Englishmen in the 1200s... and Greeks, Romans and Egyptians in the 300s, all believing and teaching the same thing, then it cannot possibly be true. Wherever one looks, and whenever one looks, nobody - not one person - believed anything approaching this nonsense. How then can it be true? To say otherwise is to say that God allowed everyone to get it completely wrong for 1,800 years, and only be put right by the arrival of the latter-day prophet (Joseph Smith, Charles Taze Russell, Charles Lyell, Darwin, take your pick...). The word "Catholic" means "universal," and the Church and her teaching is "Catholic" for precisely this reason. Ours is not a religion only for 19th century North American farmers or only for 18th century French aristocrats. It is what was taught and believed in all eras, among all classes and ranks of society, from emperors down to slaves, and it is for countries and cultures across the world. Fr. Robinson's teaching is - to use the proper sense of the word - simply not "catholic".

**4. Evidence of dubious origins.** As if all the above weren't enough "grounds for Catholics" to regard his precious "scientific" [pah!] "billions of years" teaching as incompatible with the Faith and needing to be rejected, there are yet further reason which can be gleaned from looking at the supposed "evidence" itself. What is the "evidence" for Fr. Robinson's evolutionary timescale, and what is the origin of the theories he seeks to promote amongst the Traditional Catholic world?

To properly understand the idea that the earth is extremely old we need to examine the supposed "evidence" of what the godless moderns call the "fossil record." To understand where the idea of a "fossil record" as evidence for an extremely old earth came from, we have to take a look at the idea of uniformitarianism and in particular its main proponent, a Mr. Charles Lyell. Any Traditional Catholic who discovers Charles Lyell for himself would at once grasp the absurdity as well as the evil of what Fr. Robinson is promoting and would reject it in an instant. If there are some who have not yet fully rejected Fr. Robinson's teaching once and for all, it must surely be that they are unacquainted with Lyell. Something really ought to be done about that.

“Yet, the reality of the situation is that there are a fair number of Catholics in 2020 who shudder at hearing about the Big Bang Theory or Darwinian evolution. If pre-Vatican II teaching is open, at least, to these theories being proposed, why are such Catholics so afraid?”

This surely shows the folly of seeing things in terms of “pre-Vatican II” rather than in terms of Tradition, the constant teaching and practice of the Church down the ages. Lots of things were wrong on the eve of the Council. The Cardinal Bea breviary, the Pius XII Holy Week and the dialogue Mass are all “pre-Vatican II,” as are Americanism and the replacement of the Social Reign of Christ the King with a thing called “Christian Democracy.” They may be “pre-Vatican II” but they aren’t Traditional and - let’s be completely honest - they aren’t Catholic either. They are 20th century phenomena, something which only our disgusting modern age could produce and which the Church, already sickly and on the brink of the Vatican II disaster, failed properly to prevent and condemn. Many Traditional Catholics no doubt have the sense to realise that. Perhaps that is why they are “so afraid”..?

### In summary, then...

Fr. Robinson:

1. Talks a lot about “the evidence” but yet again manages to avoid saying exactly what that evidence is. He says it appeared in the mid- 19th century, but doesn’t say what it was. What was it, Father? It almost feels as though he is avoiding saying it. Why might that be?
2. Bases the defence of his teaching almost exclusively on 20th century writers (plus Leo XIII), almost all of whom were priests like him and therefore quite capable of being wrong. The two Popes he cites say little more than “Faith and Science aren’t against each other” or “We give permission for discussions to continue.” That is the best he can come up with.
3. Proceeds to demonstrate a shamelessly mean-spirited, legalist attitude (“Well, technically, I haven’t been told that I’m absolutely 100% forbidden from saying this...”). It is not hard to imagine a SSPX priest introducing the dialogue Mass to his chapel using similar reasoning. No spirit of generosity, no embracing of Tradition, just: this is what I can get away with because it was technically, just about, “pre-Vatican II.”
4. Cites not one single Saint, Doctor, Father or Council, nor does he even quote from Sacred Scripture itself (which makes sense, after all it’s probably best not to actually read Genesis if you want to believe what he’s teaching!). He won’t find any support there, only contradiction, so he simply behaves as though they don’t exist. For him, the Church might as well have begun only a few generations ago.
5. Says that he wrote his book “to set the record straight” about what the Church teaches and “as a corrective” aimed at those who believe that “the authentic Catholic reading of Genesis 1 is that the universe was created in a full formed state 6000 years ago” or who “shudder at hearing about the big bang or Darwinian evolution.”
6. For all his bluster, does not offer a single shred of evidence for why Catholics are *not* allowed to believe that the world was made 6,000 years ago.
7. Admits that this sort of liberalism has been rife in SSPX seminaries for years, even though the faithful have been largely shielded from it. From what he himself seems to say, he mission is to change that. The faithful have a right to the same elevated levels of liberalism that the seminarians currently “enjoy.”

## Questions for Fr. Paul Robinson

Just in case Fr. Robinson comes to speak at your church or in your town, if he gives a talk to promote his book and takes questions at the end (already a few ifs, I know), here are a few suggested questions which any enterprising members of the faithful out there might want to ask him. His website has a “Questions and Answers” section - perhaps he would be happy to answer them there?

- Why was your book published by Novus Ordo publisher *Gracewing* and why is your name on the book’s cover given only as “Paul Robinson” without “Fr.”..?
- Which Church Fathers or Doctors teach that the earth is extremely old? Which Fathers or Doctors teach that the Flood was only over part of the earth, not all of it?
- The Council of Trent (Session IV) condemns those “who even dare to interpret sacred Scripture contrary to the unanimous consensus of the Fathers” (“...*etiam contra unanimum consensum Patrum ipsam Scripturam Sanctam interpretari audeat.*”). What is the consensus of the Fathers concerning the earth’s age, the Flood and in general the whole question of how literally we should take Genesis?
- You say that Catholics are allowed to believe in an “ancient earth” and you cite some recent Catholic writers to support that. Do any of them say that we are *not* allowed to believe in a 6,000-year-old earth?
- What does St. Thomas Aquinas say concerning the length of the six days of creation?
- What does the Fourth Lateran Council have to say concerning these things?
- Did God allow all Catholics, His entire Church in fact, to totally misunderstand His work of creation all the way down to the late 19th century, and if so, why did He do that? Shouldn’t He have made it clearer that there was a big bang and billions of years, and not let everyone hold the wrong position for more than 18 centuries?
- St. Basil in the Hexaemeron tells us to take Scripture at its word and not be ashamed of it. Is he wrong?
- Are the ideas and teachings of Charles Lyell, particularly Uniformitarianism, wrong or is he correct, and can you please tell us a little bit about what sort of a man Lyell was, including his attitude towards the Church and the Bible?
- Scientists have been wrong about plenty of things over the years. Is it not at least possible that they might now be wrong about this too?
- Are you prepared to accept that what you think of as evidence for an ancient earth might bear a different interpretation than the one you accept?
- The Church teaches that Christ is the “Second Adam.” Did Adam exist, and if so approximately how many years before Christ was Adam alive on the earth?
- Was the late Fr. Stanley Jaki a Traditionalist, and if not, is it wise for a priest of the SSPX such as you to rely so heavily on his thinking?
- How do you explain polystrate fossils? Why didn’t those trees fall over or rot away?
- Why are there sea shells on the tops of mountains (Himalayas, Andes, and others)..?
- How did multiple layers of rock come to be folded and even turned upside down if each layer is millions of years old? Might this not be evidence for a flood?

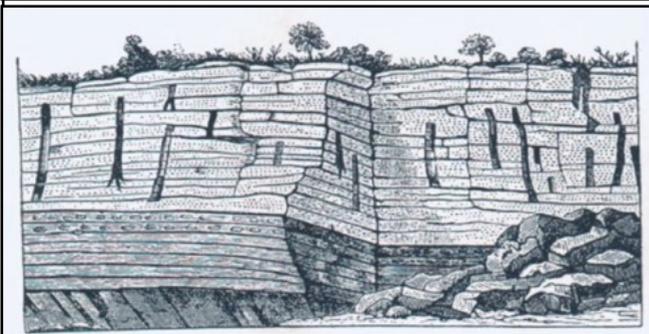
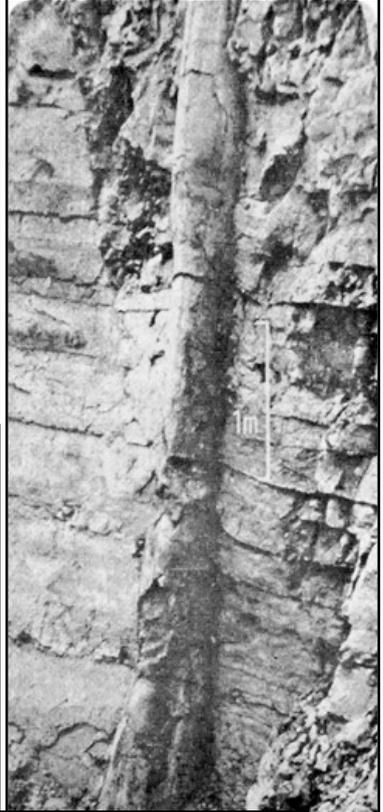
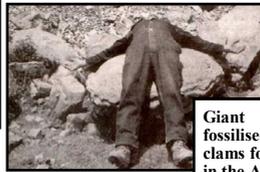
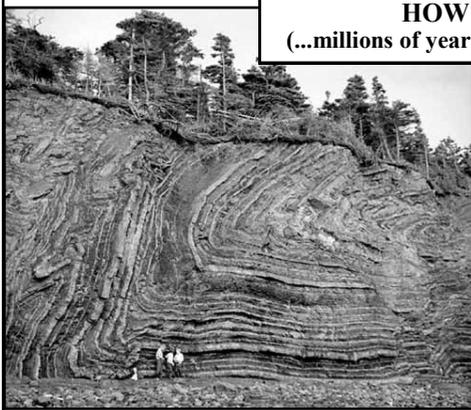


Fig. 442. — Vertical trees in the Coal Measures sandstone, St.-Étienne, France. From Credner's *Elemente der Geologie*.

**HOW OLD ARE THOSE LAYERS?**  
 (...millions of years each? Or were they deposited all in one go?)



Sea shells embedded in rock at the summit of Mt. Diabolo, Ca. USA (c.3,800 ft above sea level)



Found in an underwater shipwreck off the coast of South Africa. The rock encasing the coin cannot be millions of years old: the coin is dated 1744.



All reviews are from the website *Amazon.com* (all publicly visible, for example, [here](#)).

## “The Realist Guide...” - A Review of Reviews

We wish to show just how subversive and divisive this book is, but we refuse on principle to purchase a copy, not wishing to reward the author, his press or his superiors. Arguably the next best thing, then, is take a look at what a cross-section of people, who *have* read the book have to say, both positive (five stars) and negative (one star). Perhaps it will prove revealing.

### **DACKNB (Five Star Review)**

[Giving a chapter-by-chapter summary of the book]

“... Ch.7 ‘Protestant Biblicism’ – when Luther invented his Bible alone religion, he wanted to leave reason completely out of it. This led him to an idealism similar to that of the Muslims: a sacred text that is not to be interpreted, a God who acts without consistency or reasonableness, a world that cannot be investigated by the human mind. Modern Protestant fundamentalists (and the one-star reviewers of *The Realist Guide*) are faithful to this worldview when they attack science using the Bible. Fr Robinson shows that they are wrong about geocentrism, about the earth being only 6000 years old, and about the Flood covering the entire earth, instead of part of it.”

A favourable review giving damning evidence. So it’s not that the wicked evil Resistance are inventing lies or exaggerating or unfairly criticising poor Fr. Robinson. He actually does say those things. Oh, and regarding the last point (“...about the Flood covering the entire earth”) that would be Genesis that says that, not us. So you mean he “shows that Genesis is wrong”..? Also, they don’t attack “science” since evolution is not “science,” nor are billions of years.

### **Martin (One Star Review)**

“Fr. Robinson's work merely adds to a flood of novel propositions by Catholic authors that have served more to confuse than clarify Scriptural Revelation. ... The Church and her eminent scholars have inclined to the notion of a young earth of thousands of years in age, not millions of years. This is more in line with genuine scientific and historical observations relating to, for example, the oldest trees, coral reefs, civilisations and languages, not to mention a perfect fit with the global flood and sudden extinction of the dinosaurs.”

Well said. Or the earth’s declining magnetic field, or the salt content of the oceans, the shrinking of the sun or the moon moving gradually further away from the earth, or even the very existence of comets... and much more besides. Is Fr. Robinson ignorant of these things, one wonders, or does he choose to ignore them? The same goes for the fossilised jellyfish, the presence of sea shells on top of mountains, polystrate fossils... the list could go on.

### **Artmarkit (Five Star Review)**

“I am trying to be a faithful Catholic and I am cautious about publications from SPPX backgrounds, but I think there is much to merit in this book. Fr Paul writes from a Catholic perspective... You don’t have to accept everything he says as science moves on at a rapid pace...”

No, indeed it’s probably advisable not to accept anything he says, for precisely that very reason, that “science moves on at a rapid pace” which is a polite way of saying that scientists are prone to contradicting each other and hence one can never be entirely certain of anything. We already pointed out elsewhere that the universe was supposedly 20 billion years old in the 1990s whereas now it is a mere 13-and-a-bit billion years old. And really, “Fr. Paul”..?

### **E. Bermingham (One Star Review)**

“...Fr. Robinson gives far too much credit to fallible human hypotheses in natural science in thinking that a young earth and a global Flood have been disproven, contrary to the Bible. His acceptance of uniformitarianism, which was specifically condemned by St. Peter (2 Peter 3:3-6), is disturbing, especially in light of the anathema of Vatican Council I ten years after Darwin’s publication of Origin of Species against anyone who would say that ‘the progress of the sciences’ demands that any dogma of the faith be understood in a different way. At the time that anathema was handed down, Blessed Pope Pius IX made the Roman Catechism the gold standard for teaching the dogmas of the Faith throughout the world, and the Roman Catechism clearly teaches the fiat creation of all things at the beginning of time, in direct opposition to theistic evolution or progressive creation over long ages. Natural scientists will not be impressed by his adding Divine intervention into their atheistic concepts of evolution.

It is ironic that Fr. Robinson’s main authority, Fr. Stanley Jaki, believed that special creation required God to intervene in the natural order, when St. Thomas and all of the Fathers and Doctors held that God created all of the different kinds of creatures for man in the beginning and then stopped creating new kinds of creatures. Thus, it is progressive creation - which requires that God intervene periodically to create new kinds of creatures - which confuses the supernatural order of creation with the natural order of providence, not the true Catholic doctrine of creation which clearly distinguishes between the supernatural work of creation in the beginning and the natural order which began when the work of fiat creation was finished. What is most disturbing is Fr. Robinson’s dismissal of the global Flood with his only defense being one quotation from Vigouroux, since the Flood is so solidly established by the Holy Bible, by all of the Fathers, Doctors, and Saints, and by the very words of Our Lord Jesus Christ Himself.”

Spot on, well said.

### **Johann Wolfgang Koch (Five Star Review)**

“Fr. Robinson’s book is a travel guide to this adventurous country, an intellectual frontier, waiting for its spiritual settlement: The Realist Guide to Religion and Science. With a smiling wink of the eye, the title alludes to a cult novel of the science and technology community, Douglas N. Adams’ satirical science fiction series The Hitchhiker’s Guide to the Galaxy, 1979.”

You can keep your “intellectual frontier” thank you very much - there was a time when the SSPX was supposed to be about, you know, Tradition. Not “intellectual frontiers”! Douglas Adams worked for the BBC and was, in his own words, a “radical atheist.” And yes, of course, Fr. Robinson didn’t write this review and isn’t answerable for it. But it is perhaps a little bit revealing about the type of person (or one of the types) who is a fan of his book.

### **Christian (One Star Review)**

“... Even though Fr. Robinson claims to be promoting progressive creationism (p. 253), his position corresponds to cosmic theistic evolution because he says that, once God created the initial matter and energy of the Big Bang, the non-intelligent secondary causes of the universe did not require God’s direct and special causality and intervention to develop into galaxies, stars and planets. Progressive creationism, on the other hand, teaches that the physical universe and all life forms were created by the direct and special causality of God rather than by natural processes of secondary causes by themselves.

Fr. Robinson’s explanation of cosmic evolution actually coincides with the Deist explanation of the creation and evolution of the universe, which compares God’s act of creation to

that of a watchmaker who builds a watch, sets it in motion, and then no longer intervenes in its actions. [...]

The natural religion of Deism is the foundation of Freemasonry's idea of God as the 'Great Architect' of the Universe. The emblem of compass and square used in Freemasonry supposedly symbolizes the mathematic and scientific principles used by God to design the universe - as if referring to Wisdom 21:11, which says that God 'hast ordered all things in measure, and number, and weight.'

Thus, Fr. Robinson's explanation of cosmic evolution tends to coincide with the Deist / Freemasonic idea that God should be seen as the Great Architect of the Universe, Who simply sets everything in motion for cosmic evolution after the Big Bang - by the 'fine-tuning of the universe necessary for stars, galaxies and planets to form.'

Fr. Robinson's idea of cosmic evolution is not possible according to the very principles of causality. For God's natural causality moves secondary causes according to their natural mode of operation. As St. Thomas Aquinas says: "Whatever is received, is received according to the mode of the receiver." But the natural mode of operation of secondary causes of the universe (matter and energy, e.g., atoms, molecules, gases, gravity, etc.), is non-intelligent, for by nature they are blind forces. Thus, the natural motion they receive from God does not move them towards intelligent de-sign and complex order. It's true that they possess a certain degree of intrinsic design (e.g., atomic structure, ordered mode of operation, etc.), but scientific evidence shows that they are not naturally predetermined, pre-programmed or "fine-tuned" to act intelligently and develop into the complex and beautiful design we see in the universe.

Consequently, even though secondary causes of the universe can produce various effects with beauty and simple design (e.g., the formation of mountains, landscapes, oceans, lakes and rivers, waterfalls, the Grand Canyon, etc.), they cannot give themselves intelligent design, i.e., organize themselves and develop into the complex order and intelligent design of stars, galaxies and planets, without the direct and special intervention of God. This supernatural/special action of God is precisely His "six-day" work of creation and formation of all things in the universe, as revealed in Genesis and explained by St. Thomas Aquinas and the Fathers of the Church.

...With regard to Creation Science and a young universe, St. Thomas Aquinas gives the reason why God can create the universe in a highly developed condition without the need of long periods of time to form into stars, galaxies and planets. He says: "God produces being in act out of nothing, and can, therefore, produce a perfect thing in an instant, according to the greatness of His power" (Summa: I,66,1,2). This principle applies to all being, whether organic or inorganic. Thus, if God created the universe this way, then even though it would have the physical perfection and development of an "ancient" universe, it would actually be very young.

...Fr. Robinson states that natural selection can-not produce macro evolution, i.e., one life form evolving into another (p. 456). But in another place he says: 'Once God has created, for instance, animals with all five senses, like dolphins, then secondary causes - such as dolphins, natural selection, humans, and even good and bad angels - can modify dolphins to make other animals that are new to some degree' (p. 405); and he also says: 'Once a biologist admits the existence of formal causes outside the mind, he can then propose a coherent naturalistic evolutionary process for one life form changing into another' (p. 449). These statements are contradictory and ambiguous."

Very well said. So we're not the only ones who can see that something is very wrong...

## What Is Uniformitarianism?

Let us turn to the anti-creationist ‘hostile witnesses’ *Wikipedia* and *National Geographic* for our evidence, in the hope that it will be less easily dismissed (emphases ours throughout).

“*Theory of the Earth*’ was a publication by James Hutton which laid the foundations for geology. In it he showed [!?] that the Earth is the product of natural forces. What could be seen happening today, over long periods of time, could produce what we see in the rocks. It also **hypothesized that the age of the Earth was much older than what biblical literalists claim. This idea, uniformitarianism, was used by Charles Lyell in his work, and Lyell’s textbook was an important influence on Charles Darwin.**”

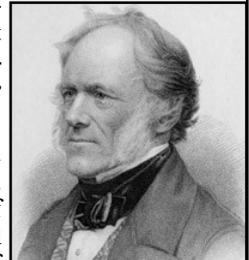
([https://en.wikipedia.org/wiki/Theory\\_of\\_the\\_Earth](https://en.wikipedia.org/wiki/Theory_of_the_Earth))



James Hutton (1726-1797)

“*Principles of Geology: being an attempt to explain the former changes of the Earth’s surface, by reference to causes now in operation*’ is a book by the Scottish geologist Charles Lyell that was first published in 3 volumes from 1830 - 1833 ... The book established Lyell’s credentials as an important geological theorist and **popularized the doctrine of uniformitarianism** (first suggested by James Hutton in ‘*Theory of the Earth*’ published in 1795).

The book is notable for being **one of the first to use the term ‘evolution’ in the context of biological speciation.** In Lyell’s work, he described the three rules he believes to cause the steady change of the Earth. The first rule is that geologic change comes from slow and continual procedures that have been happening over a long period of time. This rule is the basic ideal of Uniformitarianism [...]



Charles Lyell (1797-1875)

Lyell’s interpretation of geologic change as the **steady accumulation of minute changes over enormously long spans of time, a central theme in the *Principles*, influenced the 22-year-old Charles Darwin**, who was given the first volume of the first edition by Robert FitzRoy, captain of HMS Beagle, just before they set out (December 1831) on the ship’s second voyage. [...]

Charles Lyell’s *Principles of Geology* was met with a lot of criticism when it was first published. The main argument against Lyell is that he took an *a priori* approach in his work. This means that Lyell was pulling from a theoretical idea instead of pulling from empirical evidence to explain what was occurring in the geological world. One opponent of *Principles of Geology* [on] this point was Adam Sedgwick [who argued] that the evidence of geologic events points to a catastrophic event.”

([https://en.wikipedia.org/wiki/Principles\\_of\\_Geology](https://en.wikipedia.org/wiki/Principles_of_Geology))

“The principle of uniformitarianism is essential to understanding Earth’s history. However, prior to 1830, uniformitarianism was not the prevailing theory. [...] Among the scientists who agreed with Hutton was Charles Lyell. [...] The combined efforts of Lyell and Hutton became the foundation of modern geology. Charles Darwin, the founder of evolutionary biology, looked at uniformitarianism as support for his theory of how new species emerge. The evolution of life, he realized, required vast amounts of time, and the science of geology now showed Earth was extremely old.”

(<https://www.nationalgeographic.org/encyclopedia/uniformitarianism>)

## Is Uniformitarianism Catholic?

### Fourth Lateran Council:

“We firmly believe and we confess simply that the true God...by His own omnipotent power **at once from the beginning of time** created each creature **from nothing...**”  
(Dz. 428)

### First Vatican Council:

“This sole true God ‘**immediately from the beginning of time** fashioned each creature, spiritual and corporeal, **out of nothing**’ [...]”  
(Dz. 1783)

### The Catechism of the Council of Trent:

“ ‘CREATOR OF HEAVEN AND EARTH.’ The necessity of having previously imparted to the faithful a knowledge of the omnipotence of God, will appear from what we are now about to made the explain with regard to the creation of the world. For when already convinced of the omnipotence of the Creator, we more readily believe the wondrous production of so stupendous a work. For **God formed not the world from materials of any sort, but created it from nothing**, and that not by constraint or necessity, but **spontaneously**, and of his own free will. ... with infinite wisdom and power, attributes peculiar to the Divinity, [He] **created all things in the beginning**: ‘He spoke and they were made, He commanded and they were created.’ (Ps. XXXII, 9; CXLVIII, 5)  
[...]

By referring to **the sacred history of Genesis** the pastor will make himself familiar with these things for the instruction of the faithful.”

[“[Catechism of the Council of Trent](#)”, Rev. J Donovan, Baltimore, 1829 - p.29 ff. “On the First Article of the Creed” ]

### Sacred Scripture:

“Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour. Knowing this first, that **in the last days there shall come deceitful scoffers**, walking after their own lusts, saying: Where is his promise or his coming? for since the time that the fathers slept, **all things continue as they were from the beginning of the creation.**”

[*...venient in novissimis diebus in deceptione illusores ... dicentes: ubi est promissio, aut adventus eius? ex quo enim patres dormierunt, omnia sic perseverant ab initio creaturae.*]

(2 Peter 3:1-4)

“And the flood was forty days upon the earth, and **the waters increased**, and lifted up the ark on high from the earth. For they **overflowed exceedingly: and filled all on the face of the earth**: and the ark was carried upon the waters. And **the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered.**”

[“*...et aquae praevaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo caelo. Quindecim cubitis altior fuit aqua super montes, quos operuerat.*”]

(Gen. 7:17-20)

## Charles Lyell - the man who “freed” science from Moses!

“I am sorry to have to inform you,” wrote Darwin in a letter to a Mr. Frederick McDermott dated 1880, shortly before his death, a letter which would afterwards become known as ‘the atheist letter’ - “that I do not believe in the Bible as a divine revelation & therefore not in Jesus Christ as the son of God.”

When he set sail on the three year voyage of HMS Beagle, the young Charles Darwin took with him a copy of Lyell’s newly published ‘*Principles of Geology*’ by the hitherto little known amateur geologist Charles Lyell. In his autobiography Darwin describes how he began the voyage a God-fearing Protestant and had originally intended to become a country parson, but that as he read Lyell’s book his believe in God gradually evaporated until he no longer believed. So, what do we know of this author and his work which had such an important impact on the thinking of Darwin?

In 1829, shortly before the publication of the first volume of *Principles*, Lyell wrote a letter to fellow a old-earth geologist, Roderick Murchison, in which he says:

“I trust I shall make my sketch of the progress of geology popular. Old [Rev. John] Fleming is frightened and thinks the age [in which we live] will not stand my anti-Mosaical conclusions and at least that the subject will for a time become unpopular and awkward for the clergy, but I am not afraid. I shall out with the whole but in as conciliatory a manner as possible.”

(*The Life, Letters and Journals of Sir Charles Lyell*, (Mrs.) K.M. Lyell (ed.). John Murray, London:1881. Vol.1, p.271)

By mid-1830, in a letter to another confederate, George Poulett Scrope, we find Lyell telling him that he hopes his contribution to *Quarterly Review* will help to “free the science from Moses.” He then goes on to discuss tactics for getting as many of his Bible-believing contemporaries, particularly Anglican ‘clergy’, to accept his new ideas. Don’t rub their faces in it and reminded them about how they were wrong, he says, but praise them for being liberal and progressive and more of them will fall into line:

“If we don’t irritate, which I fear that we may (though mere history), we shall carry all with us. If you don’t triumph over them, but compliment the liberality and candour of the present age, the bishops and enlightened saints will join us in despising both the ancient and modern physico-theologians. It is just the time to strike...”

(Ibid.)

‘Physico-theologians’ appears to be a contemptuous term of his own invention, one which he uses throughout his book to describe any scientist of his own day or earlier who believed the scriptures (and Genesis in particular). For example:

“I return with pleasure to the geologists of Italy... They refuted and ridiculed the physico-theological systems of Burnet, Whiston and Woodward...”

(*Principles of Geology*, vol.2, p.33)

It is difficult to show the general tone of a book through quotation: it is present throughout, just under the surface, but one does not need to read many pages to gain a fairly accurate idea. Lyell is generally scathing and contemptuous of anything connected to religion, and references to “Jerome” or to “a Carmelitan[sic] friar” and so forth are found throughout the section of his work in which he pretends to present a history of science in the centuries leading up to his own. His open admiration for any “scientist” who did not believe the scriptures is matched only by his alarmingly dismissive and condescending attitude towards those who:

“...subscribe to the position that all marine organic remains were proofs of the Mosaic deluge... Under the influence of such prejudices, three centuries were of as little avail as a few years in our own times, when we are no longer required to propel the vessel against the force of an adverse current.” (Ibid. p.25)

For “vessel” read “science” (though in reality it might as well mean “atheism”), for “force of an adverse current” read “influence of the Church.” In his letters, Lyell likewise refers contemptuously to “Moses and his penal deluge” as having held back progress (in his letter to Murchison, 22<sup>nd</sup> Jan 1829, for instance). Even the secular scientists and academics of our own day have had no difficulty in recognising what sort of a man Charles Lyell was and what really motivated him:

“For, true or false, fair or unfair, Lyell’s autobiographical vision of himself as the spiritual saviour of geology, freeing the science from the old dispensation of Moses, has exercised an unbroken fascination over almost all who have struggled to unravel the history of British geology.”

(‘British Journal for the History of Science,’ Vol.9, No.2, Lyell Centenary Issue, Cambridge University Press, 1975 - see: [www.jstor.org/stable/4025798?seq=1](http://www.jstor.org/stable/4025798?seq=1))

Not surprisingly, Lyell, like Hutton before him, was neither a ‘Christian’ even in the broadest sense, nor a believer in the scriptures. He is usually referred to as a deist, although in the Scotland of 200 years ago that is perhaps the closest equivalent of a present-day atheist:

“In his religious views, Lyell was essentially a deist, holding the position that God had originally created the world and life on it, and then had allowed nature to operate according to its own (God-given) natural laws, rather than constantly intervening to direct and shape the course of all history.”

(‘*The Young Charles Darwin*,’ Keith Stewart Thomson, Yale University Press 2009, p.109)

Like Darwin, Lyell had no formal training in the science he was propounding and was only a wealthy amateur. But the link between the two men goes much further. Charles Lyell was the man whose book Charles Darwin took aboard HMS Beagle and read during the three year voyage, the thing which, Darwin says, caused him to doubt the existence of God and turned him into an unbeliever by the time the voyage ended. Following his return from the voyage in 1836, Lyell befriended Darwin; over the years that followed he continually urged Darwin to publish his ideas on human origins and he used his influence to persuade the London publisher John Murray to publish Darwin’s *On the Origin of Species* in 1859. All in all, Charles Lyell seems to have had a significant impact on the man who later would take credit for what we now call the theory of evolution. What’s more, although not exactly the father of uniformitarianism (since he developed the ideas of James Hutton), he is arguably the man who managed to make the idea ‘mainstream,’ who gave the world the notion that the earth is very old and the biblical flood a mere myth, and who did so, in his own words, as a means of freeing science from Moses.

Evolutionists and old-earthers will point to fossils as “evidence.” Where they appear to go wrong, it seems, is in conflating the evidence with their *interpretation* of the evidence. For instance, that fossils exist is a fact. That they constitute a “record” is an interpretation. That different layers of rock can be found is a fact; that each one was laid down very slowly over millions of years is an interpretation. Our interpretation of those same facts is that Noah’s flood did it all in one go. The battle begun in Hutton and Lyell’s day is still raging today. Let us conclude by saying that present-day proponents of an old earth and the consequent denial of Noah’s flood (and yes, saying that the flood didn’t cover *all* the earth is really a denial, since that is *not* the flood found in Genesis!), whether they realise it or not, are promoting uniformitarianism and perpetuating the legacy of Charles Lyell. Fr. Robinson, that means you.

## “Tradition, 2021”

(...with apologies to the late Mr. William Wordsworth!)

Marcel! thou shouldst be living at this hour:  
 The Church hath need of thee: the more today,  
 When even thine own sons have gone astray  
 In their concern for money and for power,  
 Than when they stood up like a granite tower  
 As in those last two decades of thy day  
 When thou didst lead a remnant in the fray  
 To save Tradition in her darkest hour.  
 Plain reading of the scriptures is no more:  
 ‘The earth is very old, the Flood’s not true,  
 And vaccines with aborted cells for you  
 are fine, that’s what our theologians say!’  
 While the Resistance like a knight of yore  
 Thy banner as her pride doth yet display.

## “Elegy Written in a London Terraced House During Lockdown”

(...with apologies to the late Mr. Thomas Gray!)

The Covid tolls the knell of party days,  
 The docile herd sit watching their T.V.,  
 The ploughman works for Tesco, and this craze  
 Will give the world to Amazon for free.

The “scientific” spokesman on the screen,  
 Is our high priest, the mask our uniform.  
 The busybody charter is obscene:  
 ‘My neighbour is my keeper’ the new norm.

Big pharma press-release now counts as “news,”  
 And nurses frolic on their TikTok ward  
 While only the elites can go abroad.  
 (In yonder Davos some great reset brews!)

A bogus ‘furlough’ unemployment masks  
 - Our ancestors are rolling in their graves!  
 We surely all deserve to live as slaves! -  
 And world eugenics is our rulers’ task.

The truth must needs be hidden, no free press  
 Will tell you of the plan; you must obey  
 The regulations. Don’t go out and play!  
 Adore thy One and Holy NHS!

*Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:*

## **An Act of Spiritual Communion**

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

*...and in the meantime, don't forget to pray for priests!*

**O** Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

**Keep** unstained their anointed hands which daily touch Thy Sacred Body.

**Keep** pure their lips, daily purpled by Thy Precious Blood.

**Keep** pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

**May** they grow in love and confidence in Thee, and protect them from the contagion of the world.

**With** the power of changing bread and wine, grant them also the power of changing hearts.

**Bless** their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

**O Lord** grant us priests,

**O Lord** grant us holy priests,

**O Lord** grant us many holy priests

**O Lord** grant us many holy religious vocations.

**St. Pius X**, pray for us.



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”

(“The Biography of Marcel Lefebvre” p. 568)

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