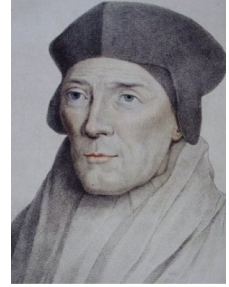


The Recusant

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



“I read Genesis in the way that the Catholic Church has directed her children to read it. The Church indicates that Genesis 1 is meant to teach us important dogmas of faith, but is not meant to teach us science. [...] In the 20th century science provided solid, empirical evidence that our universe began with a huge burst of energy 13.7 billion years ago.”

- Fr. Paul Robinson SSPX, interview with US District website, 12th March 2018

Inside:

The Heresy of Evolution:

- **“Ten Questions for Evolutionists” (Apologetics)**
- **The Flood: Myth or Reality?**
- **Dinosaurs and Mankind (Evidence Digest)**
- **Geological Nonsense!**
- **Charles Lyell’s Errors Disproved (Guy Bertault)**
- **Darwin, Marx and Freud**
- **The Traditional Catholic Doctrine on Creation (Kolbe Centre)**
- **English Martyrs (April-May)**
- **SSPX-Watch: promoting bogus modern “Science”!**

FROM THE DESK OF THE EDITOR:

Dear Reader,

Please note below details of the upcoming Families Weekend & Doctrinal Conference in Kentucky at Our Lady of Mount Carmel. Last year was a great success, drawing together around 200 people from the USA, Canada and Europe. I strongly urge as many of you as possible to pencil it in and make plans to attend, by hook or by crook. To give you an idea of what you would be missing, videos and photos of the conferences and events from last year’s June weekend are available at:

www.stmaryskssspxmc.com (Misc. Events)

And:

www.stmaryskssspxmc.com (Misc. Videos)

In a similar way, for those who are within range of England, there will be a family camping week with conferences, servers practice and much else, a few weeks later in late July. Once again, last year’s camping week was a great success and drew together people from across the country. Fr. Pfeiffer and Fr. Hewko preached conferences for adults, catechism for

Our Lady of Mount Carmel Doctrinal Conferences

Dates: **Friday 22nd June to Sunday 24th June 2018**

Location: **Our Lady of Mt Carmel Seminary
1730 N. Stillwell Road
Boston, KY**

Start time: TBA, June 22nd

End time: TBA, June 24th

Cost: The cost of the Conferences is whatever financial donation you can afford. If you cannot afford to make a donation, the Fathers encourage you to attend regardless.

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If you wish to attend, please email the following information to **marcosandolini333@yahoo.com**:

Name, Age, Address, Phone Number, Email Address

Please make certain you may be able to be reached within a reasonable amount of time at the email or phone number you provide.

For additional questions or concerns, please call **602.469.4469** for assistance.

Resistance Family Camping Week

Dates: **Friday 20th July to Friday 27th July 2018**

Location: Our Lady Immaculate Church
Chapel Lane
Withermarsh Green
nr. Higham
Suffolk CO6 4TA

Cost: Nil. Donations welcomed.

Contact: **recusantsspx@hotmail.co.uk**

Families or individuals unable to attend the whole week are welcome to come for part of it. Bring your own tent. A limited amount of accommodation *may* be available - please enquire asap.

children, serving practice, sung Mass or low Mass every day, benediction, devotions, a play rehearsed and performed by the children, campfire, informal discussions, conviviality... and an atmosphere which reminded many of their first encounter with the SSPX back in the 'old days'. In these times of few priests who are still standing up for Our Lord's rights, in these days of infrequent and irregular sacraments and small groups of faithful with large distances in between, now more than ever I am convinced that these events are important. I urge you all, once again to make every effort to attend.

More Evolution Bashing

What, again? Even more? Yes! If you don't like it, then, well... tough! Evolution equals modernism. It is the heresy of our age. Plenty of Traditional Catholics are still somewhat unclear on the issue, and even if you are not one of those, you still have a duty to get your family, friends relations, co-workers, anyone within your reach, to stop believing in it. How are you going to do that? By persuading them. If nothing else we will, I hope, have given you plenty of ammunition in this issue to use in the fight against these evil ideas.

The heresy of Evolution is the foundation and cornerstone of virtually all the errors of the modern world. It makes feminism inevitable since Eve was not created from the side of Adam and therefore there is no real reason why a

woman should in any way be subject to a husband. It makes the ecology/'Green' movement look almost rational, since there is, according to evolutionist doctrine, no essential difference between mankind and the other plants and animals, merely an evolutionary continuum (all animals and plants, including humans, are all distant cousins, being descended from a common ancestor), hence human beings can be seen as parasites on the face of 'mother earth.' It excuses the rampant materialism, corruption and greed of an era in which "charity has grown cold," since, after all, material comfort, success and advancement is all there is; selfishness is not only permissible, nay, it is a *positive good* to be celebrated, since that is what evolution expects and requires, the survival and advancement of the superior over the inferior of a species. Need we add that the eugenics movement was born as a direct result of evolutionary dogma? If 'the survival of the fittest' (and its corollary, 'the perishing of the weakest') is how we advance, then it makes sense to weed-out the weaker elements from the human gene pool. Shall we also point out that abortion and euthanasia make perfect sense in its light? After all, why should a society protect the weakest and most defenceless? The weak must perish, that's how natural selection works, that's how we advanced to our current state in the first place, over the last few million years. And besides, if we kill animals and animals kill each other all the time, what's so different about a 'foetus' anyway..?

Marxism and Communism, Freud and all the horrors of modern psychology and so much else besides are also the direct offspring of evolutionary doctrine, as their respective authors were quite happy to admit. And of course, it led, as we saw in the editorial last month, directly to the crisis of modernism within the Church. What is more, just as the crisis in the Church is deepening, just as modernism is spreading throughout what was once 'Tradition,' so now it ought to be no surprise at all to learn that the Society of St Pius X has come out promoting several key tenets of this essentially Godless, materialist doctrine. As the article on **p.42** shows, Fr. Paul Robinson of the SSPX is a 'Big Bang' proponent, believing as a fact that the Universe is 13.7 billion years old, for which he claims there is empirical evidence (though he doesn't seem to say what that evidence is. We contend that there is none. Can anyone prove us wrong, please?). The SSPX are promoting him and his work. It is horrifying, and yet at the same time it is only logical, we ought to have expected to see this happening sooner or later.

In this issue the reader will find the topic dealt with from a number of different angles. The inherent weaknesses in the method of using carbon dating to determine age; the insanely blasphemous implications of so-called "theistic evolution"; the miserable failure to find a "missing link"; the claims of geologists looking at fossils in their fake "geological column" and more besides. We have also included a bit about where the heresy of evolution leads, and the teaching of the Church, but we have tried not to rely solely on these things. They are useful arguments to use on a believing Catholic, but may not work on their own with many people out there. Since we want to equip you to deal with the world in general and to convince anyone and everyone that evolution is a gigantic fraud, we have tried also to focus on the inconsistencies in the thing itself. Even people who do not (yet) accept the authority of the Church or Sacred Scripture must accept some of the problems inherent in evolution and evolutionary cosmology on its own terms. Make good use of it. The evidence it out there: you just need to be brave enough to bring it to the attention of your friend, neighbour, colleague, or relative. Good luck, and may God's grace and the Holy Ghost inspire you to say the right thing. He won't let you down. Happy Easter to all of you, friend and foe alike!

- The Editor

REMEMBERING THE ENGLISH MARTYRS

APRIL

11th April, 1608	Bl. George Gervase (Priest, OSB)
17th April, 1643	Bl. Henry Heath (Priest, OFM)
19th April, 1602	Bl. James Duckett (Layman)
20th April, 1586	Bl. Richard Sergeant (Seminary Priest) Bl. William Thomson (Seminary Priest)
20th April, 1602	Bl. Francis Page, (Priest, SJ) Bl. Robert Watkinson (Seminary Priest) Ven. Thomas Titchborne (Seminary Priest)
26th April, 1642	Ven. Henry Morgan (Seminary Priest)

MAY

4th May, 1535	St. John Houghton (Priest, Carthusian Prior of London Charterhouse) St. Robert Lawrence (Priest, Carthusian Prior of Beauvale, Notts.) St. Augustine Webster (Priest, Carthusian Prior of Axholme, Lincs.) St. Richard Reynolds (Bridgettine Priest of Syon Abbey, Middx.) Bl. John Haile (Secular Priest, Rector of St. Dunstan's, Cranford; vicar of Isleworth, Middx., canon of Wrigham, Kent)
9th May, 1679	Bl. Thomas Pickering (Lay brother, OSB)
19th May, 1651	Bl. Peter Wright (Priest, SJ)
28th May, 1582	Bl. Thomas Ford (Seminary Priest) Bl. Robert Johnson (Seminary Priest) Bl. John Shert (Seminary Priest)
30th May, 1582	Bl. Thomas Cottam, (Priest, SJ) Bl. William Filby (Seminary Priest) Bl. Lawrence Richardson (Seminary Priest) St. Luke Kirby (Seminary Priest)
30th May, 1612	Bl. Richard Newport (Seminary Priest) Bl. Maurus William Scott (Priest, OSB)

11th April 1608

A native of Bosham in Sussex, **Bl. George Gervase** was a Catholic although his father appears to have conformed to the new religion and allowed his son to be baptised in Bosham parish church., where his baptismal entry can be seen to this day in the parish registers. The early days of the martyr are somewhat obscure but he seems to have been carried off by Drake when he was twenty-six, and spent several months with him on the last ill-fated expedition to the West Indies, where both Drake and Hawkins met their death. On his return Gervase went to Flanders to join his brother Henry, a faithful Catholic, who had left England in order to be

able to practice his faith in peace. George was soon reconciled to the Church and immediately decided to become a priest. He studied at Douay and was ordained in 1603. The following year he set out for England, but the seeds of a monastic vocation were already germinating in his soul. After a short time on the mission he was captured and banished from the country. During his banishment he was received at the Benedictine Monastery at Douay, where he was given the religious habit. His noviciate, however, was not to be passed in a peaceful cloister but amid the perils of the English mission-field. He was captured again two months after his arrival in the country, and this time was condemned to die for being a priest. In prison he was incessantly pestered by Protestant ministers, endeavouring by every sort of argument to persuade him to take the Oath of Allegiance. But they could not move him from his firm purpose to die for the Catholic Faith rather than buy his life by denying it. To the very scaffold they followed him, offering him life and freedom on that condition, even to the moment when the cart was being drawn away. But the last glorious words of the Martyr as he entered into the death struggle were: "No! No!" His confessor, lost in the crowd, remained close to him all the time and records show how he stood in the cart, his arms extended and his eyes raised to heaven, in the attitude of a Benedictine novice at his profession singing the *Suscipe*. At this moment no doubt he was making the entire oblation of himself permitted to all novices in danger of death before their probation is terminated, and thus, with his hands outstretched like the wings of a bird, he flew to join the host of the blessed around the Patriarch of all the monks of the west.

17th April, 1643

Henry Heath was a convert to the Church. Born at Peterborough of Protestant parents, he studied at St. Benet's College, Cambridge. Afterwards he became a Protestant minister. But his love for books, especially those written by the Fathers of the Church, proved the means by which he was to find the true Faith. At first he went to Douay to study for the priesthood, but some time after he left and entered a convent of Franciscans in that town, being much attracted by their fervour and poverty. For nineteen years he led a life of great penance, obedience and meekness, and it was there that his old father, for whose conversion he had so much prayed, came to seek admission to the fold of Christ. Subsequently he became a lay brother in this convent where his son was twice Guardian.

Father Heath had long been consumed by an ardent desire for martyrdom, and he asked permission to return to his country. This he obtained at length through the intercession of Our Lady of Montaigu, a famous shrine in Belgium. Having begged his way to London, he was immediately arrested and the sentence of death pronounced. From his dungeon he wrote to his superior: "What other thing can I desire than to suffer with Christ, to be reproached with Christ, to die a thousand deaths that I may live forever with Christ..." On the way to the place of execution, having said his *Nunc Dimittis*, he repeatedly invoked the Name of Jesus and gave up his life with intense joy and sweetness. "Jesus, convert England, Jesus, have mercy on this country; O England, be converted to the Lord thy God!" These were his last words at Tyburn.

19th April 1602

His boyhood was spent among the Westmorland hills, where he was brought up in the new religion. After his school days, he was apprenticed to a merchant in London and it was during this time that he became convinced of the truth of Catholicism, which he embraced after many

trials and difficulties. He chose the trade of bookseller, supplying books to Catholics, and this was the reason for his spending much of his married life in prison. Eventually he was betrayed by a bookbinder who, being condemned to death, sought in this way to save his own life. But he lost it all the same, and with it his honour. The Martyr met him again in the cart that was to take them both to Tyburn. As they stood beneath the gibbet with ropes round their necks **James Duckett** said: "Peter, the cause of my coming hither God and thyself knowest, for which I from my heart forgive thee." Then he bent down and kissed him, saying: "Thy life and mine are not long; wilt thou promise me one thing? If thou wilt, speak. Wilt thou die as I die, a Catholic?"

"I will die as a Christian should die," was the answer.

20th April 1586

Bl. Richard Sergeant came from Gloucestershire, and his companion in martyrdom from Blackburn in Lancashire. Both priests were students at Rheims. **Bl. Richard Sergeant** being ordained in 1583 and **Bl. William Thomson** the following year. After a fruitful, though brief apostolate, both gladly laid down their lives for Christ. They were condemned for having been made priests beyond the seas.

20th April 1602

Bl. Francis Page came from a Harrow family that had settled in Antwerp. He was educated at Douay, where he was ordained in 1600, after which he went to labour on the English mission. It was Father Page who was saying Mass at the house of Mrs Anne Line on that Candlemas Day when she was captured. Although this time the priest himself escaped, a year later he was sold to his enemies by a woman who had professed herself a Catholic, but who had now turned to the base but lucrative occupation of betraying priests. Father Page was received into the Society of Jesus during his imprisonment, and was hanged, drawn and quartered at Tyburn for the sole crime of being a priest.

Father Tichborne was born at Hartley Mauditt in Hampshire. He was the kinsman of that Ven. Nicholas Tichborn who had suffered in his stead in August of the previous year. He now had the happiness of making the supreme sacrifice at Tyburn, of a life which was already burning itself out in a high fever.

It was **Father Watkinson** who, on returning to England in weak health immediately after his ordination, on the day following his arrival met a venerable stranger who, before suddenly disappearing, greeted him with the words, "Jesus bless you sir, you seem sick and troubled with many infirmities, but be of good cheer, for within these four days you shall be cured of all." And so it turned out.

26th April 1642

This Martyr was a native of Bettisfield in Flintshire. He was educated at the English College, Douay, at Rome and at Valladolid, being ordained in 1618. The last fourteen years of his life were passed in the Fleet Prison, where he suffered the want of all things except courage and confidence in God.

"Though," he said, when death approached, "by nature I am timorous, now have I no manner of apprehension of halts, knives, or fires, or whatever else I may suffer for a good cause, and gladly would I have many lives if I might lay them all down in the service of so good a Master."

He said to those who came to receive his last blessing - and his cloak was nearly all snipped away for relics - "Pray that I may die a Catholic priest, with a constant humility and a humble constancy, that no fear may terrify me, neither any presumption puff me up..."

Father Morgan met death with such cheerfulness that a minister reproved him. The Martyr replied: "Why should anyone be offended at my going to heaven cheerfully? For God loves a cheerful giver."

4th May 1535

St. John Houghton was born in Essex and studied at Cambridge. He and his companions were the first martyrs, not only of Tyburn, but of the English Reformation. When in 1534 the Act of Supremacy was promulgated, the three priors went to Thomas Cromwell in an attempt to get exemption from the Oath of Supremacy for their communities. Nevertheless they had resolved to die rather than swerve from their loyalty to the Holy See. Cromwell's answer was to throw the three monks in prison. They were tried and sentenced to death. Clad in their white habits, and stretched on hurdles, they came to Tyburn, in the words of St. Thomas More, watching from the Tower of London, "as gladly as to a marriage feast." St. John Houghton was the first to win his crown, and the two other Carthusian priors followed. St. John was cut down while still conscious and bore the butchery inflicted on him with great meekness. "Good Jesu! What wilt Thou do with my heart?" he cried as it was torn from his breast.

St. Richard Reynolds was a Devon man and studied at Corpus Christi College, Cambridge. He was considered to be one of the most learned monks in England at the time. By his saintly life in the Bridgettine monastery of Isleworth he won the title of The Angel of Syon. It was felt that the submission of such a man to the King's new statutes would act powerfully upon the whole country, and he was accordingly put to the test. But this project failed entirely; his allegiance to the Holy See remained unshaken, and the terrible sufferings of dungeon and gibbet only served to add to the high opinion men had of him. He was tried with the Carthusians and was the last of the group to suffer.

Bl. John Haile, Vicar of Isleworth, was far advanced in years when he was brought to trial on the charge of maliciously slandering the King. Unlike some of the martyrs, he was permitted by God to feel the full horror and dread of death, and this circumstance, aggravated by age and sickness, made his end all the more admirable, for he never swerved, but offered the sacrifice of his life with as much love and fortitude as the most light-hearted among them.

9th May 1679

He was professed in the English monastery at Douay, and on returning to his own country was arraigned as a conspirator in the Oates Plot. It was sworn against the Benedictine brother by perjured witnesses that, being "a religious man," he was to have thirty thousand Masses at a shilling a Mass for killing the King. The absurdity of the charge is evident for the brother was not even a priest. He was further accused of walking in St. James's Park with John Grove (see Jan. 24th), armed with pistols in view of this attempt. A most improbable story was concocted, as to how on three separate occasions he had been foiled in his purpose. **Thomas Pickering** declared very truly, that he had never fired a pistol in his life. He was certainly a man incapable of harming anyone and one of the most unlikely to plan such a desperate deed. Nevertheless, he was found guilty, but was reprieved for five months longer, the King being very unwilling to consent to the death of one whose father had given his life for the

royal cause in the late Civil War. The Martyr, however, knowing full well that his religion was his only treason, was most happy to die for it when the time came. At Tyburn, in answer to those who bade him confess his guilt ere he died, he pulled off his cap showing a smiling countenance: "Is this," said he, "the countenance of a man who dies under so gross a guilt?"

19th May 1651

A native of Slipton, Northamptonshire, **Bl. Peter Wright** was the son of poor parents and was brought up a Protestant. After his conversion he entered the Jesuit novitiate in Ghent in 1629, and when ordained was sent to England, where he ministered to the soldiers for a period during the Civil War, and later became chaplain to the Winchester family. There he lived until he was captured by priest-hunters on Candlemas Day, 1651.

On the morning of his martyrdom, hearing a knock on the iron grille, he took it as a summons from heaven and cried out: "I come, sweet Jesus, I come." It was said by an eye-witness that "the blessed father was drawn like a triumphal victor to Tyburn." Two hundred coaches and five hundred horsemen thronged the way. Many sought his last blessing from their windows, balconies and carriages, or, pressing forward to the hurdle, kissed his hands and cut pieces from his garments for relics.

Even in his death agony the Martyr's countenance was seen to be smiling and beautiful, "and as he drew his last breath, lo! A little bird on a sudden flew through the forest of javelins between the gallows and the Martyr's head, and poising its wings ... seemed...to perch there like a sacerdotal crown."

28th May 1582

Bl. Thomas Ford, the first of these three martyrs to enter the sharp and bitter conflict, was a Devon man and a Fellow of Trinity College Oxford. Disliking the Protestant religion, he quitted all temporal prospects in order to become a Catholic and then a priest. He went abroad to study at Douay and was ordained in 1573. He was arrested with Father Campion and with him cast into the Tower. Six months after receiving his death sentence, together with his two companion martyrs, he was drawn to Tyburn between six and seven o'clock on a May morning, and died praying: "Jesu, Jesu, Jesu, esto mihi Jesus!"

Bl. Robert Johnson came from Shropshire and in his youth was servant in a gentleman's family. Having studied at the German College, Rome, and Douay, he was ordained in 1576 and returned to England. He also was one of those condemned with Father Campion, and on three occasions he had been cruelly racked.

Bl. John Shert was born at Shert Hall near Macclesfield in Cheshire. He was a convert, and at one time a noted London schoolmaster. After his conversion he studied for the priesthood at Douay and in Rome, being ordained in 1576. He returned to England in 1579, and less than three years later was arrested on the grounds of implication in the fictitious plot against the Queen, and condemned to death at Tyburn. Just before his own execution, seeing Bl. Thomas Ford hanged before him, he exclaimed: "O happy Thomas, happy art thou that thou hast run that happy race! O benedicta anima!" When forced to look on the last horrors inflicted on the poor mangled body he repeated these words and was blamed for praying to one already dead, and for asking the help of God's Mother and his saints. This he declared was a sound and true doctrine which he would now sign with his blood. Then, thanking God for bringing His poor servant to so glorious and happy a death, the last of these three martyrs won his palm.

30th May 1582

The first of these four martyrs came from Oxfordshire. **William Filby** was a convert and was ordained at Rheims in 1581. On returning to England he was captured with Father Campion at Lyford Grange and condemned, but it was more than six months before his sentence was carried out. He was drawn to Tyburn with his three companions and, being the youngest (he was about twenty-seven years old), was the first to be taken from the hurdle. One of the sheriff's men standing in the cart with him said: "What hast thou there in thy handkerchief?" He found it to be a little cross of wood, which he held up to the crowd, crying: "Oh, what a villainous traitor is this that hath a cross!"

Bl. Lawrence Richardson was also a convert. After his ordination at Douay in 1577 he laboured with great fruit in Lancashire, his native country. He was arrested and condemned to death at Tyburn. Repeatedly pressed by Topcliffe and the Protestant ministers present at his execution to renounce the Pope in order to obtain the Queen's pardon, he endured all their pressure cheerfully and to the end remained quite unmoved.

Bl. Thomas Cottam was, like his fellow martyrs, a convert. After his conversion he went to Douay and then to Rome. He was admitted into the Society of Jesus and in 1580 was sent to the English mission, where he also was arrested and condemned on the same charge as his companions. When told he was to die on the following day, unable to contain his joy he went to the window, crying out: "Give God thanks with me, for tomorrow is my day!" At Tyburn, having been placed facing his companions, he prayed: "Lord Jesus, have mercy upon them...Lord, give me constancy to the end. O Domine, Tu plura pro me passus es!" He and **St. Luke Kirby** had both suffered the torture known as the Scavenger's Daughter. This was probably the name given to the hoop of iron into which those condemned were thrust, their bodies being frightfully crushed by the tightening of a large screw.

30th May 1612

On Whitsun Eve they laid down their lives "for God's honour and the testimony of the truth." Both Martyrs had been banished from the country more than once, and had each time returned although at the peril of their lives. **Bl. Maurus Scott** had joined the order of St. Benedict in Spain, being one of the first English monks of the congregation of Valladolid. He wished to go to his martyrdom in the habit of his Order, but this consolation was refused him.

Bl. Maurus' companion in martyrdom, **Bl. Richard Newport**, was a native of Northamptonshire and had been ordained in Rome in 1599. His labours in the mission-field bore much fruit, and for that reason his speedy arrest and condemnation had been deemed all the more imperative by the enemies of the Church. The bodies of the two Martyrs for the Faith were rescued during the night and conveyed secretly to the house of Dona Luisa de Carvajal, who had already in the same way rescued the relics of other Martyrs. The protection of the Spanish Embassy enabled Dona Luisa to spend herself in ministering to the spiritual and corporal needs of Catholics in England. She was particularly active in the service of prisoners, and succeeded, either by persuasion or by bribery, in gaining access to the cells of many future Martyrs, bringing them comfort both for soul and for body. This brave Spanish woman seems to have received a special call from God to carry on these works of mercy in England, and this she did until worn out by her labours and sufferings she died in London on January 2nd, 1614, on her forty-sixth birthday.

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8. The Incarnation
9. The Passion, Death and Resurrection of Our Lord
10. The Holy Ghost and Grace
11. Virtues & Gifts of the Holy Ghost
12. The Church
13. Communion of Saints, Forgiveness of Sins, the Resurrection
14. The First Commandment of God
15. Second and Third Commandments of God
16. The Fourth Commandment of God
17. The Fifth Commandment of God
18. The Sixth Commandment of God
19. Seventh & Eighth Commandments of God
20. The Ninth Commandment of God
21. The Tenth Commandment of God & Six Precepts of the Church - pt.1
22. Six Precepts of the Church - pt.2
23. Six Precepts of the Church - pt.3
24. The Sacraments in General - pt.1
25. The Sacraments in General - pt.2
26. Baptism
27. Confirmation
28. The Holy Eucharist
29. The Holy Sacrifice of the Mass
30. Holy Communion
31. The Sacrament of Penance
32. Contrition
33. Extreme Unction
34. How to Make a Good Confession

Ten Questions for Evolutionists

1. If, before the so-called “Big Bang” there was nothing, what was it that exploded? Can nothing explode? Where did the laws come from that govern explosions and things (big or small) going bang? Furthermore, if the universe was brought into existence by an explosion, why isn’t the matter distributed evenly? Why the great voids? Why do the stars and galaxies which we observe at a very great distance from us appear to be the same age as ours? Why do some planets and moons spin ‘backwards’ contrary to the law of the conservation of angular momentum?
2. At the beginning of the earth, how did organic life come about when there was only non-living matter present? How does non-organic matter give rise to living matter?
3. If even one animal managed somehow to “evolve,” how did it survive all alone? What did it eat? Whom did it ‘marry’?
4. If fossils are evidence for our “ancestors,” how do you know that this or that fossilised creature even had children? How do you know that it didn’t die childless? Isn’t the only thing you can objectively tell for sure that it died?
5. If dinosaurs existed 65 million years ago, before mankind ever walked the earth, how do you explain the soft tissue recently found inside dinosaur bones? How do you explain the pre-historic cave paintings from all over the world which clearly show humans and dinosaurs? Or the unmistakable form of a stegosaurus in a stone relief carving on a temple wall at Angkor Wat, Cambodia? What about all the stories of dragons among the various peoples of the earth: is it not at least possible that those ‘dragons’ were what we today call by the modern term (invented in the 1840s) ‘dinosaurs’?
6. Why do so many ancient cultures have stories about a great flood? Why is it that the details of these stories broadly coincide: all living creatures wiped out except for one man who builds a giant boat and puts his family and animals on it? Is that not an extraordinary coincidence? Sure, stories ‘grow legs’ as they say and people like to add their own embellishments as they tell them, but the main details seem to agree, which would point to their being based on something real. Given which, how are you so certain that such an event did not, in fact take place?
7. If we’ve really been around for so long, why does recorded human history only go back a few thousand years? How do you explain that the two oldest known pieces of literature, namely the first five books of Sacred Scripture and the Epic of Gilgamesh, do not go back any further than 2000BC at most? And is it a coincidence that the Epic of Gilgamesh comes from Ur in Mesopotamia, the same city from which Abraham came, or that it, too, contains a flood story?

8. How do you explain the fact that the rate at which the Moon is declining from the earth, the rate at which the earth's poles are losing magnetic polarity, the gradually increasing salt content of the sea, the increasing length of a day (with "leap seconds" needing to be added most months), the rate at which the sun is shrinking, the position of waterfalls and more besides, all act as limiting factors on the age of the earth, meaning that it cannot possibly be millions of years old as you claim?

9. If, as you teach, evolution from single cell to beast to man happened as a result of natural selection, how do you account for the new genetic information? Is it not rather the case that 'natural selection' narrows and depletes the gene pool? Can you provide one example of a mutation which involved the creation or addition of new genetic information which was not already present in the organism affected?

10. If evolution were true, if mankind had evolved and is still evolving, and if (as you teach) this happens thanks to natural selection, is it not logical to wonder which part of the human race has evolved the farthest so far? Is it not equally logical to wish to aid the process by killing off the weak and inferior? Are you willing to take ownership of the eugenics movement, to admit that it was born as a direct result of your teaching?

“Myth” or Reality - Was there ever a Great Flood?

Ancient Hawaiian Flood Myth:

Mankind had turned to evil, so Kāne, the creator god, decided to punish their sin with a Great Flood. Nu'u and his wife and three sons were saved by climbing aboard the Great Canoe, a canoe which was roofed over like a house, which had been given them by Kāne. Nu'u put all the animals into the Great Canoe and thus they escaped the Great Flood. After the canoe came to rest on dry land at the end of the flood, Nu'u mistakenly attributed his safety to the moon, and made sacrifices to it. Kāne, the creator god, then descended to earth on a rainbow and explained Nu'u's mistake, but left the rainbow as a perpetual sign of his forgiveness.

Ancient Chinese Flood Myths

The oldest Chinese stories concern a Great Deluge. Even hostile, secular sources such as Wikipedia will admit (citing Bodde, 1961, here: en.wikipedia.org/wiki/Flood_Mythology_of_China), "from all mythological themes in ancient Chinese, the earliest and so far most pervasive is about a flood." These stories contain the following themes: the flood wiped out all humans all over the world; a pair of survivors are saved by the gods because of their upright life; after the flood the survivors repopulate the world.

Ancient Greek Flood Myth

Zeus, king of the gods, was angry at the human race and decided to destroy them all in a Great Flood because of their greed and disobedience. Only Deucalion and his wife

Pyrrha were pious and just enough to be worth saving. They were advised by the god Prometheus to build a giant boat in which they survived drowning in the flood. The boat came to rest on top of Mount Parnassus and Deucalion and his wife, after giving thanks to the gods for their deliverance, set about repopulating the world which they did by throwing stones behind them which then turned into men and women.

Flood Myth from The Epic of Gilgamesh:

The gods, led by Enlil, agreed to cleanse the earth of an overpopulated humanity, but Utnapishtim was warned by the god Ea in a dream. He and some craftsmen built a large boat (one acre in area, seven decks). He then loaded it with his family, the craftsmen, and the seed of all living creatures. The waters of the abyss rose up, and it rained for six days. Even the gods were frightened by the flood's fury. Upon seeing all the people killed, the gods repented and wept. The waters covered everything but the top of the mountain Nisur, where the boat landed. Seven days later, Utnapishtim released a dove, but it returned finding nowhere else to land. He next returned a sparrow, which also returned, and then a raven, which did not return. Thus he knew the waters had receded enough for the people to emerge. Utnapishtim made a sacrifice to the gods. He and his wife were given immortality and lived at the end of the earth.

Welsh Flood Myth:

The lake of Llion burst, flooding all lands. Dwyfan and his wife Dwyfach escaped in a mastless ship in which they took a pair of every sort of living creature. Once the flood ended, their boat landed in Prydain (Britain) and from there they repopulated the world.

Lithuanian Flood Myth:

From his heavenly window, the supreme god Pramzimas saw nothing but war and injustice among mankind. He sent two giants, Wandu and Wejas (water and wind), to destroy the earth. After twenty days and nights, little was left. Pramzimas looked to see the progress. He happened to be eating nuts at the time, and he threw down the shells. One happened to land on the peak of the tallest mountain, where some people and animals had sought refuge. Everybody climbed in and survived the flood floating in the nutshell. The god's wrath abated, he ordered the wind and water to abate. The people dispersed, except for one elderly couple who stayed where they landed. To comfort them, the god sent the rainbow and advised them to jump over the bones of the earth nine times. They did so, and up sprang nine other couples, from which the nine Lithuanian tribes descend.

Masai (East African):

Tumbainot, a righteous man, had a wife named Naipande and three sons, Oshomo, Bartimaro, and Barmao. When his brother Lengerni died, Tumbainot, according to custom, married the widow Nahaba-logunja, who bore him three more sons, but they argued about her refusal to give him a drink of milk in the evening, and she set up her own homestead. The world was heavily populated in those days, but the people were sinful and not mindful of God. However, they refrained from murder, until at last a

man named Nambija hit another named Suage on the head. At this, God resolved to destroy mankind, except Tumbainot who found grace in His eyes. God commanded Tumbainot to build an ark of wood and enter it with his two wives, six sons and their wives, and some of animals of every sort. When they were all aboard and provisioned, God caused a great long rain which caused a flood, and all other men and beasts drowned. The ark drifted for a long time, and provisions began to run low. The rain finally stopped, and Tumbainot let loose a dove to ascertain the state of the flood. The dove returned tired, so Tumbainot knew it had found no place to rest. Several days later, he loosed a vulture, but first he attached an arrow to one of its tail feathers so that, if the bird landed, the arrow would hook on something and be lost. The vulture returned that evening without the arrow, so Tumbainot reasoned that it must have landed on carrion, and that the flood was receding. When the water ran away, the ark grounded on the steppe, and its occupants disembarked. Tumbainot saw four rainbows, one in each quarter of the sky, signifying that God's wrath was over.

Bahnar (Indo-China):

A kite once quarrelled with the crab and pecked a hole in its skull (which can still be seen today). In revenge, the crab caused the sea and rivers to swell until the waters reached the sky. The only survivors were a brother and sister who took a pair of all kinds of animals with them in a huge chest. They floated for seven days and nights. Then the brother heard a cock crowing outside, sent by the spirits to signal that the flood had abated. All disembarked, birds first, then the animals, then the two people. The brother and sister did not know how they would live, for they had eaten all the rice that was stored in the chest. However, a black ant brought two grains of rice. The brother planted them, and the plain was covered with a rice crop the next morning.

Dyak (Borneo):

When the flood came, a man named Trow made a boat from a large wooden mortar previously used for pounding rice. He took with him his wife, a dog, pig, cat, fowl, and other animals, and rode out the flood. Afterwards, to re-populate the earth, Trow fashioned additional wives out of a log, stone, and anything else handy. Soon he had a large family which became the ancestors of the various Dyak tribes.

Arawak (Guyana):

Since its creation, the world has been destroyed twice, once by fire and once by flood, by the great god Aiomun Kondi because of the wickedness of mankind. The pious and wise chief Marerewana was informed of the coming of the flood and saved himself and his family in a large canoe. He tied the canoe to a tree with a long cable of bush-rope to prevent drifting too far from his old home.

Jivaro (Ecuador):

A great cloud fell from heaven, turned to rain, and killed all the inhabitants of earth. Only a man and his two sons were saved. One of the sons was cursed by his father; the Jivaros are descended from him.

Guanca and Chiquito (Peru):

Long ago, before there were any Incas, the country was populous, but the ocean broke out of its bounds, the land was covered, and the people perished. Some say that a few people survived in the caves of the highest mountains. Others say that only six people survived on a float.

Inca (Peru):

Pictorial records of ancient Incan rulers show that a flood rose above the highest mountains. All created things perished, except for a man and woman who floated in a box. When the flood subsided, the floating box was driven by the wind to Tiahuanacu, about 200 miles from Cuzco, where the Creator told them to dwell. The Creator moulded new people from clay at Tiahuanacu and brought them to life.

Cherokee (USA):

Day after day, a dog stood at the river bank and howled piteously. Rebuked by his master, the dog said a flood was coming, and he must build and provision a boat. Furthermore, the dog said, he must throw him, the dog, into the water. For a sign that he spoke the truth, the dog showed the back of his neck, which was raw and bare with flesh and bone showing. The man followed directions, and he and his family survived; from them, the present population is descended.

Mandan (USA):

The earth is a large tortoise. Once a tribe, digging for badgers, dug deep into the earth and cut through the shell of Tortoise. Tortoise began to sink, and water rose through the knife cut. The water covered all the ground and drowned all the people except one man, Nu-mohk-muck-a-nah, who escaped in a large canoe to a mountain in the west.

Cascade Mountains (USA):

A flood overflowed the land. An old man and his family, on a boat or raft, were blown by the wind to a certain mountain. He stayed there and sent a crow to search for land, but it returned without finding any. Later, it brought back a leaf from a certain grove, and the old man knew the water was abating.

Skagit (USA):

The Creator made the earth and gave four names for it -- for the sun, waters, soil and forests. He said only a few people, with special preparation for the knowledge, should know all four names, or the world would change too suddenly. After a while, everyone learned the four names. When people started talking to the trees the change came in the form of a flood. When the people saw the flood coming, they made a giant canoe and filled it with five people and a male and female of all plants and animals. Water covered everything but the summit of Kobah and Takobah (Mts Baker/Ranier).

Sarcee (Alberta):

The world was flooded, and one man and one woman survived on a raft on which they collected all kinds of animals and birds. The man sent a beaver diving to the bottom, and it brought up a little mud. The man shaped this to form a new world.



Pre-historic artefacts unearthed in 1944, Acamaro, MEXICO



Dinosaur engraving on a sword blade, among prehistoric artefacts unearthed in 1924, Tucson, Arizona, USA



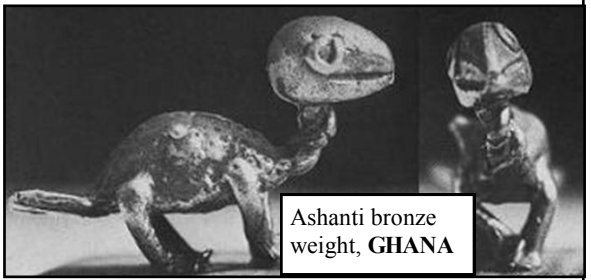
Pre-Incan Tiwanaku vase, Bolivia



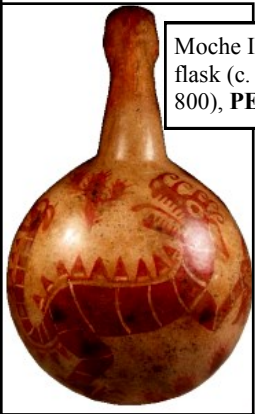
Caddo Indians ceramic, (AD c.1200) USA



Pre-historic ceramic uncovered in a landslide 1971, Girifalco, ITALY



Ashanti bronze weight, GHANA



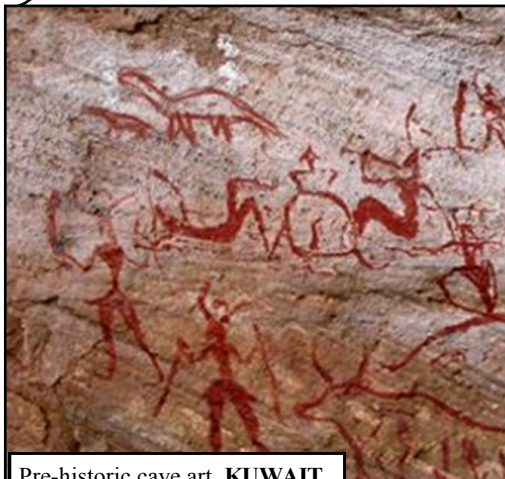
Moche Indian flask (c. AD100-800), PERU



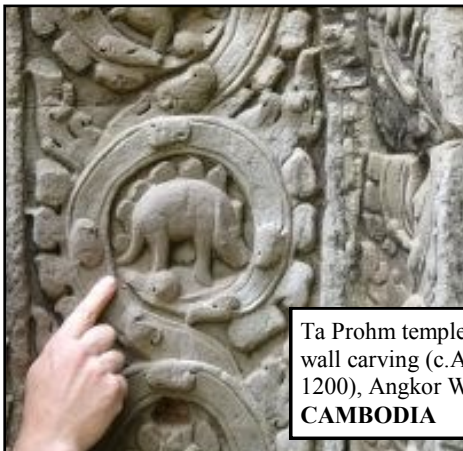
Nasca Indian vase (c.AD 300-800) PERU



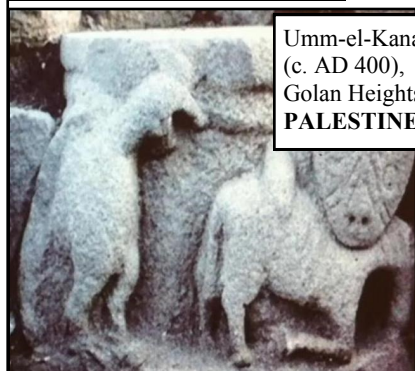
Ancient Mesopotamian cylinder seal, Uruk (modern day IRAQ)



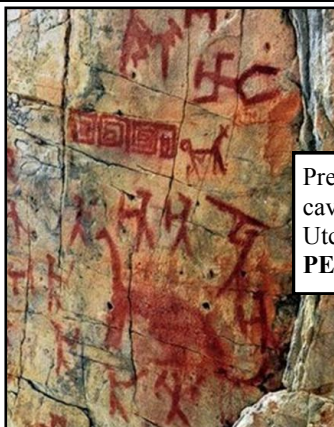
Pre-historic cave art, **KUWAIT**



Ta Prohm temple wall carving (c.AD 1200), Angkor Wat, **CAMBODIA**

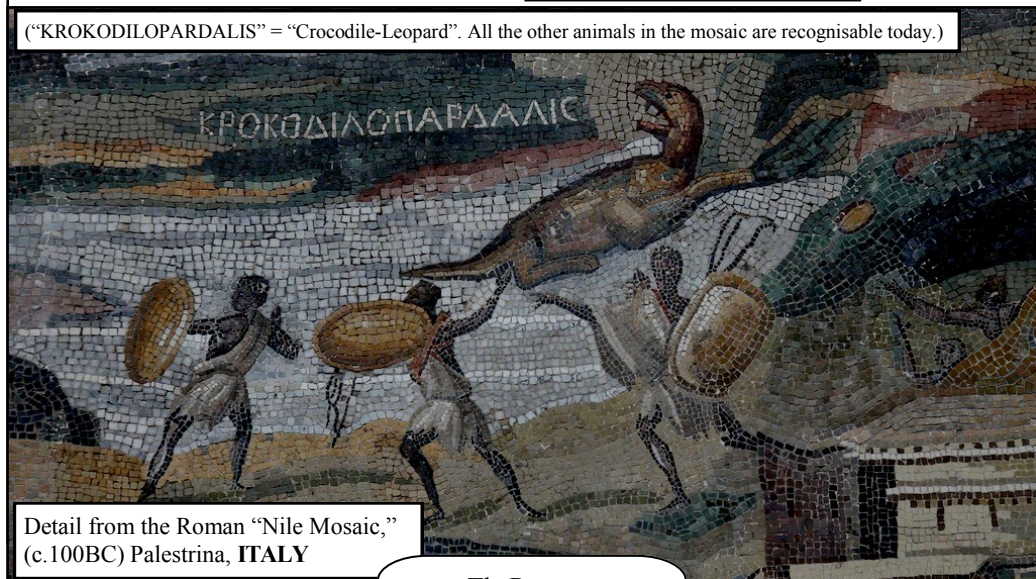


Umm-el-Kanatir ruins (c. AD 400), Golan Heights, **PALESTINE**

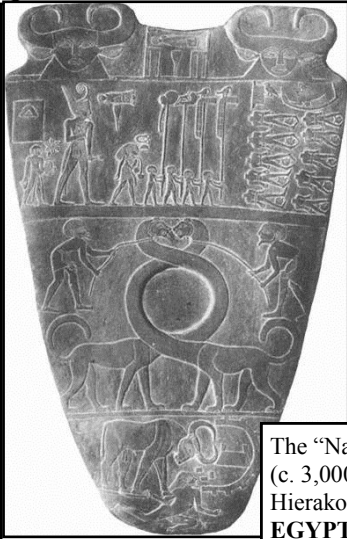


Pre-historic cave art, Utcumbamba, **PERU**

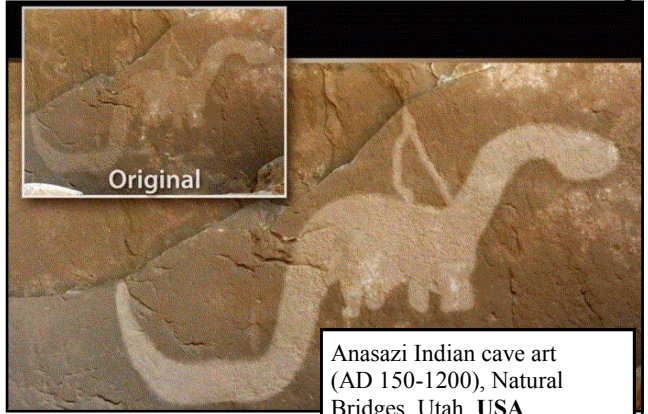
("KROKODILOPARDALIS" = "Crocodile-Leopard". All the other animals in the mosaic are recognisable today.)



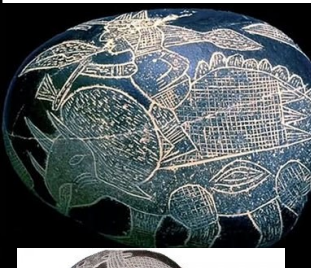
Detail from the Roman "Nile Mosaic," (c.100BC) Palestrina, **ITALY**



The "Narmer Palette"
(c. 3,000 BC)
Hierakonopolis,
EGYPT



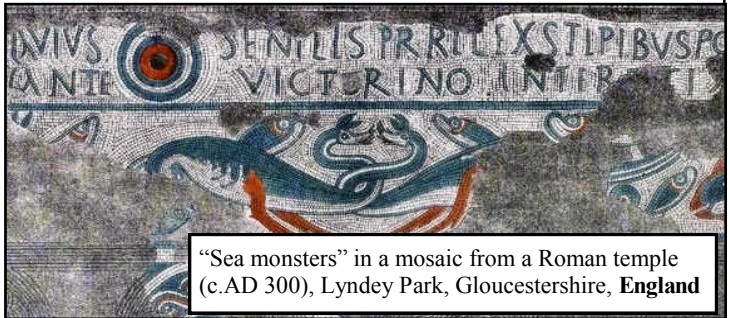
Anasazi Indian cave art
(AD 150-1200), Natural
Bridges, Utah, USA



Ica burial stones
(100BC - AD 800),
Ica, **PERU**



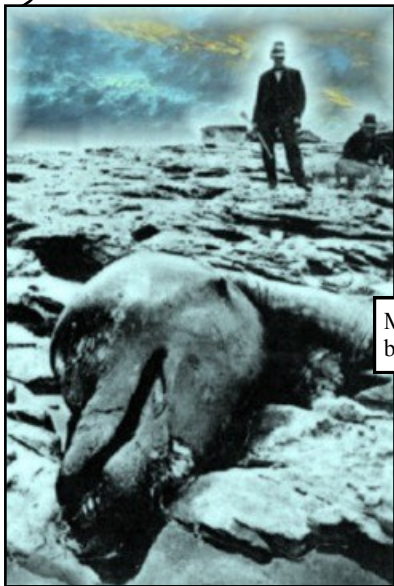
Pre-historic stone engraving,
Cuenca, **ECUADOR**



"Sea monsters" in a mosaic from a Roman temple
(c.AD 300), Lydney Park, Gloucestershire, **England**

Brass engraving on the grave of Bishop Bell (d.1496), Carlisle Cathedral, **England**





Monterey Bay, California, USA, 1925: the body of a dead Plesiosaur washes ashore.

The decomposing carcass of a Plesiosaur, caught by a Japanese fishing trawler near New Zealand, April 1977



1977 Japanese postage stamp commemorating the find



November 1970: another Plesiosaur-like “sea monster” washes ashore at Scituate Harbour, Massachusetts USA



A “sea monster” carcass washed ashore on the Pacific coast, Oregon USA, 1990

What is Mokèlé-mbèmbé..?

Mokèlé-mbèmbé (meaning “the one who stops the flow of rivers”). According to the traditions of the Congo River basin the Mokèlé-mbèmbé is a large territorial herbivore. [...]
In March 2009 an episode of the History Channel series MonsterQuest involved William Gibbons, Rob Mullin, local guide Pierre Sima and a two-man film crew from White Wolf Productions. [...] While no sightings were reported on the expedition, the team found evidence of a creature in a cave on the other side of air vents. The team also received sonar readings of very long, serpentine shapes underwater.

(See, for example, Wikipedia: en.wikipedia.org/wiki/Mokele-mbembe)



A sketch of Mokèlé-mbèmbé

...But if Dinosaurs existed alongside mankind, why don't we hear of them?

The word "**dinosaur**" (dī'nə-sôr') was originally coined by **Richard Owen** in **1841** to mean "fearfully-great lizard" From the Homeric usage of the Greek word 'deinos,' ("fearfully-great"). It is thus unreasonable to expect to find it in usage before this date. If, therefore, contemporary witness of dinosaurs does exist, we ought to expect to find them referred to under another name. The following, not by any means an exhaustive list, may provide a few such examples.

Herodotus:

"There is a place in Arabia...to which I went, on hearing of some winged serpents; and when I arrived there, I saw bones and spines of serpents, in such quantities as it would be impossible to describe. The form of the serpent is like that of a water-snake; but he has wings without feathers, and as like as possible to the wings of a bat." (Histories II, 75 & 76)

Marco Polo:

"Leaving the city of Yachi, and traveling ten days in a westerly direction, you reach the province of Karazan, which is also the name of the chief city....Here are seen huge serpents, ten paces in length (about 30 feet), and ten spans (about 8 feet) girth of the body. At the fore part, near the head, they have two short legs, having three claws like those of a tiger, with eyes larger than a fourpenny loaf (pane da quattro denari) and very glaring.

The jaws are wide enough to swallow a man, the teeth are large and sharp, and their whole appearance is so formidable, that neither man, nor any kind of animal can approach them without terror. Others are met with of a smaller size, being eight, six, or 5 paces long; and the following method is used for taking them. In the day-time, by reason of great heat, they lurk in caverns, from whence, at night, they issue to seek their food, and whatever beast they meet with and can lay hold of, whether tiger, wolf, or any other, they devour.

After which they drag themselves towards some lake, spring of water, or river, in order to drink. By their motion in this way along the shore, and their vast weight, they make a deep impression, as if a heavy beam had been drawn along the sands. Those whose employment is to hunt them observe the track by which they are most frequently accustomed to go, and fix into the ground several pieces of wood, armed with sharp iron spikes, which they cover with sand in such a manner as not to be perceptible.

When therefore the animals make their way towards the places they usually haunt, they are wounded by these instruments, and speedily killed. The crows, as soon as they perceive them to be dead, set up to scream; and this serves as a signal to the hunters, who advance the spot, and proceed to separate the skin from the flesh, taking care immediately to secure the gall, which is most highly esteemed in medicine.

In cases of the bite of a mad dog, a penny weight of it, dissolved in wine, is administered. It is also useful in accelerating parturition, when the labor pains of women have come on. A small quantity of it being applied to carbuncles, pustules, or other eruptions on the body, they are presently dispersed; and it is efficacious in many other complaints.

The flesh also of the animal is sold at a dear rate, being thought to have a higher flavour than other kinds of meat, and by all persons it is esteemed a delicacy."

(The Travels of Marco Polo, Book 2, Chapter XL)

The Aberdeen Bestiary:

"The dragon is bigger than all other snakes or all other living things on earth. For this reason, the Greeks call it dracon, from this is derived its Latin name draco. The dragon, it is said, is often drawn forth from caves into the open air, causing the air to become turbulent. The dragon has a crest, a small mouth, and narrow blow-holes through which it breathes and puts forth its tongue. Its strength lies not in its teeth but in its tail, and it kills with a blow rather than a bite. It is free from poison. They say that it does not need poison to kill things, because it kills anything around which it wraps its tail. From the dragon not even the elephant, with its huge size, is safe. For lurking on paths along which elephants are accustomed to pass, the dragon knots its tail around their legs and kills them by suffocation. Dragons are born in Ethiopia and India, where it is hot all year round."

(The "Aberdeen Bestiary," early 1500s, from the library of Henry VIII)



Flavius Philostratus:

"The whole of India is girt with dragons of enormous size; for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh kind are sluggish in their habits and are thirty cubits long, and they have no crest standing up on their heads."

(Flavius Philostratus, *The Life of Apollonius of Tyanna*, 170 AD.)

Pliny the Elder:

"Africa produces elephants, beyond the deserts of the Syrtis, and in Mauritania; they are found also in the countries of the Æthiopians and the Troglodytæ as mentioned above. But it is India that produces the largest, as well as the dragon, which is perpetually at war with the elephant, and is itself of so enormous a size, as easily to envelope the elephants with its folds, and encircle them in its coils. The contest is equally fatal to both; the elephant, vanquished, falls to the earth, and by its weight, crushes the dragon which is entwined around it."

"Æthiopia produces dragons, not so large as those of India, but still, twenty cubits in length."

(Pliny the Elder, *Natural History* Chs. 11&13)

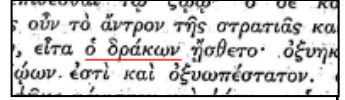
Alexander the Great:

"When Alexander threw some parts of India into commotion and took possession of others, he encountered among many other animals a Dragon* which lived in a cavern and was regarded as sacred by the Indians who paid it great and superstitious reverence. Accordingly Indians

went to all lengths imploring Alexander to permit nobody to attack the Dragon; and he assented to their wish. Now as the army passed by the cavern and caused a noise, the Dragon was aware of it. (It has, as you know, the sharpest hearing and the keenest sight of all animals). And it hissed and snorted so violently that all were terrified and confounded. It was reported to measure 70 cubits although it was not visible in all its length for it only put its head out. At any rate its eyes were said to have been the size of a large, round Macedonian shield.”

(Aelian, *On Animals*, XV, 21 - See: archive.org/details/L449AelianCharacteristicsOfAnimalsIII1217)

* [Editor’s Note - a translator’s job is seldom easy, and often he cannot help his own personality or thinking entering into a translation without his even necessarily realising it. The translator of this edition, instead of the word “dragon” has used the word “Serpent” (capitalised!) and has moreover headed the section “A Monstrous Snake”. The word used in the original Greek is “δράκων” as the reader can see for himself. That the translator could not quite bring himself to render the Greek “δράκων” as “dragon,” (which is its meaning), may perhaps be understandable. After all, who believes in dragons? Nevertheless, Lidell and Scott’s Greek-English Lexicon lists: “δράκων - a dragon.” It should in any case be immediately obvious to the reader that snakes do not snort, much less do they snort violently! In view of this, I have taken the liberty of changing the word back to its proper meaning.]



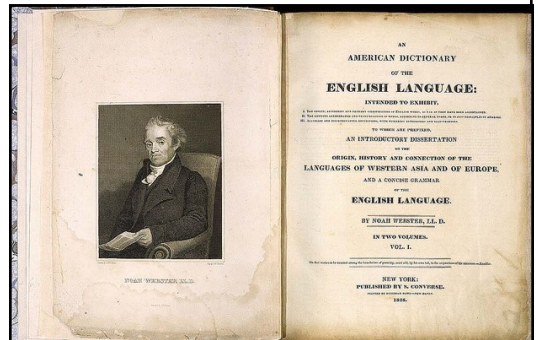
Silius Italicus:

“...[There] was a dreadful dwelling, a vast subterranean hollow in a winding cavern, where the dismal darkness let in no light. I shudder still to think of it. A deadly monster lived there, spawned by Earth in her wrath, whose like scarce any generation of men can see again; a hundred ells in length, haunted that fatal bank and the Avernian grove. He filled his vast maw and poison-breeding belly with lions caught when they came for water, or with cattle driven to the river when the sun was hot, and with birds brought down from the sky by the foul stench and corruption of the atmosphere. On the floor lay half-eaten bones, which he had belched up in the darkness of his cave after filling his hideous maw with the flocks he had laid low. And when he was fain to bathe in the foaming waters of the running stream and cool the heat engendered by his fiery food, before he had plunged his whole body in the river, his head was already resting on the opposite bank. [...] the sound of his hissing filled all the grove.”

(Italicus, *Punica* VI, l.150ff See: archive.org/details/punicasi01siliuoft)

From the first ‘American Dictionary of the English Language’ published by Noah Webster in 1828, thirteen years before the word “dinosaur” was first used.

The work defines the noun “dragon” under two separate headings. The second gives reference to dragons in Scripture as a “large marine fish or serpent” called Leviathan, a “venomous land serpent,” as in Psalm 90 (“and thou shalt trample under foot the lion and the dragon”), and “the devil who is called the old serpent” in the New Testament. Webster’s next heading for “dragon” has a single definition:



“DRAGON - *Noun* - a genus of animals, the Draco. They have four legs, a cylindrical tail, and membranous wings, radiated like the fins of a flying fish.”

(See: *webstersdictionary1828.com/Dictionary/dragon*)

Traditional Chinese Medicine (Ingredients):

“Dragon bone is sweet and balanced. It mainly treats heart and abdominal demonic influx, spiritual miasma, and old ghosts; it also treats cough and counterflow of qi, diarrhea and dysentery with pus and blood, vaginal discharge, hardness and binding in the abdomen, and fright epilepsy in children. Dragon teeth mainly treats epilepsy, madness, manic running about, binding qi below the heart, inability to catch one's breath, and various kinds of spasms. It kills spiritual disrupters. Protracted taking may make the body light, enable one to communicate with the spirit light, and lengthen one's life span.”

(Shennong Bencao Jing, c.AD 100)

“Dragon’s teeth are also highly esteemed as medicine, and according to the oldest medical work, written by the mythological emperor Sheng Nung (Shennong), dragon’s teeth drive out the following afflictions: spasms, epilepsy and madness and the twelve kinds of convulsions in children.

According to another author dragon’s teeth have the quality of appeasing unrest of the heart and calming the soul. According to a third they cure headache, melancholy, fever, madness and attacks by demons. All the authorities are agreed on one point, that dragon’s teeth are an effective remedy for liver diseases.”

(Andersson, 1934, 75–76)

Sacred Scripture:

“And there was a great dragon in that place, and the Babylonians worshipped him. And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him therefore. And Daniel said: I adore the Lord my God: for he is the living God: but that is no living god. But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave. Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder.”

(Daniel 14, 22-26)

“Behold behemoth whom I made with thee, he eateth grass like an ox. His strength is in his loins, and his force in the navel of his belly. He setteth up his tail like a cedar*, the sinews of his testicles are wrapped together. His bones are like pipes of brass, his gristle like plates of iron. He is the beginning of the ways of God, who made him, he will apply his sword. To him the mountains bring forth grass: there all the beasts of the field shall play. He sleepeth under the shadow, in the covert of the reed, and in moist places. The shades cover his shadow, the willows of the brook shall compass him about. Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth. ”

(Job 40, 11-18)

[* “He setteth up his tail like a cedar” (“constringit caudam suam quasi cedrum”) - Thus surely not, as suggested by some commentaries, an Elephant or a Hippopotamus, neither of whose tails even vaguely resembles a cedar!]

Geological Nonsense!

By *Petros Antiquus*

The next time someone tells you that a layer of rock is 5 million or 500 million years old, ask him how he can know for certain. He will probably answer something like this.

“We can tell the age from the fossils found in it. The fossils used to date the rocks are known as index fossils.”

- Alright, then how can you be so certain about the age of the fossils? Don't you people also claim that you can tell the age of a fossil from the layer of rock it is found in? So the fossils date the rocks, but the rocks also date the fossils? Circular reasoning!

“Each layer of rock represents an era, often separated by millions of years.”

- Is that so? Then how is it that we find trees standing up through several layers? Sometimes we even find trees without roots or trees upside down running through lots of different layers. Are you really telling me that that tree stood there with most of it sticking up out of the ground for millions of years and never fell over or rotted? Pull the other one!

“Haven't you studied science at school? Don't you remember seeing a diagram of the Geological Column in your science textbook?”

- I remember it well. What we weren't told is that there's only one place in the entire world where that geological column exists. In the textbooks! 85% of the planet doesn't have even three of those layers in the right order. Your precious column is as phoney as a nine-bob note!

“No, you don't understand. Listen, the ground-level outside where you live stays the same doesn't it? So don't you see? That's because it takes millions of years for a layer to form! How else could those layers have formed? It must be millions of years, that's the most reasonable explanation.”

- Here's another explanation. Water tends naturally to sort dirt, sand, pebbles etc. into layers. If I take a jam jar, fill it with water and dirt, shake it up and put it down, the water will naturally sort the dirt into layers. So a flood could have created those layers. When Mount St. Helen's erupted, scientists observed lots of different layers laid down over a few hours.

“Have you never heard of radio carbon dating? Of Potassium Argon dating? How can you ignore such strong evidence as that?”

- Radio Carbon dating has serious problems. Whenever it has been used on an object of known date, it is found to be ridiculously inaccurate. Same thing with Potassium Argon and all the other forms of radiometric dating: whenever we already know the age of the thing being “dated” it gets it way off the mark. Take Mount St. Helen's again. We saw new layers of rock being formed by the volcano, but they were dated as millions of years old. But whenever we *don't* already know the age, you assume that it got the date right! Crazy! By the by, radiometric dating has only been in use since the mid 20th century, right?. Charles Lyell, the inventor of your precious geological column, lived in the early 1800s - how did he know the age of those layers? You lot start out looking for the age you want! You *need* it to be that old!

“Fossils take millions of years to form. Bones and shells and whatnot don’t just turn to stone overnight you know!”

- Maybe they don’t turn to stone overnight, but they can fossilise quite a lot quicker than the millions and millions of years you keep telling us! How about only a few years? Have you never seen the fossilised hat? It was found down a mine where it had been left behind. The water containing limestone sediment had turned it to stone in a couple of decades. How do you explain the fossilised revolver? Haven’t you seen the nut and bolt found in rock which



A 400 million year old hat!



Millions of years old stalactites under the Lincoln memorial..!

had already been dated 300 million years old? Was that invented by amoebas? Or could it be that your geological dating is nonsense? The same goes for stalactites. The guide tells you, “Don’t touch them, they’re millions of years old!” So why are there stalactites growing under the Lincoln Memorial in Washington D.C.?



A one inch screw found embedded in some “300 million year old” rock!

“What about the fact that we find the more primitive life forms further down and more advanced ones nearer the top? Answer me that!”

- Your “more primitive life forms” are really shell creatures and the sort which live on the bottom, dig in or don’t move very fast. If there had been a flood they’d have been buried down there. Bigger and more mobile animals would have made it further up. Cold blooded animals like reptiles would die of the change in temperature before the warm blooded animals. And anyway, how do you explain away all those times when you find less “primitive” life forms in the wrong place? Human footprints have been found in many of your “ancient” layers, how do you explain that away?



We know that the rock is millions of years old. So, this must be? A hammer used by dinosaurs..?!

“How dare you question what I say, I’m a scientist!”

A classic appeal to authority, old chum. Not a very strong argument. And anyway, what you’ve said so far doesn’t sound very scientific to me!

“You’re just a right-wing, bible-bashing fundamentalist KKK redneck!”

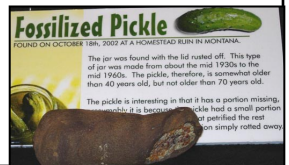
Ah now you’re making an argumentum ad hominem. Tis true, I may enjoy a nice bit of fried chicken once in a while, I can’t deny it, but that isn’t really a very scientific argument there, now is it?



This fossil is believed to have been used as a weapon by our pre-human ancestors some 75 million years ago!

“Why don’t you admit it, you just don’t want the earth to be old because you’re a Creationist!”

And you just don’t want it to be young because of your evolutionism. No millions of years = no evolution = no atheism.



Fossilized Pickle
FOUND ON OCTOBER 18th, 2002 AT A HOMESTEAD RUIN IN MONTANA.
 The jar was found with the lid rusted off. This type of jar was made from about the mid 1920s to the mid 1960s. The pickle, therefore, is somewhat older than 40 years old, but not older than 70 years old.
 The pickle is interesting in that it has a portion missing, possibly it is because the jar had a small portion of pickled food at the bottom of the jar that simply rolled away.

What is the “Coelacanth”?

The Coelacanth is a lobe-finned fish found in the so-called “fossil record” which placed it as having lived some 66 million years ago. It was discovered to be alive and well when one was caught in the mid-20th century near South Africa. Several more have been caught since in the Indian Ocean. Nevertheless, the evolutionists cling to the fantasy that its fossil can still be used to accurately date layers of rock as being “early Devonian-Holocene”.



From the pro-atheist and fundamentalist-evolutionist website ‘Wikipedia’:

“Coelacanths were thought to have become extinct in the Late Cretaceous, around 66 million years ago, but were rediscovered in 1938 off the coast of South Africa. [...]

On 23 December 1938, the first *Latimeria* specimen was found off the east coast of South Africa, off the Chalumna River (now Tyolomnqa). [...]

Its discovery 66 million years after it was believed to have gone extinct makes the coelacanth the best-known example of a Lazarus taxon, an evolutionary line that seems to have disappeared from the fossil record only to reappear much later.”

(See: en.wikipedia.org/wiki/Coelacanth)

So the official explanation is that it somehow survived for those 66 million years. It was around in noticeable quantities 66 million years ago, then disappeared, then reappeared in the present day. The one thing which can never be examined or called into question is the accuracy of the “66 million years ago” figure. Despite undeniable proof that one of their ancient “pre-human” dinosaur-era fossils is alive and well today, it has never occurred to any of the atheist “scientists” to question their timeline. As with the case of ‘polystrate fossils,’ the bogus “millions of years” dogma is once again found to be scientifically contradicted by the physical evidence.



An example of a ‘Polystrate Fossil’ - a petrified tree running through different layers, each one supposedly “millions of years old” (Nova Scotia, Canada)

The other problem is that if the coelacanth really is 66 million years old (as the official version says it must be), then why hasn’t it evolved during that period? The answer? It has, just very, very slowly! All the ‘scientific community’ need now is to come up with a plausible explanation as to why the coelacanth evolves more slowly (i.e. not at all during 66 million years!) than everyone else. Sound convoluted?

It’s still easier for them than having to admit the obvious truth of the matter.

The Errors of Charles Lyell Disproved

Guy Berthault

Extract from a the article, **“Disastrous consequences of a priories in natural science, replaced by facts”**, which can be found at: www.sedimentology.fr

[...] The other major discipline where illusions have had just as great implications [is] Geology. Its founder, Nicolas Stenon, who proposed proceeding in a very precise and ordered way according to the method of Descartes in 1667, defined the foundation of geology in his work *Canis Calchariae*. He interpreted the superposition of strata as a succession of sedimentary deposits. From this he deduced in prodromus the principles of stratigraphy. These were: superposition, continuity and original horizontality of strata, which are the basis of the relative geological time-scale.

Charles Lyell defined absolute chronology. In 1828 he travelled to Auvergne and examined the fresh water foliated rocks. As the foliated strata or laminæ of less than a millimeter were said to be annual deposits, he realized the total (230 meters) would take thousands of years to form. In his “Principles of Geology” (1832) he noted that there was a 5 per cent renewal of the fauna during the “ice age”. Assuming a constant renewal (uniformitarian hypothesis) it would take twenty times longer for a “revolution” of the fauna to be produced. Now, Lyell calculated four revolutions since the end of the secondary era and eight others for the time before since the beginning of the primary era. As his contemporaneous James Croll, estimates, for astronomical reasons that glacial time lasted one million years, Lyell fixed to 240 million years the base of the primary. This figure was increased by radiometric dating to 560 million in the 20th century. It was this succession of species over a very long time that led Darwin to formulate his theory in his “Origin of the Species” in 1859. It was the natural selection of the species by the struggle for existence that produced evolution over time.

Two years later [1861], Karl Marx wrote to Lassalle:

“The book of Darwin is very significant. It shows that class warfare in history has its foundation in natural science.”

Also Engels in “Ludwig Feuerbach and the end of the German philosophy,” wrote:

“The general demonstration made for the first time by Darwin was that all the products of nature around us now, including men, are the result of a long process of development from a small number of unicellular germs originally, and that these, in turn, stemmed from a protoplasm or from an albuminoidal body constituted from chemicals.”

From this “discovery” of Darwin he deduced a law of the evolution of societies:

“But what is true concerning nature, recognized equally as a process of historic development, is true also for the history of society in all its branches and all sciences which concern human things (and divine).”

(Marx, Engels, *Etudes philosophiques*, Ed.Sociales, pp.213-214

Scientific socialism therefore proceeds from Darwin. [...]

The historical geology founded on the interpretation of Stenon remains unproven, because

there were no witnesses to the stratification. It was this fact that led me in 1970 to develop an experimental program to study the formation of strata. In sedimentary rocks there are strata or laminæ of millimetric thickness similar to those observed by Lyell mentioned above. I took a sample (fig. 1) of Fontainebleau sandstone containing these laminæ . They were loosely cemented. I reduced the rock to its component particles of different sizes.



Fig.1 Sample of diatomite

I fed the sand into a glass tube (fig. 2) and saw the same laminæ form as those in the sample. The speed of sedimentation was determined by the operator. I understood that the phenomenon could be due to the sand being a powder whose mechanics are intermediate between liquids and solids. If, in a tube, three solid bodies are dropped successively, they will dispose in the order of their succession. Whilst if three liquids of different densities are dropped such as mercury, oil and water, they will superpose in the decreasing order of their densities due to the effect of gravity. It can be expected, therefore, that gravity will cause the particles to sort out according to their size.

Lamination is a mechanical phenomenon not chronological. In consequence the thousands of laminæ observed by Lyell did not correspond to hundreds of thousands of years.

The report of the experiments was presented to the French Academy of Sciences by Professor Georges Millot, director of the Strasbourg Institute of Geology, dean of the University, then President of the Geological Society of France. The latter published my report in 1986.

Following the publication the Professor had me admitted to the Geological Society as a sedimentologist. I did the same experiment with the rock sample containing fossils. The result was the same. It was also published by the French Academy in 1988 presented by Gorges Millot.

What happens with thick strata?

A report entitled Bijou Creek Flood published in the USA, authored by the American Geologist Edwin Mac Kee, referred to the stratified deposits on the banks of the Bijou Creek river. They resulted from the flood of the river from the Rocky Mountains following the melting snow increased by the rain. The phenomenon lasted less than 48 hours. With the continuity of the torrent, it could not be supposed that a first strata had hardened into rock before a second had covered it as required by the principle of superposition. The strata were approximately 10 cm thick (see figure 3).

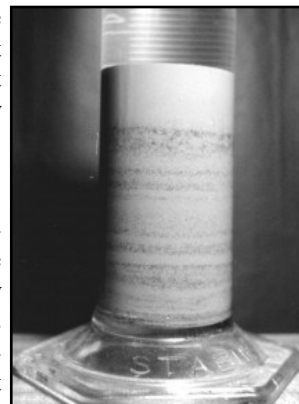


Fig.2 Lamination from dry flow

To explain the phenomenon, the fact that the flood had reached 7 m/s in turbulent conditions must be taken into account, and the speed of current varies alternatively on the surface and in depth. Sedimentologists such as Hjultstrom and Lichstvan-Lebedev, have determined experimentally the critical speed of deposit of particles of distinct sizes. In flood conditions the capacity of sedimentary transport is very high, and the variation of speed at each point when it becomes critical causes the sedimentation of quantities of particles of distinct sizes, so that the grading observed in calm water becomes strata of several centimeters thickness in turbulent conditions. In 2008 the journal *Sedimentology* published an article on the tsunami that struck

South-East Asia in 2004 with photos of the deposits left in its wake after several hours. Superposed strata are shown 20 cm thick.

It was now necessary to study stratification in the laboratory. A report by a group of American sedimentologists operating in the hydraulics laboratory of the State University of Colorado showed the presence of strata in the deposit of a circulating flume. I visited the University and signed a contract to determine the cause of the strata. The experiments were performed by a young member of the group Pierre Julien, Professor of hydraulics and sedimentology. In a flume, the water was mixed with sand. The large particles were colored black and the small white. The mixture was circulated by a pump. Due to the contrast of color in the particles, stratification in the sedimentary deposit can be observed. It developed laterally in the direction of the current, and vertically as it thickened. The deposit was laminated and stratified. A lateral section of the deposit shows a superposition of strata several centimeters thick as shown in the photos below. The report of the above experiment was published in 1993 by the Geological Society of France.

This new data questions Stenon's interpretation by which a relative chronology on the basis of strata could be constructed according to his three principles. To elaborate a chronology one has to refer to the cause being rising and falling marine movements which deposit stratified ensembles called sequences. A growing number of sedimentologists and geologists are adopting the sequential stratigraphic method of reasoning.

[...]Sedimentary mechanics evaluates from the critical speed of paleocurrents and function of particle size, the capacity of sedimentary transport and its speed. The quotient of the volume of the rock formation studied by its capacity, per unit of time and volume, indicates the time of the corresponding sedimentation. This method is applied by a number of sedimentologists amongst which I would cite H. A. Einstein. The time ascertained by this method applied to the cambrian-ordovician sandstone system mentioned above represents 0.05 per cent of the time attributed to it by the geological time-scale. The report of the study was published in 2011 by Lithology and Mineral Resources, journal of the Academy of Sciences and the Institute of Geology of Russia. [...]

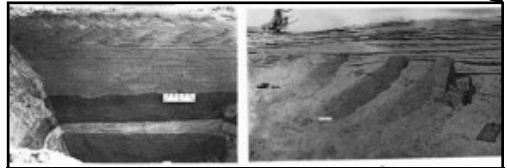


Fig.3 Sedimentary structures of sedimentary deposits on the river East Bijou 1965

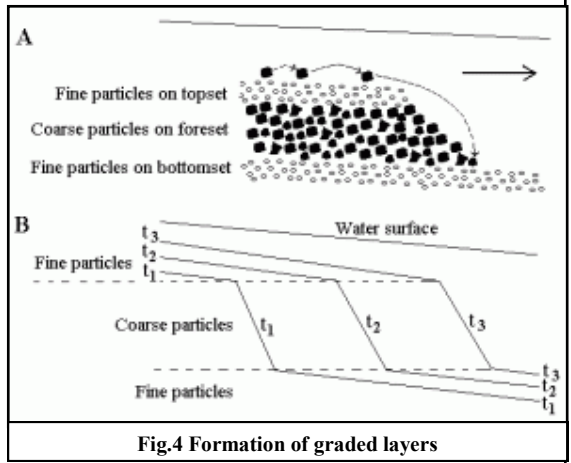


Fig.4 Formation of graded layers

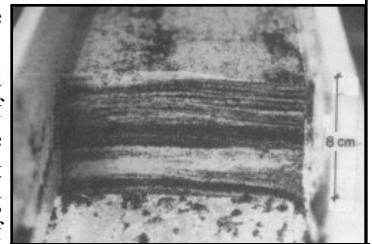


Fig.5 Transverse section of the deposit

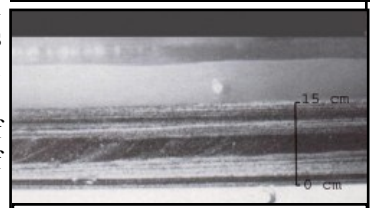
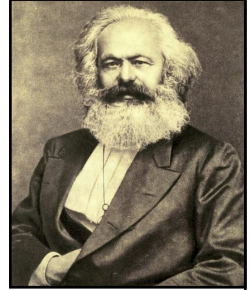


Fig.6 Longitudinal view of the deposit

Darwin, Marx and Freud

(“*Show me who your friends are...*”)

Moses Mordecai Marx Levy, better known to us today as Karl Marx, was a great supporter of Darwin’s ideas. Even the pro-evolutionist, fundamentalist-atheist Wikipedia admits:



In late November 1859, Friedrich Engels acquired one of the first 1,250 copies of Charles Darwin’s *The Origin of Species*, and then he sent a letter to Karl Marx telling [him]: “Darwin, by the way, whom I’m just reading now, is absolutely splendid.” The following year, Marx wrote back to his colleague telling that this book contained the natural-history foundation of the historical materialism viewpoint:

“These last four weeks, I have read all sorts of things. Among others, Darwin’s book on natural selection. Although it is developed in the crude English style, this is the book which contains the basis on natural history for our view.”

- Marx; December 19, 1860.

Next month, Marx wrote to his friend Ferdinand Lassalle:

“Darwin’s work is most important and suits my purpose in that it provides a basis in natural science for the historical class struggle.”

- Marx; 16 January 1861

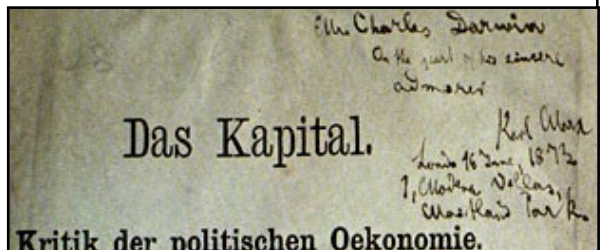
Although there is no mention of Darwin in *The Communist Manifesto* (published 11 years prior to *Origin of Species*), Marx includes two explicit references to Darwin and evolution in the second edition of *Das Kapital* [...]. In a book review of the first volume of *Das Kapital*, Friedrich Engels wrote that Marx was “simply striving to establish the same gradual process of transformation demonstrated by Darwin in natural history as a law in the social field.” In this line of thought, several authors such as William F. O’Neill, have seen that “Marx describes history as a social Darwinist ‘survival of the fittest’ dominated by the conflict between different social classes” and moving to a future in which social conflict will ultimately disappear in a ‘classless society”, while some Marxists try to dissociate Marx from social darwinism. Nonetheless, it is evident that Marx had a strong liking for Darwin’s theory and a clear influence on his thought.”

(See: en.wikipedia.org/wiki/Influences_on_Karl_Marx#Charles_Darwin)

Influ-

ences_on_Karl_Marx#Charles_Darwin)

When the second edition of *Das Kapital* was published in 1873, two years after Darwin’s “The Descent of Man”, Marx sent a signed copy of *Das Kapital* to Darwin, referring to himself a “sincere admirer.”



“Mr. Charles Darwin, On the part of his sincere admirer, Karl Marx, London 16th June, 1873, 1 Modena Villas, Maitland Park”

“During most of their adult lives the two men, who - in different ways - were perhaps the most revolutionary and enduring thinkers of the nineteenth century, lived in England less than 20 miles apart. They never met. However, Karl Marx and Charles Darwin became aware of each other in direct and indirect ways.

[...]

Marx first read Darwin's *The Origin of Species* a year after its publication, in December 1860. Marx was then 42 years old, living in London, and at the height of his intellectual powers; he had already formulated his main ideas on the materialistic conception of history, the class struggle, and the theory of surplus value. In the spring of 1862 he reread *The Origin*. In the fall of 1862, in the company of Wilhelm Liebknecht, a German Communist friend, he attended a series of six lectures, in which Thomas Huxley popularized and explained Darwin's ideas to an audience of English workers. “We,” Liebknecht later wrote, “spoke of nothing else for months but Darwin and the enormous significance of his scientific discoveries...” ”

(Taken from ‘The Contacts Between Karl Marx and Charles Darwin’ by Ralph Colp Jr, ‘Journal of the History of Ideas,’ Vol. 35, No. 2, Apr. - Jun., 1974, pp. 329-338)

“In 1859, when Charles Darwin published *The Origin of Species*, Sigmund Freud was three years old. As a young student and later, during his early years as a dedicated scientific researcher, Freud greatly admired Darwin, who had gained considerable popularity throughout Europe. In his Autobiographical Study, Freud would recall that “Darwin's doctrine, then in vogue, was a powerful attraction, since it promised to provide an extraordinary thrust to understanding the universe.” (1925d). From then on Darwin joined Hannibal in Freud's personal pantheon and he dreamed of becoming his equal. In his *A Difficulty in the Path of Psycho-Analysis*, he described the three wounds inflicted on humanity's pride: when Copernicus established that the earth was not the center of the universe, when Darwin proved that mankind developed in an unbroken line from other animal species, and when he, Freud, showed that man did not have control over the most important aspects of his own mental processes (1917a). Freud cites Darwin at least twenty times in his published writings.

[. . .]

[Darwin's book *The Descent of Man*, 1871] postulated a process of continuous evolution from animal to man and distinguished stages within human evolution, that is, a temporal sequence that was also a form of progress, a hierarchy ranging from the most primitive forms to the most noble: lower animals, higher animals, the ‘savage,’ civilized man. Darwin distinguished between ‘inferior’ human races and ‘superior’ races, even superior nations (such as Great Britain). Like many others at the time, Freud accepted these ideas and used them to support his views on the progress of civilization through the difficult, but necessary, repression of instinctual drives, a repression that made necessary the phenomenon of sublimation, which directed these energies to more ‘noble’ ends.”

(www.encyclopedia.com/psychology/dictionaries-thesauruses-pictures-and-press-releases/darwin-darwinism-and-psychoanalysis)

(See also: creation.com/images/pdfs/tj/j24_2/j24_2_117-121.pdf)

Online Video Resources

The following list is non-exhaustive. It is a starting point. It also comes with an obvious caveat: most speakers on this topic are not Catholic. They make a lot of very good points of the subject of creation science - treat with caution otherwise. Each have their strengths and weaknesses, but taken as a whole the reader will have an idea of what is out there.

“100 Reasons Why Evolution is Stupid”
(Kent Hovind)



“More Reasons Why Evolution is Stupid”
(Kent Hovind)



“The Big Bang Never Happened”
(Spike Psarris)



“Science Confirms Biblical Creation”
(Dr. Jason Lisle)



“What is the Probability of a Functional Protein Existing by Chance?”
(Dr. Stephen C Meyer)



“Expelled: No Intelligence Allowed”
(Ben Stein)



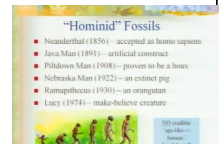
“Dinosaurs, Soft Tissue and the Bible”
(Brian Thomas)



“A Critique of Darwinist Icons (‘Icons of Evolution’)”
(Dr. Jonathan Wells)



“Evolution’s Four Fatal Flaws”
(Dr. Heinz Lycklama)



Five Questions for Believers of “Theistic Evolution”

1. Do you admit that, according to your ideas, death brought man into the world¹ whereas Scripture says² that man brought death into the world? That death is really the hero of the evolutionary tale (without it, natural selection cannot occur) and not a regrettable by-product of man’s sin?
2. Do you admit that Adam and Eve were conceived in the womb and hence must have been conceived without original sin (since sin did not yet exist), and that this being so, Our Blessed Lady was not the first to be so immaculately conceived?
3. Do you admit that Adam could quite happily have killed his parents, skinned and chopped them up, roasted them on a spit and eaten them for supper? And that his doing so would have been perfectly moral since, after all, they were only animals?
4. If the human race is constantly evolving and has been evolving for millions of years, is it not entirely possible that Our Lord’s Incarnation, being an event at a fixed point in time, might have been an incarnation into one version of humanity, and an inferior one at that, compared to future generations? In other words, is it not possible, if your ideas are true, that humanity may have evolved, or may yet evolve, further than that of Our Lord and His generation..?
5. If you are correct in what you suppose, is it not a truly remarkable thing that we find generations of Catholics, including Saints and Doctors who believed in special Creation, as (for example) writings and works of art going back many hundreds of years attest? Do you not find it highly unusual that the Holy Ghost allowed them to believe and propagate such flawed and faulty ideas for so long, to teach them in catechisms, to adorn churches with them - and yet it took a Mr. Charles Darwin, a one time Protestant who admitted that he gradually lost his faith in God and that the fact was not distressing to him at all - it took this man to correct generations of Catholic Saints going back to the earliest times? Do you not find that somewhat improbable?

* * * * *

1. The doctrine of “evolution by means of natural selection” requires that the superior species of animal, the one with the “beneficial mutation,” must be the one to survive and the inferior species must die leaving the superior one as the only surviving species.
2. Sacred Scripture clearly says, and the Church has always taught, that God’s creation was made perfect and that death is a consequence of original sin. For example:
“Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.” (Romans 5, 10)
“For God made not death, neither hath he pleasure in the destruction of the living.” (Wisdom 1,13)

About that "Missing Link"...

"It is a truly wonderful fact...that all animals and all plants throughout all time and space should be related to each other."

Darwin, *'Origin of Species,'* p.170

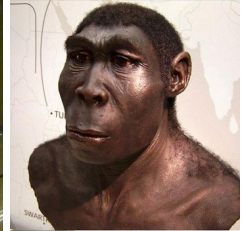
"If my theory be true, numberless intermediate varieties, linking most closely all the species of the same group together, must assuredly have existed."

Ibid., p.211

So, how many "transitional" or "missing link" fossils have so far been found showing the evolution of the human race? Here are a few recent attempts to find just one.

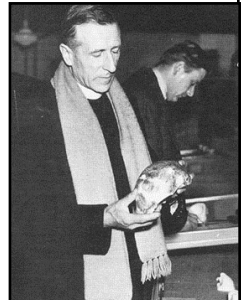
"Java Man" - 1891

This consists only of a portion of a skull, a tooth and a thighbone. Based on this alone, "scientists" proclaimed that the missing link had been "found" and that this was one of man's ancient ancestors. "Artists impressions" soon appeared showing the usual part-hairy ape-like creature with a suitably expressive human-like face.



"Piltdown Man" - 1908

Proved beyond doubt to be a hoax, made from the jawbone of an ape and a human skull put together and presented as one. The infamous modernist Jesuit, Fr. Teilhard de Chardin was one of its advocates. It was not until 1953, a full 41 years later, that the "scientific community" finally admitted that they had been fooled, "Piltdown Man" had been a hoax. (Why did it take so long?)



Teilhard de Chardin
with 'Piltdown Man'

"Nebraska Man" - 1922

Heralded as an archaeological breakthrough and 'the first higher primate of North America,' this turned out to be a pig's tooth. Retracted five years later in 1927. How did they reconstruct a "human ancestor" based only on a tooth, you ask...? Hmm...

"Ramapithecus" - 1930

Encyclopedia Britannica tells us: "For a time in the 1960s and 70s, Ramapithecus was thought to be a distinct genus that was the direct ancestor of modern humans." It turned out to be an orangutan. Oops.

"Lucy" - 1974

Still not yet disowned, still claimed as "proof" of "our descent" from some sort of an ape-like "ancestor" (remember, you have no way of knowing that a fossil had any children at all before it died. And if it didn't have children, it's no one's ancestor!).

What is "Lucy"..?

What is called "Lucy" is in reality 40% of a skeleton which was found in Africa in 1974. How, you may ask, has the "scientific community" managed to reconstruct the remaining 60%..? With a large dose of imagination and wishful thinking. The truth is that "Lucy" is almost certainly an ape. Because so much of the skeleton is missing, the "reconstructors" had a lot of leeway in how they reconstructed it. Hence they were able to claim the arm-leg ratio which they needed. Likewise, hardly any of the feet remain. Yet they claim that the feet were human feet.

Compare the remains with the "artist's impression" on the left. Notice the thoughtful facial expression. Did they deduce that from 40% of a skeleton? Note the sparse, patchy body hair, less than an ape but more than a human - can you tell that from bones? Yet this is what is presented uncritically to the children.

40% of only one skeleton, the rest of it rather imaginatively "reconstructed" - this is the only evidence which evolutionists have managed to find after more than 150 years. Pitiful.



See: answersingenesis.org/human-evolution/lucy/bringing-lucy-to-life/

SHORT OR LONG ARMS?

Lucy's arm bones are broken and pieces are missing, so the original length is not immediately clear. If you compare the taper of the bones and follow a natural trajectory, the middle section appears to be missing and could indicate that she had long, apelike arms.

LONG OR SHORT LEGS?

Lucy's leg bones are fragmented, so there is some leeway in estimating the original length. Evolutionists have added as much as half a foot (15 cm) into the gaps, producing long, humanlike legs. But the bones would fit together just fine with short, apelike legs.

The Problem with Carbon Dating

One of the things held up by modern Scientists and the media as an infallible proof or test of age is what is called Radio-Carbon Dating, or Carbon 14 radiometric dating. It is supposed to enable the scientist to tell infallibly the age of any organic matter tested using this method. However, there are a number of problems with the method, problems which will be admitted-to-intra-murally amongst scientists, but never to the outside world.

The sun's rays, entering the upper layers of earth's atmosphere, strike a certain number of carbon molecules, turning them into 'carbon 14' (the mass of Nitrogen, normal Carbon being 12). Plants take in carbon during photosynthesis, animals eat the plants, humans eat the animals and the plants. Some of this carbon will be carbon 14. Hence, carbon 14 is present in all organisms. It has a radioactive half-life of roughly 5,700 years. When a plant or animal dies, it stops taking in carbon and the amount already present will already have started to decay. Thus, in theory, if you find half the amount present in organic remains as there is in the atmosphere, then it has been dead for 5,700 years. That is how the theory goes. Here are the problems.

1. Samples of the organic matter can be very easily contaminated (it is now accepted that this is what happened with the Shroud of Turin). The laboratory doing the testing won't even necessarily realise that contamination has happened.

2. There is some evidence to suggest that Carbon 14 in an organism can wash out in water. The same is true in the case of Potassium-Argon and Lead-Uranium methods used for rocks.

Even if neither of these two things has happened and you are certain of it, this method of dating still requires several important assumptions to be made:

3. How much carbon 14 was present in the earth's atmosphere back whenever that organism was breathing? The method assumes that it was the same as today, but was it? We have no way of knowing. There is even evidence to suggest that the amount of carbon present in earth's atmosphere has increased in the sixty-or-so years since this method was invented.

4. For that matter, how do we even know what earth's atmosphere looked like 500, 2,000 or 5,000 years ago? Was it *exactly* the same as today? Can we be we certain, or are we making assumptions? Was the sun, whose rays are what create carbon 14 to begin with, the same back then as it is now? Did it shrink or grow? Was there more or less sun activity back then?

5. Even if the sun and the atmosphere were both the same then as now, and the creation of carbon 14 molecules happened at the same rate as it does now, is it not possible that the rate at which carbon 14 is being created in the atmosphere is faster than the rate at which carbon 14 is breaking down and turning back into normal carbon 12? Imagine a new earth, suddenly created, fully formed and brand new, placed next to the sun. The atmosphere would start with no carbon 14 and would have been slowly accumulating it since that day.

6. Is the rate of radioactive decay always constant, or can it be affected by other factors which speed it up or slow it down? How certain are we?

It is touching to see what faith is placed in the method of carbon dating to determine age. But for these reasons at least, it is not quite as clear-cut and certain as you might think. So the next time you hear that science *knows for certain* the age of something, take it with a pinch of salt.

The following is well-written and easy to read, it contains a lot of relevant and useful material and it is nice to see some Catholics defending Sacred Scripture and true doctrine of creation for a change! The Kolbe Centre in general does have a lot of useful information, but we ought to add in fairness that they are conservative-Novus-Ordish in their outlook and (perhaps not surprisingly) we do not entirely see eye-to-eye regarding Vatican II and the crisis in the Church. For that reason (although it is also convenient for reasons of space), we reproduce the first part of the article and leave the latter part, which deals more with trying to show (mistakenly) that Vatican II, "Saint" John Paul II, the modern Catechism, etc. are not really to blame for the fact that most Catholics dissent from Church teaching concerning creation. The second half of the article, for example, states:

"Defenders of the traditional Catholic doctrine of creation do not challenge the legitimacy of Vatican II or of the 1994 Catechism." Clearly, in our case, that is not true!

The reader who wishes to read the whole article will find it at the address given below. Finally (tragic irony!) these guys may accept the Council but their ideas are nowhere near as liberal or harmful than those now promoted by the SSPX.

The Traditional Catholic Doctrine of Creation

by Hugh Owen

Full Article: kolbecenter.org/the-traditional-catholic-doctrine-of-creation/

Our Lord took pains to emphasize that any evangelization accompanied by the fullness of his power must include ALL the Truths that He entrusted to the Apostles. One of those Truths is the doctrine of creation and the Fall which underlies the Church's teaching on Redemption and Sanctification. In recent decades faith in the original doctrine of creation has been shaken by the claims of evolutionary theory, but twenty-first century natural science has now answered and invalidated those claims. This paper will summarize the traditional authoritative teaching of the Catholic Church on creation, evaluate the claim that recent Popes have officially endorsed theistic evolution, and show why Catholics are fully justified in holding fast to the traditional doctrine of creation.

Magisterial Teaching on Creation

Both the Council of Trent and Vatican Council I taught that no one is permitted to interpret Sacred Scripture "contrary to the unanimous agreement of the Fathers."¹ In the words of Fr. Victor Warkulwiz:

"The Fathers and Doctors of the Church unanimously agreed that Genesis 1-11 is an inerrant literal historical account of the beginning of the world and the human species as related by the prophet Moses under divine inspiration. This does not mean that they agreed on every point in its interpretation, but their differences were accidental and not essential. Pope Leo XIII, following St. Augustine, affirmed the Catholic rule for interpreting Sacred Scripture, "not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires."

For the first five centuries of the Church, all of the Fathers believed and proclaimed: that less than 6,000 years had passed from the creation of the world to the birth of Jesus.

- that the creation of the cosmos took place in six 24 hour days or in an instant of time

- that God created the different kinds of living things instantly and immediately
- That Adam was created from the dust of the earth and Eve from his side
- that God ceased to create new kinds of creatures after the creation of Adam
- that the Original Sin of Adam shattered the perfect harmony of the first-created world and brought human death, deformity, and disease into the world.

This patristic teaching on creation was implicit in the words of the Nicene Creed, “I believe in God, the Father almighty, Creator of heaven and earth, of all things visible and invisible.” Not until the Middle Ages when the Albigensian heresy denied the divine creation of the material universe did an Ecumenical Council elaborate on the first article of the creed in the following words:

“God...creator of all visible and invisible things 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.”

For 600 years, according to the foremost Catholic Doctors and commentators on this dogmatic decree, the words “at once from the beginning” signified that God created all of the different kinds of corporeal creatures and angels “simul” (“at once”). This could be reconciled with the six days of creation (the view of the overwhelming majority of the Fathers) or with the instantaneous creation envisioned by St. Augustine—but it could not be reconciled with a longer creation period. Among the commentators who taught that Lateran IV had defined the relative simultaneity of the creation of all things, perhaps the most authoritative was St. Lawrence of Brindisi (1559-1619), Doctor of the Church. In his commentary on Genesis, St. Lawrence wrote:

“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.”

This precise meaning of the words of Lateran IV was also explained by the most authoritative catechism in the history of the Catholic Church—the Roman Catechism—which taught that God created ALL things by his Fiat instantaneously “in the beginning” without any natural process:

“[T]he Divinity -- created all things in the beginning. He spoke and they were made: He commanded and they were created.”

According to the Roman Catechism, “Creator of heaven and earth” in the Creed also referred to the creation of all of the different kinds of living things. It states:

“The earth also God commanded to stand in the midst of the world, rooted in its own foundation, and made the mountains ascend, and the plains descend into the place which he had founded for them. That the waters should not inundate the earth, He set a bound which they shall not pass over; neither shall they return to cover the earth. **He next not only clothed and adorned it with trees and every variety of plant and flower, but filled it, as He had already filled the air and water, with innumerable kinds of living creatures.**” (Catechism of Trent).

Note that God created all of these creatures by his word, instantly and immediately. During the creation period, He made, specifically, trees, “every variety of plant and flower,” air creatures and water creatures and land animals. There was no evolution. There was no long interval of time. The Council Fathers reiterated the constant teaching of the Fathers, Doctors, and Popes, that God created the first man, Adam, by an act of special creation. They wrote:

“Lastly, He formed man from the slime of the earth, so created and constituted in body as to be immortal and impassible, not, however, by the strength of nature, but by the bounty of God. Man’s soul He created to His own image and likeness; gifted him with free will, and tempered all his motions and appetites so as to subject them, at all times, to the dictates of reason. He then added the admirable gift of original righteousness, and next gave him dominion over all other animals. By referring to the sacred history of Genesis the pastor will easily make himself familiar with these things for the instruction of the faithful.” (Catechism of the Council of Trent).

Notice that the plain sense of the “sacred history of Genesis” is so sure a guide to the truth of the creation and early history of the world and of man that the council fathers direct the pastor to read the sacred history so that he can “easily” make himself familiar with the facts. “Lastly” means God created man last. There has been no further creation since the creation of Adam and Eve. Only variation within limits established during the six days.

The Catechism of Trent underscored the teaching of all of the Fathers and Doctors that creation was complete with the creation of Adam and Eve - and that God ceased creating new kinds of creatures after creating the first human beings.

“We now come to the meaning of the word sabbath. Sabbath is a Hebrew word which signifies cessation. To keep the Sabbath, therefore, means to cease from labor and to rest. In this sense **the seventh day was called the Sabbath, because God, having finished the creation of the world, rested on that day from all the work which He had done.** Thus it is called by the Lord in Exodus.” (Catechism of the Council of Trent).

Note that God finished the creation of the world and all of the different kinds of creatures specifically on the sixth day of a seven day week. Soon after the Fourth Lateran Council, St. Thomas Aquinas had summed up the teaching of all the Church Fathers on the two perfections of the universe:

“[T]he final perfection, which is the end of the whole universe, is the perfect beatitude of the saints at the consummation of the world; and the first perfection is the completeness of the universe at its first founding, and this is what is ascribed to the seventh day.” [1] ST, I, q. 73, a. 1.

The teaching of St. Thomas makes clear that the reason why God created the entire universe and everything in it was so that men made in the image of His Son could become saints—and not for any other reason! He also reaffirms the teaching of all of the Church Fathers who held that the original creation was perfect, complete and harmonious in all of its parts. In contrast, theistic evolution holds that all kinds of creatures evolved and became extinct long before man evolved, that there never was a perfectly complete and harmonious creation in the beginning, and that God ordained that hundreds of millions of years of death, deformity, negative mutations, and disease should exist on earth before the first human beings evolved from sub-human primates.

The teaching of the Catechism of Trent was upheld by the Magisterium well into the twentieth century. The First Vatican Council affirmed the teaching on creation of Lateran IV word for word. The Popes who reigned during the decades after Vatican I all mandated that the Catechism of Trent be used to teach priests and faithful the true doctrine of creation. Moreover, every magisterial teaching that touched on the interpretation of Genesis 1-11 upheld the literal historical truth of Genesis 1-11.

In 1880, in an encyclical on Holy Marriage, Pope Leo XIII wrote to the Bishops as follows:

“What is the true origin of marriage? That, Venerable Brethren, is a matter of common knowledge. For although the revilers of the Christian faith shrink from acknowledging the Church’s permanent doctrine on this matter, and persist in their long-standing efforts to erase the history of all nations and all ages, they have nonetheless been unable to extinguish, or even to weaken, the strength and light of the truth. **We call to mind facts well-known to all and doubtful to no-one: after He formed man from the slime of the earth on the sixth day of creation, and breathed into his face the breath of life,** God willed to give him a female companion, whom He drew forth wondrously from the man’s side as he slept. In bringing this about, God, in His supreme Providence, willed that this spousal couple should be the natural origin of all men: in other words, that from this pair the human race should be propagated and preserved in every age by a succession of procreative acts which would never be interrupted. And so that this union of man and woman might correspond more aptly to the most wise counsels of God, it has manifested from that time onward, deeply impressed or engraved, as it were, within itself, two preeminent and most noble properties: unity and perpetuity.” (emphasis added).2[4]

Pope Leo XIII also defended the traditional Catholic approach to Scriptural exegesis with his encyclical *Providentissimus Deus*, in which he re-affirmed the rule that Scripture scholars must “uphold the literal and obvious sense of Scripture, except where reason dictates or necessity requires.” In the light of this rule, the “sacred history” of Genesis 1-11 had to be interpreted literally unless exegetes could offer proof beyond a reasonable doubt that the literal interpretation of that history could not be true. Pope Leo’s successor, St. Pius X, was equally aware of the tendency of contemporary intellectuals to see evolution at work in theology and morality as well as in nature—and he deplored this tendency. In *Lamentabili* St. Pius X condemned with the full weight of his office the proposition that “the progress of the sciences demands that the concept of Christian doctrine about . . . creation . . . be recast.” He also established the Pontifical Biblical Commission (PBC) to uphold the traditional Catholic approach to the study of the Bible and to combat modernism in Scripture study. The PBC’s rulings on the interpretation of the book of Genesis are—together with *Humani Generis*, but even more so—some of the last authoritative magisterial statements on the subject. In the *Motu proprio*, “Praestantia Scripturae,” on November 18, 1907, Pope St. Pius X declared that no one could contest the rulings of the PBC without “grave sin.”

In 1909, the PBC’s answers to several questions about Genesis 1-3 established certain truths unequivocally.

Its reply to Question I established that the literal historical sense of the first three chapters of Genesis cannot be called into question.

Its reply to Question II established that Genesis contains “stories of events which really happened, which correspond with historical reality and objective truth,” not “legends, historical in part and fictitious in part.” In short, the PBC definitively excluded the possibility that even a part of the Genesis 1-3 narrative could be fictitious and non-historical.

The PBC’s answer to Question III established that the literal and historical truth of the following facts cannot be called into question:

1) “The creation of all things wrought by God in the beginning of time”

Comment: This passage upholds the Lateran IV doctrine that all things were created by God “in the beginning of time.”

2) “The special creation of man”

Comment: This excludes any process in the formation of man and requires that the creation of man was immediate and instantaneous.

3) “The formation of the first woman from the first man”

Comment: This, too, excludes any process in the formation of the first woman and requires that the creation of Eve was immediate and instantaneous.

In 1950, in the encyclical *Humani generis*, Pope Pius XII gave permission to Catholic scholars to evaluate the pros and cons of human evolution. But this permission in no way abrogated the authoritative teachings cited above. Permission to investigate an alternative view is not tantamount to approval! On the contrary, it is often a means to expose an error root and branch. Pope Pius XII also called the German philosopher Dietrich Von Hildebrand a “twentieth century Doctor of the Church.” Commenting on a Catholic catechism that spoke favorably of theistic evolution, Von Hildebrand wrote the following:

A grave error lies in the notion of “an evolutionary age” – as if it were something positive to which the Church must conform. Does the author consider it progress, an awakening to true reality, that Teilhard de Chardin’s unfortunate ideas about evolution fill the air? Does he not see that the prevailing tendency to submit everything, even truth – even *divine* truth! – to evolution amounts to a diabolical undermining of revealed truth? Truth is not truth if it is ever changing. The “courageous response” called for is precisely the opposite of yielding to evolutionary mythologies.³

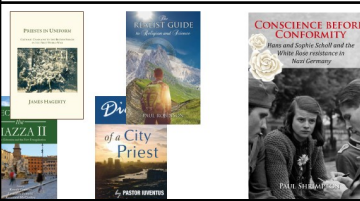
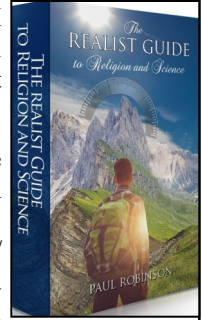
Nowadays many Catholics reject the “traditional” Catholic doctrine with respect to the special creation of man, the creation of Eve from Adam’s side, and other doctrines derived from the literal historical interpretation of Genesis 1-11 on the grounds that the authoritative teaching of the Magisterium in recent decades has “moved beyond” and “corrected” certain errors in its earlier pronouncements on these subjects in the light of scientific advances. However, in the passage quoted above Dr. Von Hildebrand has given the simple reason why the special creation of Adam and the creation of Eve from Adam’s side, among other doctrines derived from Genesis 1-11, are authoritative and unchangeable Catholic doctrine. He reminds his readers that “Truth is not truth if it is ever changing.” Therefore, it is impossible for the Magisterium to have taught these doctrines as authoritatively as it has in the past and then to contradict that authoritative teaching. This would not be a “development of doctrine,” like the definition of the dogma of the Immaculate Conception or Papal Infallibility, but a deformation of doctrine.

[...]

SSPX-Watch Special: SSPX Promoting Bogus Modern “Science” while Undermining Genesis

No, this is most certainly not an exaggeration. That is exactly what the SSPX is doing by promoting a new book by a Society of St. Pius X priest, Fr. Paul Robinson. The book goes under the rather misleading title: “The Realist guide to Religion and Science”.

There are a few things to note first, before we go any further. Firstly, the author’s name on the book’s cover is given simply as “Paul Robinson,” with no indication that he is even a priest, much less a Society of St. Pius X priest. On the “New Titles” page of the publisher’s website (www.gracewing.co.uk/page182.html) one can see the book listed alongside other books, such as a book about the ‘resistance’ in Nazi Germany, and a book of selected “curate’s egg” columns from the Catholic Herald. Here too, it is noticeable that the author is listed simply as “Paul Robinson.” Not a big deal perhaps, but why..?



Why, you might reasonably wonder, even though it is sold by *Angelus Press*, is this book being published by Novus Ordo publishers *Gracewing*..? Since when did SSPX priests publish books with Novus Ordo publishers? On this question, it is perhaps instructive to read a section on the Holy Cross Seminary website (hcs.fsspx.org/en/news-events/news/sspx-seminary-professor-releases-new-book-realist-guide-religion-and-science-35424) concerning the book, entitled: “Notes on the Foreword.” It runs thus:

“Fr Robinson would like to express his profound gratitude to Rev Dr Paul Haffner for publishing *The Realist Guide to Religion and Science* through Gracewing Publishers, of which he is the theological and editorial director. Fr Robinson is also grateful to Father Haffner for writing the foreword to his book. Father Haffner, in addition to being a professor at the Gregorian University in Rome for the past 30 years, is a specialist on the work of the late Father Stanley Jaki and *The Realist Guide* attempts to provide a philosophical backbone to the thesis of Fr Jaki’s Gifford Lectures of 1974–1975 and 1975–1976 (published as *The Road of Science and the Ways to God*). Thus, it was most appropriate for Father Haffner to compose the foreword for *The Realist Guide*, and Fr Robinson is pleased of Fr Haffner’s approval of his attempt to popularize Fr Jaki’s work.”

Paul Haffner is a Novus Ordo priest, as was the late Fr. Stanley Jaki. Let there be no doubt: it is not we who are imagining the debt which this book and its contents and thinking owe to conciliar priests. We will at least give Fr. Robinson credit for his honesty in admitting that. And perhaps it is not all that significant. But then again, perhaps it is. The “Notes” continue:

“In the foreword, Fr Haffner makes reference to the support of the Conciliar Popes for realism. In doing so, he assigns to Pope Paul VI and Pope John Paul II the titles of ‘Blessed’ and ‘Saint’ respectively. As Fr Robinson was not provided an opportunity to read the foreword before the publication of his book, he was not able to express his adher-

ence to the position of the Society of St Pius X (SSPX) on the doubtful nature of the canonizations [...].”

Oh dear. But, honestly, what did he expect? As for the conciliar Popes mentioned, the question of their titles is really the least of our concerns. John Paul II was an evolutionist who famously described Darwin’s fraudulent ideas as “more than a mere hypothesis” in a public address. He also stuffed the Pontifical Academy of Sciences full of evolutionists (the late Steven Hawking, an atheist, was a member), with no creationists allowed in. That’s what “realism” meant to John Paul II, and Fr. Haffner, to whom in turn Fr. Robinson expresses gratitude, points towards him as a bastion of “realism”. So it is really not a stretch to see where all this is coming from. This is the unsound foundation on which the book is based.

Then there is the problem of the title. Why is it misleading? There are a couple of reasons. Dogmatic atheists and apostles of Evolutionism like to talk about “**Religion versus Science.**” That is how they characterise the debate and always have done. It ought to be clear to the reader by now that our problem with evolution is precisely that it is *not* scientific, either in the broad or narrow sense of the term. It is not observable (has a single person ever observed a dog produce a non-dog, or a reptile a non-reptile?), it is not testable or falsifiable (what is the experiment which shows evolution?), not predictive (name one correct prediction made due to evolution?), does not improve anything for anyone (the 19th century is the century of crazy ideas, the 20th century the era of people actually trying to put them into practice...) - it doesn’t even advance technology, that golden calf of all moderns, as seen, for example, in the case of “junk DNA,” an idea promoted by men such as Richard Dawkins as recently as the early 2000s and now regarded by many as having held back medical science. Moreover it includes numerous logical fallacies and just sheer idiocies, even on its own terms. No one with a firm grasp of the sciences of philosophy or logic could entertain for a moment ideas (doctrines, really) such as “the Universe began when nothing exploded,” or “things created themselves.” Now, I am sure Fr. Robinson may well broadly agree with us on that point, and perhaps would say that he is talking about “true science,” and that may well be the case. But there are plenty of people out there (including his target audience whom he wants to reach) who might not grasp that. It does not help that, in his interview on the US District website (sspx.org/en/news-events/news/sspx-priest-releases-new-book-realist-guide-religion-and-science-35276), Fr. Robinson himself says, concerning his book: “I certainly would not have written it if I did not believe that it made a contribution to the whole religion/science debate.” Does this not tend to perpetuate the dishonest “Religion vs. Science” dialectic referred to above?

The term “**Realist**” is also potentially misleading, as in “A Realist Guide” - oh, so you mean, as opposed to a completely unrealistic guide, is that it? And what does an “Unrealistic Guide” to “Science and Religion” look like? Would this issue of *The Recusant* fit the bill? I wonder. But make no mistake: when dealing with heresies and false doctrine (such as evolution and the ideas it spawned), a priest talking about dealing with a heresy “realistically” or being “realistic” in our approach to it, should always cause alarm to Catholics who have the Faith. Your *sensus fidei* should be showing a flashing red warning light at the very least!

Finally, there is the term “**religion.**” This is being used here as a plural (he really means “religions,” which is as good as saying any religion). Now, strictly speaking, there is only one true religion. All the others are called “religions” but in reality they are forms of darkness which teach lies. They are clearly not “religions” in the sense that our religion is a

“religion.” The term “religion” meaning anything and everything from the Catholic Faith to Islam to Falun Gong to the most incoherent pagan superstitions is a tactic beloved of the Godless secular media. Therefore, one must be very careful when using it and be clear about *which* religion you mean and why. But perhaps Fr. Robinson didn’t mean it in that sense? Let’s take a closer look. The promotional blurb on the back of the book says:

“Why do some religious believers slaughter those who refuse to convert to their faith, refuse scientific evidence for an ancient universe, or hold God to be an utterly arbitrary being?”

Now, in which sense is the term “religion” being used there? Is it being used to mean specifically *the* true religion? Or to mean anything which might be termed “religion” in general..? Again, on the ‘Holy Cross Seminary’ page concerning the book (hcs.fsspx.org/en/news-events/news/sspx-seminary-professor-releases-new-book-realist-guide-religion-and-science-35424), we read:

“Typically, religions have tended toward an idealism that devalues the material world and the empirical data that it provides...”

As before, “religions” clearly means anything and consequently nothing. Who cares what “religions” have “typically” done? There is only one true religion - why is language being used to hide that fact? This is all cause for alarm. The counterpointing of the words “Religion” and “Science,” the use of the term “realist” and the use of the term “religion” to mean any or every religion without distinction - don’t judge a book by its cover, to be sure. But if the title can be so misleading, it does not bode well for the rest of the book.

What Exactly is being Promoted..?

So maybe this is just one priest who is a bit liberal on the topic of modern “science” - that’s not necessarily the fault of the SSPX, is it? Well, not only is the Society perfectly happy for this book by one of its priests, published by a Novus Ordo publisher, to be sold by *Angelus Press*, the SSPX themselves have been promoting it to the faithful assiduously. The “official book launch,” according to the US District website (sspx.org/en/news-events/news/sspx-priest-releases-new-book-realist-guide-religion-and-science-35276) took place at St. Mary’s Kansas on 18th February. And on another page of that website the reader will find an “interview with Fr. Paul Robinson” about his book (sspx.org/en/news-events/news/author-realist-guide-religion-and-science-answers-questions-big-bang-36299) where one finds the following illuminating exchange:

QUESTION:

“If God could have created the world as explained in the Scriptures, why would he use the Big Bang? Wouldn’t that mean that God was trying to hide the way He created things? It could seem that this wouldn’t make sense, especially since this way of Creation is much more likely to give impression that the Earth is accidental than the literal Creation?”

ANSWER:

“In my view, things are exactly the opposite of the way that you portray them. If God created everything fully formed, as described in Genesis, then, based on what we know about planets and

The screenshot shows the Angelus Press website interface. At the top, the navigation bar includes 'HOME', 'STORE', 'RESOURCES', 'THE ANGELLUS', 'CONFERENCES', and 'SUPPORT'. The breadcrumb trail reads 'Home / Products / The Realist Guide to Religion and Science'. The main product image is the book cover for 'The Realist Guide to Religion and Science' by Gracewing Ltd, SKU: 8716, priced at \$35.00. Below the price, there is a 'Qty' field with a value of '1' and an 'ADD TO CART' button. A 'NOW' badge is visible in the bottom right corner of the product area.

stars, they would have the appearance of having been formed over millions of years, but the Bible would be telling us that they were formed in an instant.

In other words, the reality that God has created would be telling us one thing and the Bible would be telling us another.

That is, in fact, the Protestant position, as I explain in chapter 7 of *The Realist Guide*. Their idea of God is that He wanted to deceive our minds by creating a world in an instant that appears to have developed over long periods of time. Why would He do this? In order to convince us that the reason that He has given us is useless! I would argue that this is not the God that we worship as Catholics and not really a God that anyone would want to worship.

As for your last question above, no, a divinely-commenced Big Bang, far from making the development of the Earth seem accidental, rather makes it seem extremely carefully choreographed. Look up ‘fine-tuning of the universe’ and you will see what I am talking about. Or read chapter 9 of my book.”

What is the problem here? The first and most obvious thing is that Fr. Robinson is a firm believer in the discredited “Big Bang” hoax. In fact, in the US District interview referred to above, he goes so far as to say:

“In the 20th century science provided solid, empirical evidence that our universe began with a huge burst of energy 13.7 billion years ago.”

That is simply not true. What is this “empirical evidence” for that fantastic timescale, please? (One might also be entitled to wonder how any evidence can be called “empirical” which concerns things so long ago that nobody was there to witness or experience them. Has the term “empirical” changed its meaning?) If any SSPX priest or faithful out there would like to defend Fr. Robinson or the Society promoting him, please answer this question. It is genuine and not rhetorical. What is this so-called “empirical evidence” that the Universe is 13,700,000,000 years old? We say it doesn’t exist. Prove the contrary.

In fact, the question asked above is a perfectly reasonable one. If Sacred Scripture is true, then God made the Sun, the Moon, the stars, the earth, the animals and plants, all separately and with a distinct intention to create. Each one was created individually by Him, and He even used separate days on which to create them. There is a perfection to God’s creation. He created a fully-formed man (Adam) and placed him in a fully formed garden (Eden). He did not create a new-born baby and a packet of seeds with instructions to get planting if he wanted to eat. We know the answer to the old question, ‘Which came first, the chicken or the egg?’ It was the chicken. The evolutionist would say the egg. Therein lies the difference. Doesn’t Fr. Robinson here appear to be favouring the egg?

Denying Sacred Scripture

Imagine that I were to say to you: “If this newsletter were written in Japanese instead of English, you wouldn’t be reading it right now” - what am I telling you about *The Recusant*? Or how about: “If Hilary Clinton had won the 2016 election, World War Three would have begun already” - what does that say about who won the election? Go back and re-read the first part of Fr. Robinson’s answer. He says: “If God [had] created everything fully formed, as described in Genesis... [then God would be a liar who likes to deceive us.]” In what way is this not a complete denial of the truth of Sacred Scripture? How any Catholic priest calling himself traditional can begin a sentence with (in essence), “If Scripture were true...” and



proceed to say that it isn't, is quite beyond me. Did the person interviewing him not notice this? Or the transcriber, the proof-reader, the webmaster? To give credit where it's due, at least he is honest enough to admit that Genesis *does* say that God created things fully formed, that Genesis *does* contradict his own “Big Bang” worldview. But that he can calmly suggest that Genesis is wrong and he and his ‘friends’ are right - what must that take?

Of course, the idea that special creation is somehow Protestant is untrue as well, and you will notice that Fr. Robinson's explanation begs the question. He answers by referring to things which are themselves contested, a classic logical fallacy. “Why would God provide evidence that the stars and planets are billions of years old if they're not?” Simple. He didn't. They aren't. There is a mountain of scientific evidence against the universe being billions of years old. So your question, Father, turns back on you: Why would God provide evidence of a young Universe if, as you and your evolutionist friends claim, it is billions of years old?

As for his highly contentious statement that: “a divinely-commenced Big Bang, far from making the development of the Earth seem accidental, rather makes it seem extremely carefully choreographed” and that the God who creates by fiat (and not by means of a “Big Bang”), is “not the God that we worship as Catholics and not really a God that anyone would want to worship”- the exact opposite is true. The God who would create via evolution, be it the evolution of stars and planets or the evolution of life forms on earth, such a “God” is not the God Catholics worship and not a “God” anyone ought to want to worship. He is wasteful, careless, a “God” who creates everything for man and yet for some reason allows billions of years to pass by before man even exists, and who uses explosion and chaos to accomplish his divine will. What sort of a God is that? You will notice that, although he claims that the idea of a Big Bang does not make “the development of the earth seem accidental,” no argument or evidence is provided to sustain the claim. Explosions are always chaotic and destructive: that is what we can observe empirically, today. Why was this explosion different, what's the evidence, or is this a case of special pleading? The undeniable truth is that the “Big Bang” *does* make everything, including the earth, seem accidental. What sort of a God would do that if, instead of that, in order to create something he could just... create it?

Ah, but that's “Protestant,” you see! It is unfortunate that Fr. Robinson seems to have a bee in his bonnet when it comes to “the Protestants.” Yes, they follow a heretical false parody of the true religion; yes they're wrong about a lot of stuff. But even a broken clock is right twice a day. And when they say that the Bible is 100% true in everything that it says, they are right. They may not even have the right Bible, but they are still right to hold that principle. Fr. Robinson does not believe it because, as we shall continue to see, Fr. Robinson is a modernist in the same mould as the modernists whom St. Pius X and the Pontifical Biblical Commission sought to root out some 100 years ago, and Fr. Robinson does not believe in the inerrancy of Sacred Scripture. As far as he is concerned, anyone who holds to the inerrancy of Sacred Scripture is, by that very fact, somehow a Protestant. Elsewhere, on the book's own website (therealistguide.com/q%26a), on the “Questions and Answers” page, he condemns the Kolbe Centre as being “fundamentalist Protestant.”

QUESTION: “What do you think of the position of the Kolbe Center on the Bible and science?”

ANSWER: “While I respect the good will of those at the Kolbe Center, I cannot but remark that they adopt the fundamentalist Protestant stance on the relation between the Bible and science.”

And what evidence does Fr. Robinson provide for this shameful accusation against his fellow Catholics at the Kolbe Centre, that they are somehow “Fundamentalist Protestant”? He gives the following explanation:

“As I explain in great detail in chapter 7 of *The Realist Guide*, that exegetical stance has several terrible effects:

- It makes the Bible out to be an enemy of science.
- It makes religion out to be an enemy of reason.
- It makes God out to be an arbitrary ruler of the universe.”

As with other answers quoted above, this answer is merely one big logical fallacy, begging the question by appealing to the very things which are contested.

- The so-called “exegetical stance” (which in reality, one suspects, means nothing more than actually believing in Scriptural inerrancy) will only “make the Bible out to be an enemy of science” if the aforementioned “science” is in reality not really very scientific, as we have tried to show throughout this issue of *The Recusant*.

- It only “makes religion [which one? Our one, the true one, or any of the other many bogus ones?] out to be an enemy of reason” if we are assuming that reason is the keystone and foundation of modern “science.” But again, as we have tried to show throughout these pages, nothing could be further from the truth. Evolution in all its forms is entirely irrational.

- As for belief in creation and Scriptural inerrancy making God look arbitrary, the view proposed by Fr. Robinson and those like him ends up making God look ten-thousand times more arbitrary! Consider. Instead of creating by “Fiat!”, God decided to use a huge explosion followed by more than 13 billion years of the explosion’s after-effects, one of the eventual consequences of which was (at last!) mankind. He caused a Bible to be written which makes no mention at all of this explosion (rather an important detail to leave out, wouldn’t you think?), but which does manage to get the order of creation the wrong way around (it says that the earth, the seas, the plants, etc. were created *before* the sun, moon and stars). He then sent his only son to earth but made sure that his son never once referred to that explosion, though he often quoted from Genesis in such a manner as to misleadingly suggest that he himself believed its literal truth. Finally he founded a Church which he allowed to fall instantly into error and believe a lot of falsehoods about creation for a good 1900 or so years until, finally, he chose men such as Lyell, Darwin, Lemaître and Hubble as his means of lifting the veil of falsehood from the hearts of his people and teaching them the truth about his creation. How’s that for arbitrariness and opposition to reason?! You’re asking us to believe this? No thanks, I think I’ll take my chances with Sacred Scripture and the Faith of my forefathers. They didn’t believe this rubbish and neither will I.

If the reader wishes perhaps to find a clue to help better understand where Fr. Robinson is coming from and what motivates him, here is another little quote from the book’s website (therealistguide.com/big-bang-theory-reactions) which is rather revealing. In talking about the chapters in his book dealing with the “Big Bang,” he says:

"Our objective in this multi-part article is to explore the attitude of three sets of people to Lemaître's Big Bang Theory: atheist scientists, fundamentalist Protestants, and mainstream Catholics."

Ah! "Mainstream" Catholics? So that's the problem. The Kolbe Centre, conservative Novus Ordo though they may be, just aren't "mainstream" enough for Fr. Robinson and his SSPX backers. But then the Fathers of the Church or St. Thomas Aquinas wouldn't be "mainstream" enough for him either. Such is the age in which we live, most "mainstream" Catholics don't believe in Transubstantiation, Purgatory or the Church's moral teaching, so perhaps it's not that surprising that they don't believe in the inerrancy of Sacred Scripture either. If that's what you want to use as your gold standard, Father, you're on a very slippery slope.

Temporising with Darwin, Restricting Genesis

On the same "Questions and Answers" page referred to above, there can also be found Fr. Robinson's answer to a question regarding Darwinian Evolution:

"I also agree with the claim [...] that evolutionary theory predicts that we will find, in reality, genetic similarities among all living things such that we should be able to construct an evolutionary tree of descent of all things in the biological world from a common ancestor. Where I differ from the article is that it claims that evolution's prediction has been verified. I would say it definitely has not."

Now, to be clear, Fr. Robinson does not profess himself a believer in Darwinian evolution. Nevertheless, the problem with evolution is not a failure on the part of evolutionists to "find genetic similarities" such that they can "construct an evolutionary tree of descent." There are undoubtedly genetic similarities among creatures. But those similarities aren't evidence for evolution. They are far more plausible as evidence of common design pointing to a common designer. The false claim that genetic similarities are evidence for evolution is, in reality, just another logical fallacy (to be precise, the fallacy of affirming the consequent - see the Jason Lisle video 'Evolution and Logical Fallacies' on youtube to learn more...). It is only a small thing. But these things matter. Darwinian Evolution is entirely irrational, unscientific and breaks every rule in the book. Strictly speaking it is not a 'theory' or even a hypothesis, it is a worldview, a religion, and a dangerous and deadly one at that. To be clear once again, Fr. Robinson is not endorsing Darwinism here. Yet he does seem to be ceding ground to it, a thing which nobody, especially a Catholic priest, should ever do, even in the slightest degree.

QUESTION: "Do you no longer believe in the creation story in Genesis?"

ANSWER: "I read Genesis in the way that the Catholic Church has directed her children to read it. The Church indicates that Genesis 1 is meant to teach us important dogmas of faith, but is not meant to teach us science. Here is a summary of what we are held to believe and what we are not held to believe. [...]"

So... that would be a "yes" then? As in, yes, correct, I no longer believe in the creation story in Genesis. We've already just seen a denial of fully-formed creation which, he even admits, is what Genesis says. But that's the realm of "science" you see. Genesis is only right on the things concerning "religion," it is unreliable on "science." Who gets to define these arbitrary labels or categories? Err, we do. So, that would mean that we get to arbitrarily say what is true in Genesis and what isn't? Err, well, yes. That, in the end, is what this amounts to.

Fr. Robinson then goes on to elucidate what Pius XII said in *Humani Generis* and to recommend the book *The Theory of Evolution Judged by Reason and Faith* by Cardinal Ruffini. But the damage is done. Can anyone really not spot the problem with the idea that Sacred Scripture is good for theology and “spiritual matters” but not for science or history? How much more obvious does the modernism have to be? Can any Traditional Catholic, even those who have been quietly marinating in the soft-liberalism of the neo-SSPX for the past five years, witness such a display of naked, shameless modernism and not feel instinctively that something is very wrong? This idea of deconstructing Sacred Scripture is *classic* modernism! Ironically, for somehow who preaches to us about being “rational,” this idea is also wholly irrational. If our religion is true, then it must be true concerning science, history geography or any of the arbitrarily man-made categories or subjects. Is it a historical fact that Our Lord lived on earth? Is where he lived a geographical fact? Is the Resurrection of Our Blessed Lord from the dead a historical fact? The Catholic is bound to answer “yes.” The modernist may say “no,” because for him a “historical truth” is somehow distinct from a “religious truth.” But a moment’s consideration should show us that the same God who gave us our catechism is also the Author of the laws of physics, the Creator of the physical and geographical world, the Author of history, and so on. He sustains His creation at every moment. There can be no dividing, deconstructing or pigeon-holing Him into a corner away from the rest of His creation. All Catholics must believe the inerrancy of Sacred Scripture. To say that Scripture is inerrant, “but only in certain arbitrary areas decided by me” is nothing less than to say that it is not inerrant. That is what Fr. Robinson appears here to be saying. How is this not a denial of the inerrancy of Sacred Scripture? I cannot see.

The Church Speaks

But don’t take my word for any of this. Have a look at what the Church has always taught. One of the things which I personally find so offensive about Fr. Robinson’s modernism, his grovelling before the fairy-tales and dogmas of evolutionary “scientists” and “cosmologists” and his consequent denial of the reliability of Sacred Scripture, is that he has the effrontery to present these ideas as coming from the Church. That is simply not the case, and to show how wrong he is, the reader may wish to consider what the Church has already said on the topic, what the Fathers, Doctors and Councils of the Church have had to say, and what all Catholics down the ages have believed. A decent sample of what the Church has said down the ages concerning creation is already provided in the Kolbe Centre article by Mr. Hugh Owen on **p.37**. If you are still not convinced, here is some more, though there is even more where this came from:

“For as to the separate stars or the great lights, not this appeared first, and that second, but in one day and by the same command, they were all called into being. And such was the original formation of the quadrupeds, and of birds, and fishes, and cattle, and plants; thus too has the race made after God’s Image come to be, namely men; for though Adam only was formed out of earth, yet in him was involved the succession of the whole race.”

- St. Athanasius, ‘Four Discourses against the Arians’

“ ‘Let the earth bring forth.’ This short command was in a moment a vast nature, an elaborate system. Swifter than thought it produced the countless qualities of plants.”

- St. Basil, ‘de spiritu sancto’ homily

"I know the laws of allegory, though less by myself than from the works of others. There are those truly, who do not admit the common sense of the Scriptures, for whom water is not water, but some other nature, who see in a plant, in a fish, what their fancy wishes, who change the nature of reptiles and of wild beasts to suit their allegories, like the interpreters of dreams who explain visions in sleep to make them serve their own ends. For me grass is grass; plant, fish, wild beast, domestic animal, I take all in the literal sense. 'For I am not ashamed of the gospel.' "

- St. Basil, Hexaameron

"God commanded that the heavens should come into existence, and it was done; He determined that the earth should be created, and it was created. Who carried together the stones on his shoulders? Who supplied the expenses? Who furnished assistance to God as He toiled? These things were made in a moment."

- St. Ambrose, 'On Belief in the Resurrection,' 85

"For with God nothing is difficult: but as the painter who has made one likeness will make ten thousand with ease, so also with God it is easy to make worlds without number and end. Rather, as it is easy for you to conceive a city and worlds without bound, so unto God is it easy to make them; or rather again it is easier by far. For thou consumest time, brief though it be, in thy conception; but God not even this, but as much as stones are heavier than any of the lightest things, yea even than our minds; so much is our mind surpassed by the rapidity of God's work of creation."

- St. John Chrysostom, Homily XVII

"On the fourth day the luminaries were made; because God, who possesses foreknowledge, knew the follies of the vain philosophers, that they were going to say, that the things which grow on the earth are produced from the heavenly bodies, so as to exclude God. In order, therefore, that the truth might be obvious, the plants and seeds were produced prior to the heavenly bodies, for what is posterior cannot produce that which is prior."

- St. Theophilus of Antioch, 'To Autolycus,' 2:15

"All the years from the creation of the world amount to a total of 5,698 years and the odd months and days... If even a chronological error has been committed by us, for example, of 50 or 100 or even 200 years, but not the thousands and tens of thousands, as Plato and Apollonius and other mendacious authors have hitherto written. And perhaps our knowledge of the whole number of the years is not quite accurate, because the odd months and days are not set down in the sacred books."

- Ibid., 3:28

"Thus we find it said at first that "He called the light Day": for the reason that later on a period of 24 hours is also called day, where it is said that "there was evening and morning, one day [...] The words "one day" are used when day is first instituted, to denote that one day is made up of 24 hours. Hence, by mentioning "one", the measure of a natural day is fixed. Another reason may be to signify that a day is completed by the return of the sun to the point from which it commenced its course. And yet another, because at the completion of a week of seven days, the first day returns which is one with the eighth day. The three reasons assigned above are those given by Basil."

- St. Thomas Aquinas, Summa Theologica, I, 69 ff.

As well as repeating what others say, that the sun, moon and stars were created *after* the earth, so as to guard against idolatry, it is also worth noting that on the topic of Creation, throughout the *Prima Pars*, for St. Thomas it is evident that “The authority of Scripture suffices,” an answer which he uses more than once.

And, as mentioned, there is plenty more where that came from. ‘Ah yes, they may have been Church Fathers and Doctors, but they didn’t know as much as Stephen Hawking, Richard Dawkins, Karl Sagan, Stephen J Gould and so on. They didn’t understand about the billions and billions of years and the slow, gradual way in which the universe developed and unfolded, the stars before the earth, all of it almost seemingly by chance, as modern “science” now understands it! They only believed that God created by fiat because, well, they were simple souls. They didn’t have facebook, iphones and contactless payment, it’s not their fault they were so backwards and ignorant!’

So why does Fr. Robinson tell us that it is “the Church” which teaches his ideas? As already mentioned, he is referring to Pius XII’s *Humani Generis*. Now, the reader will be well aware that a Papal Encyclical can be free of error, can restate Church teaching, but can nevertheless sin by omission in not presenting it as clearly or as forcefully as could have been the case. I think it is fair to say that *Humani Generis* falls into that category. When we read that: “What Catholics are not held to believe from Genesis 1-3 [is that] the universe is a certain age, the Earth is a certain age, the human race is a certain age” - what does this actually mean? It means what it says. If you believe that the earth was created in 4004BC, you cannot excommunicate or regard as doctrinally unsound someone else who believes that it was created in 4003BC or 4005BC. Differences in age, in themselves, are permissible, in other words.

But what about the idea that the earth is four or five billion years old, and that human beings have been around on it for millions of years? Here I think the same rule does not apply. This is not a mere difference in numbers but a different scale, a whole different order of magnitude so vast that it amounts to a difference in kind. If I say that there were 4000 years between Adam and Our Lord, and another man says that there were, in fact, 4001, that does not alter the reality of what we are talking about. It still makes sense that Our Lord has a traceable lineage through David, through Noah all the way back to Adam, that He is truly the second Adam. But if I say that there were, in fact, five million years between Adam and Our Lord, or even just one million years, then that idea becomes a nonsense simply because of the scale involved. Can the human mind even grasp how long five million years lasts? It is so incomprehensible as to become nonsensical and might just as well be 500 billion years.

Darwin’s Intellectual Grandchildren

An important point to keep in mind is that the ideas of Lyell and Darwin are only the starting point for bogus modern “science.” Since the 19th century, they have spawned whole realms of new, auxiliary heresies, becoming a veritable industry of fake “science”. Every time one idea is proven wrong, some new ones are dreamt up to keep it all going, rather than admit the unthinkable. Not just the “Big Bang” idea itself, but the ridiculous timescale too, all are 20th century products of evolutionary thought. If mankind “evolved” then millions of years on earth must be claimed for this to have taken place. But the timescale for “macro evolution” on the earth must itself be placed as a percentage of the time taken for planet earth to “evolve”; and that too must, itself, be placed within the Universe “evolving.” Like the area of a cone radiating outwards, when one time at the small-end is increased, the others must be

scaled-up proportionally. Because we now need 65 million years to fit in dinosaurs, 500 million years for the "more primitive" organisms and so on, therefore the earth needs to be 4 or 5 billion years old, and thus the Universe, in turn, nearly 14 billion. It is said that Edwin Hubble had to continually "re-calculate" the age of the Universe to get an ever larger timescale, for precisely that reason: too young a Universe would not have accommodated Darwin. Of course, in reality it doesn't make any difference anyway: living matter can never come from non-living matter, but the proponents of the bogus 'theory' still want their timescale. The point here is that it is evolution which drives these other bogus "sciences" such as the "Big Bang." They are the intellectual offspring of Darwinism. Darwin proposed the evolution of life on earth. This was then applied to the Universe to show that it, too had somehow "evolved". The "Big Bang" idea itself must presuppose 'Red Shift' and the Theory of Relativity, neither of which are themselves beyond question; onto it there were later bolted other "hypotheses," such as "inflation theory." When it became undeniable that nowhere near enough matter or energy exist in the known Universe to keep their fantastic exploding-expanding-billions-of-years-old-universe story afloat, the "scientific community" tried further to dig their way out of the proverbial hole by inventing "dark matter" and "dark energy." These things are pure fantasy and do not exist: there is no evidence for their existence whatsoever. Even they admit that they are "only an inference". The "evidence" is the fact that without them, the equations do not add up and the universe must be much younger than claimed. That is the equivalent of saying that we know that $2 + 2 = 100$, we just can't seem to find the missing 96, it must exist because we already know in advance that the answer is 100, so the remaining 96 must be "dark". Pure, utter nonsense. And not really very honest or "scientific" for that matter either. Try telling your bank manager that you're a millionaire, and the only reason he can't see the missing £999,000-or-so is because it's "dark money." Even the staunchly evolutionist-atheist Wikipedia begins its article on "Dark Matter" by telling the world that:

"Dark matter is a type of unidentified matter that may constitute about 80% of the total matter in the universe."

(See: en.wikipedia.org/wiki/Dark_matter)

It "may" constitute 80% of the universe. In other words, we can only find about 20% of what there needs to be for our "theories" to be true. Notice how it is described euphemistically as "unidentified" - like the "missing link", it has never actually been seen! How "scientific"?!?

The more recent sci-fi fantasies proposed by the "scientific community," including "multiverses," infinite multiverses and so on, are even more ridiculous and unscientific. The more it goes on, the sillier it gets. This is the consequence of allowing people to study the physical sciences without first requiring that they have a solid grounding in the science of (true) philosophy or the science of logic.

But it doesn't matter to them how ridiculous or unscientific their ideas really are, because in the end it is the court of public opinion which matters, and most people these days will believe anything which "science" with a straight face proposes for public consumption. And that is because "science" has supplanted the Church. It is an atheistic magisterium all of its own, and decades of Hollywood propaganda from Star Wars to Star Trek to a significant proportion of the films released even today, have served to slowly and silently indoctrinate the masses without their ever even realising what has happened. Most people now believe in alien life on other planets, even though there is not and has never been the tiniest single shred of evidence for it,

and all the experiments (missions to Mars from the mid-1970s onwards, for example) have only served to show that the rest of the Universe is entirely sterile and without life.

In the end, the whole rotten edifice of modern “science” deserves to come crashing down. The SSPX which promotes the ideas of Fr. Robinson, like Fr. Robinson himself, in seeking to appease the golden calves of modern “science” are only helping to support that rotten, worm-infested structure. What is worse, though they may not realise it, they are also helping to undermine the faith and morals of potentially millions, including those not yet born. Most people aren’t stupid, they can see when you are bending your religion to make it fit in with whatever modern “science” has proclaimed. The fight will not be won by appeasing the “theories” of godless unbelievers who scoff at our religion in this way. It is time to start worrying about souls in the SSPX who are being exposed to this deadly atmosphere of compromise and appeasement to the world, especially the younger generations. A decade or two hence they will be set to lapse in record numbers if what we see here is in any way typical. Please God that doesn’t happen, but it does not look hopeful and would be entirely unsurprising if it did happen.

All of that without even reading the book yet! Yes, this article commits the cardinal sin of condemning a book without having read it. In reality, of course, what we are looking at, what is being “condemned,” are Fr. Paul Robinson’s own words, available on various websites, and along with them, the SSPX priests who have made those words widely available and promoted them to the faithful. There’s always the possibility that book may turn out to be perfectly sound, but I somehow doubt it. If someone who already has a copy (don’t go and buy one specially, we don’t want to encourage this sort of thing!) would care to write a book review and send it to recusantsspx@hotmail.co.uk, we’d all be very grateful.

St. Pius X, confessor of biblical truth and crusher of pseudo-scientific heresies, pray for us!

* * * * *

Post Scriptum - One or two people have asked me about our District Superior, Fr. Robert Brucciani and where he would stand on this. “He seems to have a thing for modern science, doesn’t he?” Only he can really answer that question, though I agree, that is my recollection too, but I wouldn’t be quite so hasty to lump him together with Fr. Robinson and his clerical “enablers” (his rector Fr. Themann, the SSPX US district priest responsible for the website, etc.). On the SSPX UK website (fsspx.uk/sites/sspx/files/creationevolutionandcatholicism_by_thomas_mcfadden_snr.pdf) can be found a very interesting document. I have only just come across it as we go to press, and after everything else in this issue has already been written and finished. But it would seem that Mr. Thomas McFadden Sr. (whoever he is) is something of a kindred spirit and feels similarly about the subject as we do. This is encouraging. Perhaps Fr. Brucciani can be persuaded to write a public piece correcting his clerical colleague and thus save his own flock from the danger of falling into these faith-destroying ideas?

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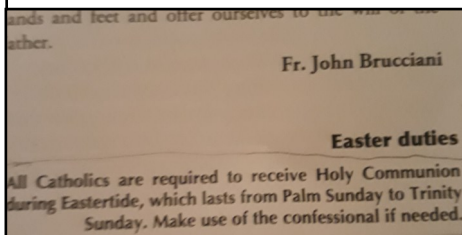
SSPX Watch!

Do Easter duties no longer include confession? One might be forgiven for thinking so based on what Fr. John Brucciani, Headmaster of St. Michael's school, writes in the parish newsletter, "The Archangel." Perhaps I am mistaken, perhaps one of you could show me why. Have a look for yourselves.



"Easter Duties. All Catholics are required to receive Holy Communion during Eastertide, which lasts from Palm Sunday to Trinity Sunday. Make use of the confessional if needed."

Can anyone in this unfortunate age stay free from sin for an entire year? Does anyone not need confession? And please let's not have any legalistic arguments about what is strictly required as a minimum by canon law (old or new). The point is the need. And priests before the Council (and in the SSPX before) used to tell people that they *should* and *ought* to go to confession. Let's not kid ourselves: we aren't Maria Gorettis or Dominic Savios.



SSPX-Novus Ordo Marriages.

Remember the letter which got those French SSPX priests fired, moved and demoted? Here is an update. From a reader the other side of the pond comes the following example of what is now starting to happen thanks to the pastoral solicitude of Pope Francis, for which Bishop Fellay is so grateful. The picture is of a recent SSPX wedding. Notice that the priest is wearing horrible Novus Ordo vestments. That's because he's a Novus Ordo priest and this is in his church. The SSPX priest, Fr. Vachon, is standing off to the left, waiting to say



the Mass once the Novus Ordo conciliar priest has finished marrying his couple. How many people said "It'll never happen!" when this was first announced? Well, it's happening. SSPX in bed with the conciliar church? Never! By the way, what has become of the state of necessity? If this sort of thing can happen even once or twice, then it can happen in principle. And if it can happen in principle, then there is no state of necessity. You may be thinking that it'll never happen where you are. Do you really think that Frs. Robert and John Brucciani aren't capable of coming to an arrangement with the bishop of Portsmouth, for example? Think again...

Forcing NFP on the faithful.

From a correspondent in Germany comes the disquieting news that the priests of the German district brought in a ‘medical professional’ to preach one of the conferences on a retreat for mothers last year. The subject was how to do NFP. This is what one calls a captive audience. Novus Ordo parishes have long required that marriage couples attend NFP classes prior to their wedding. The SSPX used to warn people that NFP is still wrong in most circumstances and encouraged them to be generous towards Almighty God and accept all the children He sends. But that was then, this is now. Will families of ten or twelve children at SSPX chapels soon become a thing of the past?

SSPX Lenten “Detox Challenge” From the US District once again, comes this latest worldly gimmick. (ssp.org/en/challenge) “A Community Challenge - It’s up to you to take the challenge and share it with your family and friends.” “The inspiration for this challenge was a recent article on the SSPX website, ‘10 Commandments for Lent: Decrease Dependence on Technology and Return to Reality.’ ... These 10 suggestions are at the core of this effort.”

Ten Commandments for Lent? Really? Go ahead, get married in a Novus Ordo Church, use NFP to limit the number of children you have. Believe in the Big Bang. But here’s “Ten commandments for Lent” which really are only suggestions anyway. By the way, one of these “challenges” (suggestions) for Lent is: “No TV - Instead of using my TV for self-amusement I will give that time to family members and friends.” Even I can remember the days (not all that long ago!) when the SSPX used to regularly remind people not to have a TV at all in the home, especially if children were around. Now it is a mere “suggestion” for the duration of Lent... How times change.

Well, in response, *The Recusant* would like to propose our own challenge for SSPX faithful. It’s called: “The No More Modernism Challenge.” Yes! Change your life today by saying no to modernism and leaving any environment where modernism may be being fed to you, and getting rid of any modernist influences in your life! “A Community Challenge! Not just for Lent, but from this day forwards! Are you up for the challenge?”

Neo-SSPX: anti-Creation, anti-Scripture. Once you have finished reading (p.42) about the very dubious book and its very dubious author being currently promoted up hill and down dale by the neo-SSPX, spare a thought for German SSPX priest Fr. Grün. He wrote a book about Scripture and Creation. He was forbidden to have it published. It was, by all accounts, entirely sound and Traditional in its teaching, but they banned it. To this day it remains unpublished and largely forgotten. Fr. Robinson’s modernist garbage is what they prefer.

Conciliar Jurisdiction Required? From across the pond come alarming reports of SSPX priests refusing to visit sick or elderly souls for the pretended reason that they “do not have jurisdiction.” Incredible though it may sound, yet on the other hand it is of a piece with the Novus-SSPX marriages fiasco. More details to follow later...





“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)

Contact us:

recusantsspx@hotmail.co.uk

www.TheRecusant.com

***“The Recusant”
Dalton House,
60 Windsor Avenue,
London
SW19 2RR***

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