

Pope Benedict XVI A Closet Geocentrist?

In 1990, Cardinal Joseph Ratzinger wrote the following about cosmology:¹



In the last decade, creation's resistance to allowing itself to be manipulated by humanity has emerged as a new element in the overall cultural situation. The question of the limits of science, and the criteria which it must observe, has become unavoidable.

Particularly emblematic of this change of intellectual climate, it seems to me, is the different way in which the Galileo case is seen. This episode, which was little considered in the 18th century, was elevated to a myth of the Enlightenment in the century that followed. Galileo appeared as a victim of that medieval obscurantism that endures in the Church. Good and evil were sharply distinguished. On the one hand, we find the Inquisition: a power that incarnates superstition, the adversary of freedom and conscience. On the other, there's natural science represented by Galileo: the force of progress and liberation of humanity from the chains of ignorance that kept it impotent in the face of nature. The star of modernity shines in the dark night of medieval obscurity.

Today, things have changed. According to [Ernst] Bloch, the heliocentric system – just like the geocentric – is based upon presuppositions that can't be empirically demonstrated. Among these, an important role is played by the affirmation of the existence of an absolute space; that's an opinion that, in any event, has been cancelled by the Theory of Relativity. Bloch writes, in his own words: 'From the moment that, with the abolition of the presupposition of an empty and immobile space, movement is no longer produced towards something, but there's only a relative movement of bodies among themselves, and therefore the measurement of that [movement] depends to a great extent on the choice of a body to serve as a point of reference, in this case is it not merely the complexity of calculations that renders the [geocentric] hypothesis impractical? Then as now, one can suppose the earth to be fixed and the sun as mobile.'

Curiously, it was precisely Bloch, with his Romantic Marxism, who was among the first to openly oppose the [Galileo] myth, offering a new interpretation of what happened: The advantage of the heliocentric system over the geocentric, he suggested, does not consist in a greater correspondence to objective truth, but solely in the fact that it offers us greater ease of calculation. To this point, Bloch follows solely a modern conception of natural science. What is surprising, however, is the conclusion he draws:

¹ Cardinal Joseph Ratzinger, "The Crisis of Faith in Science," March 15, 1990, Parma, Italy. Extract taken from "A Turning Point for Europe? The Church and Modernity in the Europe of Upheavals," Paoline Editions, 1992, pp. 76-79. English translation by the *National Catholic Register*. <http://ncronline.org/node/11541>

“Once the relativity of movement is taken for granted, an ancient human and Christian system of reference has no right to interference in astronomic calculations and their heliocentric simplification; however, it has the right to remain faithful to its method of preserving the earth in relation to human dignity, and to order the world with regard to what will happen and what has happened in the world.”

If both the spheres of conscience are once again clearly distinguished among themselves under their respective methodological profiles, recognizing both their limits and their respective rights, then the synthetic judgment of the agnostic-skeptic philosopher P. Feyerabend appears much more drastic. He writes: “The church at the time of Galileo was much more faithful to reason than Galileo himself, and also took into consideration the ethical and social consequences of Galileo’s doctrine. Its verdict against Galileo was rational and just, and revisionism can be legitimized solely for motives of political opportunism.”

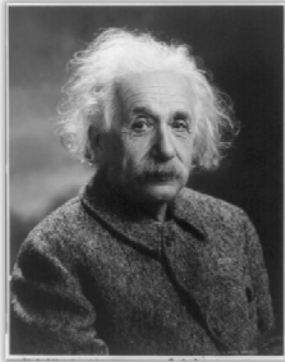
From the point of view of the concrete consequences of the turning point Galileo represents, however, C. F. von Weizsacker takes another step forward, when he identifies a “very direct path” that leads from Galileo to the atomic bomb.

To my great surprise, in a recent interview on the Galileo case, I was not asked a question like, ‘Why did the Church try to get in the way of the development of modern science?’, but rather exactly the opposite, that is: ‘Why didn’t the church take a more clear position against the disasters that would inevitably follow, once Galileo had opened Pandora’s box?’

It would be absurd, on the basis of these affirmations, to construct a hurried apologetics. The faith does not grow from resentment and the rejection of rationality, but from its fundamental affirmation and from being inscribed in a still greater form of reason ...

Here, I wished to recall a symptomatic case that illustrates the extent to which modernity’s doubts about itself have grown today in science and technology.

Response by Robert Sungenis: The cardinal, now pope, has courageously recognized, or perhaps stumbled upon, one of the main theses of the geocentric movement. Not only does he admit that there is no empirical proof for heliocentrism, he realizes that the very foundation of modern science permits and promotes the geocentric universe. The pope’s counter-syllabus to the heliocentric system, as it were, could have been seen, if men’s eyes were open, from the very first “proofs” advanced during the time of Galileo, namely, stellar parallax, stellar aberration, retrograde motion, and several others. All of these phenomena can be explained from the geocentric system and are therefore falsified as proofs for heliocentrism. As the pope discovered when he was a cardinal writing this piece twenty-three years ago, the relative nature of any motion precludes any proofs for heliocentrism, since there will always exist a reciprocal motion in the geocentric system.



The irony of modern science's quest in the last few hundred years to promote heliocentrism and discredit geocentrism was seen no better than in the efforts of the Master of Relativity, Albert Einstein. Although convinced from his mentors (e.g., Copernicus, Galileo and Newton), that the Earth was moving, one day he was suddenly faced with the surprising results of one of the world's most famous experiments ever performed – the 1881 and 1887 Michelson-Morley experiment that demonstrated, by all normal procedures and indications, the Earth was motionless in space. As Einstein's biographer put it, after the Michelson-Morley experiment...

The problem which now faced science was considerable. For there seemed to be only three alternatives. The first was that the Earth was standing still, which meant scuttling the whole Copernican theory and was unthinkable.²

Following his mentors, Einstein was equally convinced that, because of this upsetting experiment he was called from the human race to find a solution. After much pondering, he found that the only way to fix the results in favor of heliocentrism was to reinvent physics from the bottom up. This reinvention would make it appear as if the Earth were still moving and thereby preserve the pillars of modern civilization.



The reinvention, which he borrowed from fellow physicist Hendrik Lorentz, posited that Michelson's apparatus shrunk during the experiment and caused the results to be skewed in favor of a motionless Earth. Lorentz claimed that the shrinking, which, he said, was caused by the pressure on the Earth as it moved through space, merely made it *appear* as if the Earth were motionless, but in reality it was still moving. Einstein came a few years later and modified Lorentz's hypothesis. He said that the shrinking was the result of a general principle of matter in motion, not a pressure from space.

In either case, Lorentz and Einstein forced Michelson's experiment to portray the exact opposite of what actually occurred. The fact is, no shrinkage ever occurred or was ever proven to have occurred. It was just a convenient way for them to preserve the foundations of modern society with theoretical gobbledygook and fancy equations. Essentially, to save modern civilization from having to bow to the Catholic Church, Lorentz and Einstein invented their 'incredible shrinking machine.' Einstein then added time and distance into his new shrinking machine in order to make up for any material or dimensional loss associated with the shrinking apparatus. Viola! The Special Theory of Relativity was born, a haunted house of mirrors in which nothing would ever appear as it actually was in reality.

² *Einstein: The Life and Times*, 1984, pp. 109-110.

Consequently, Einstein became the world's most famous scientist not because he was more accomplished than his peers, but mainly because the men of science who had sweated through



twenty-five excruciating years of producing no credible answer to Michelson-Morley and were thus on the very precipice of having to admit the Catholic Church was right in condemning all the so-called proofs for heliocentrism, were valiantly saved by the “new Moses,” as the Jewish author Abraham Pais calls Einstein,³ when he came down from the mountain in 1905 with the new Laws of Physics to provide the godlike interpretation to the 1881 experiment and its 1887 repeat that would save mankind from having to bow the knee to the Catholic Church. Unfortunately, the Catholic Church has never been the same since. As Sloat said to Natalie in the *Winds of War*, “Christianity is

dead and rotting ever since Galileo cut its throat.”

But all was not lost for the Church. As Moses was forbidden to go to the Promised Land because he struck the rock twice instead of once (Num 20:11-12), so Einstein was forbidden to ever again deny geocentrism when he struck the rock of Physics twice, his next swipe being the General Theory of Relativity in 1915 to make up for the inadequacies of the Special theory of 1905. As it turned out, all Einstein's efforts to keep the Earth moving with the Special theory would become undone by his General theory. We might say, in God's infinite wisdom Einstein would be hoist by his own petard. Whereas the Special theory could keep the Earth moving but with the cost of having to introduce a relative motion between the sun and the Earth, the General Theory took the relative motion to the next level, to the bounds of the universe, and forced Einstein to admit that a rotating universe around a fixed Earth was just as viable as an Earth rotating in a fixed universe. In effect, whereas the Special theory introduced a relative motion between the sun and the Earth, the General Theory introduced the relative motion between the Earth and the universe, and geocentrism thus found its most ardent and best supporter in Albert Einstein. As Einstein himself put it with regards to the Special theory:

Since the time of Copernicus we have known that the Earth rotates on its axis and moves around the sun. Even this simple idea, so clear to everyone, was not left untouched by the advance of science....The struggle, so violent in the early days of science, between the views of Ptolemy and Copernicus would then be quite meaningless. Either coordinate system could be used with equal justification. The two

³ “A new man appears abruptly, the ‘suddenly famous Doctor Einstein.’ He carries the message of a new order in the universe. He is a new Moses come down from the mountain to bring the law and a new Joshua controlling the motion of heavenly bodies....The new man who appears at that time represents order and power. He becomes the divine man, of the twentieth century” (Abraham Pais, *Subtle is the Lord*, 1982, 2005, p. 311.)

sentences: “the sun is at rest and the Earth moves,” or “the sun moves and the Earth is at rest,” would simply mean two different conventions concerning two different coordinate systems.⁴

As to how the General Theory brought us right back to the ancients who viewed the turning night sky as the rotation of the universe around a stationary Earth, Einstein could not help but agree. His theory demands it, both geometrically and dynamically:

We need not necessarily trace the existence of these centrifugal forces back to an absolute movement of K' [Earth]; we can instead just as well trace them back to the rotational movement of the distant ponderable masses [stars] in relation to K' whereby we treat K' as 'at rest.'...On the other hand, the following important argument speaks for the relativistic perspective. The centrifugal force that works on a body under given conditions is determined by precisely the same natural constants as the action of a gravitational field on the same body (i.e., its mass), in such a way that we have no means to differentiate a 'centrifugal field' from a gravitational field....This quite substantiates the view that we may regard the rotating system K' as at rest and the centrifugal field as a gravitational field....The kinematic equivalence of two coordinate systems, namely, is not restricted to the case in which the two systems, K [the universe] and K' [the Earth] are in uniform relative translational motion. The equivalence exists just as well from the kinematic standpoint when for example the two systems rotate relative to one another.⁵

Pope Benedict XVI's next step, of course, is to take his knowledge of Einstein's relativity to its logical conclusion and realize that not only does it allow for a geocentric universe, but since it was originally crafted to deny a geocentric universe, then the contradiction of the results with the motive, along with the realization that only one system can be the reality, should lead the Pope to side with his patristic, medieval and papal predecessors to acknowledge that geocentrism is the only true system.

Robert Sungenis
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⁴ Albert Einstein and Leopold Infeld, *The Evolution of Physics*, 1938, 1966, pp. 154, 212.

⁵ Einstein's October 1914 paper titled: “Die formale Grundlage der allgemeinen Relativitätstheorie,” trans. by Carl Hofer, in *Mach's Principle: From Newton's Bucket to Quantum Gravity*, eds. Julian Barbour and Herbert Pfister, pp. 69, 71.