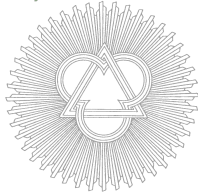

Most Holy Trinity Seminary Newsletter



OCTOBER 2014

Published by Most Holy Trinity Seminary, 1000 Spring Lake Highway, Brooksville, Florida 34602. This newsletter is sent free of charge to all Seminary benefactors who contribute \$75.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at piuspapax@gmail.com.



“GOD DOES NOT EXIST.”

“So often [people ask]: ‘But do you believe?’: ‘Yes! Yes!’; ‘What do you believe in?’; ‘In God!’; ‘But what is God for you?’; ‘God, God’. But God does not exist: Do not be shocked! So God does not exist! There is the Father, the Son and the Holy Spirit, they are persons, they are not some vague idea in the clouds ... This God spray does not exist!

The three persons exist!”

— *Jorge Bergoglio, in the homily in the Santa Marta chapel on October 9th, 2014*

My dear Catholic people,

The shocking statement which you have just read on the front cover of this newsletter has been lifted directly as it stands on the Official Vatican Network, which is available at news.va on the Internet. It is entitled: “Pope at Santa Marta: What we dare not hope for.” No alterations have been made. There is no “lifting out of context.”

I am going to assume that Mr. Bergoglio has not slipped into atheism, although the statement, as it stands, is atheistic.

It is, however, a most grave heresy against the Most Holy Trinity, and the very nature of God Himself. Nowhere in the history of the Church has such a heresy been pronounced.

Back to the catechism. I have found a catechism from 1961, the Father Maguire edition of the *Baltimore Catechism No. 1*, which was in use commonly in the United States before Vatican II. On page 18, there is the question: *What do we mean by the Blessed Trinity?* The answer is: *By the Blessed Trinity we mean one and the same God in three Divine Persons.* As children, we all memorized this answer.

The Complete Catechism of the Catholic Religion of Fr. Joseph Deharbe, dating from 1908, with the imprimatur of Cardinal Farley of New York, is more explicit. It poses the question: *Why are the three Persons but one God?* The response: **Because all three Persons have one and the same indivisible nature and substance.**

I guide you through these simple questions and answers, with which any Catholic is familiar, in order to point out to you the gravity of Bergoglio’s statement, cutting as it does right down to the marrow of the Catholic Faith.

There is nothing more defined in the magisterium of the Catholic Church than the Most Holy Trinity. The councils of Nicea in 325 and of Constantinople in 381, from which comes the Nicene Creed of our holy Mass, responded to raging heresies concerning the nature of God Himself. The famous formula of Nicea was: *one substance and three Persons.* This formula has been the cornerstone of Catholic orthodoxy since the definition, and has not been attacked again, to my knowledge, until 2014.

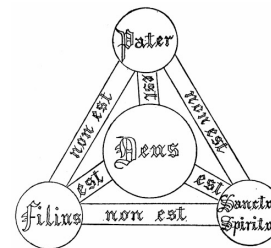
The Catholic doctrine is that there is one divine substance or essence, which is in the three Divine Persons equally. The only distinction to be made in God is the distinction of Persons. The Persons are constituted by their relations to one another. But all three are *consubstantial*, as the Nicene Creed so beautifully and accurately states, that is, all three Persons are one according to substance. This means that there is a single

divine act of existence, which is one and the same as His essence.

The Athanasian Creed made more explicit what was stated at Nicea and Constantinople. Concerning the unity of substance and trinity of Persons, it states:

1. Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith;
2. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the Persons nor dividing the substance.

The traditional diagram expresses faithfully the doctrine of the Trinity:



We see that the Father (*Pater*) is God, the Son (*Filius*) is God, and the Holy Ghost (*Spiritus Sanctus*) is God, each having equally the same divine substance: God (*Deus*). But each of the Persons is distinguished from the other, *not according to substance*, but *according to relation*. We see, therefore, that the Son is not (*non est*) the Father, and the Son is not the Holy Ghost. The Father is not the Son or the Holy Ghost. The Holy Ghost is neither of the other two Persons. In other words, there is a real distinction of Persons in the Trinity, each having equally the same divine essence or substance. (Substance and essence mean the same thing here). For this reason the Council of Nicea in 325 said that the Son is *consubstantial* with the Father.

The Blessed Trinity is a supernatural mystery. If my explanation of the Trinity has been difficult to understand, it is because it is a supernatural mystery which only God can fully understand. No angel, not even the Blessed Virgin Mary herself, enjoying as she does the Beatific Vision, can fully comprehend this great mystery. God Himself could not even create an intellect which could totally understand it. It is not because He lacks omnipotence; it is because He cannot do what is against His essence. For example, He

cannot make a square circle, since it is an impossible essence, something which is contrary to His own essence.

Despite the incomprehensibility of the Trinity, we should not think that we can know *nothing* about the triune God, and that His nature is completely impervious to our intellects. God has revealed Himself to us. The Church has examined this sacred teaching, and has proposed it to us in the form of infallible magisterium, chiefly through the means of the great councils of the early Church.

Trinitarian heresies. There have been plenty of heresies concerning the Trinity. They occur when human beings fail to understand that the dogma is a great mystery, and that it will always leave something which our minds cannot fully grasp.

These heresies err either on the side of the unity of substance, or on the side of the distinction of Persons. *Modalism* errs by emphasizing the unity of substance excessively, saying that God is only one Person, but now acts like a Father, now as a Son, and now as a Holy Ghost or Sanctifier. On the other side there is something called *subordinationism*, in which the distinction of Persons is recognized, but divinity is assigned only to one Person. This was the heresy of *Arianism*.

Analysis of Bergoglio's statement. As I said, I truly doubt that Bergoglio wanted to declare for atheism. What then does his statement mean?

He is denying the unity of substance in God. When he says, "God does not exist," but "the three persons exist," the only possible way in which to take it is that there is no single divine substance which each of the Persons has equally. If these three Persons exist by a single act of existence, or in other words, as *one God*, then one must assert the existence of one divine substance. If, however, this one divine substance does not exist, as he says, then we must conclude that each Person of the Trinity has His own act of existence, and each one is different from the other *according to substance*, and not merely *according to relation*.

The inevitable conclusion from what Bergoglio says is that there are three gods. There is no other possible conclusion than that there are three gods. If each of the divine Persons has an act of existence separate and distinct from the other Persons, then there are three separate substances or three gods. If there is not one divine substance which they all have, then there are three divine substances, or three gods. In such a case none would be God, since God, by His very nature, is one. Bergoglio is giving us polytheism, pure and simple.

The Athanasian Creed is explicit in condemning the idea of three gods: "**And yet they are not three Gods, but one God.**"

Bergoglio, to make matters worse, flippantly, stupidly, and blasphemously refers to the sacrosanct divine essence as "God spray." "*This God spray does not exist!*" The angels of God tremble before the ineffable majesty of the divine substance, the One God. Bergoglio calls the divine substance "God spray."

It is not the first time that Bergoglio has come up with this bizarre analogy. He did so in April of 2013:

An "all over the place god," a "god-spray" so to speak, who is a little bit everywhere but who no one really knows anything about. We believe in God who is Father, who is Son, who is Holy Spirit. We believe in Persons, and when we talk to God we talk to Persons: or I speak with the Father, or I speak with the Son, or I speak with the Holy Spirit. And this is the faith."

It is clear that Bergoglio does not understand the Catholic dogma of the Trinity. He is falling into the heresy of *opposing* the distinction of Persons to the unity of substance, as if these two things could not coexist in God. The very coexistence of trinity of Persons and unity of substance *is the very mystery of the Most Holy Trinity*.

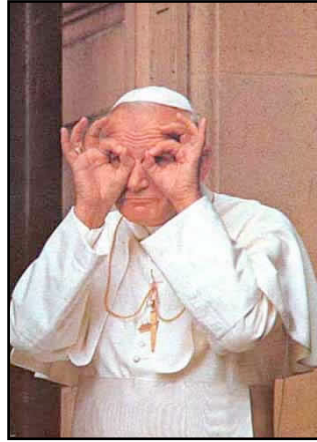
To reduce the divine omnipresence to a spray or mist is both heretical and blasphemous.

It is hard to imagine what his twisted mind means by "God spray," but it seems that he is calling God a type of mist in which the three Persons participate somehow. It is difficult to assign which is the more potent ingredient in making this statement: *boldness* or *stupidity*. It means that he is so bold and so stupid as to relegate to a "mist" or "spray" what is defined by the sacred Councils of the Church as the divine essence, the One God, who has been the object of the contemplation of saints, doctors, and theologians for centuries. Then we are told that the God spray does not exist! This statement is so bad that it beggars description.

Let no one defend Bergoglio on the title of ignorance. Since not even the countless bolts of cloth that the Novus Ordo conservatives have woven for their naked emperor can cover a nudity like this one, they may be tempted to dismiss the glaring trinitarian heresy on the grounds of ignorance.

Nonsense. Any boy who studies his catechism knows the answer to this question. Bergoglio, born in 1936, was given a thoroughly traditional training. In the 1960's he betrayed that training, in the same way that Judas betrayed Christ, and embraced Modernism. He became a heretic like so many of his classmates,

since it was the flow of the times. It was clear that Vatican II had swept away all of the sacred traditions, and that the wave of the future was the heresy of Modernism. His embracing of the heresy paid off for him. He was appointed to be the Novus Ordo Archbishop of Buenos Aires, a huge diocese, by none other than "Saint" John Paul II, "Mr. Conservative" himself. Bergoglio was made a Novus Ordo cardinal by the same "saint" in 2001.



"Saint" John Paul II, the man who gave us the Bergoglio heretic

What is most to be lamented. That Bergoglio pronounce a heresy is nothing new. What would cause more astonishment is that the sun rose this morning, or that water continues to pour over Niagara Falls.

What is breathtaking to me is that this attack upon the very nature of God, the Holy Trinity, this glaring trinitarian heresy, can pass unnoticed and uncorrected by the entire "Catholic" world.

The Catholic Church has always had a very strong sensitivity to heresy, and even to non-heretical error which could lead to heresy.¹

Pope Honorius I, for example, managed to get himself condemned by the Third Council of Constantinople merely for having written two letters to the heretic Sergius which were not sufficiently clear in defending the true doctrine. The letters contain no heresy; they are merely unclear.

The heretic John Hus was burned at the Council of Constance for heresy. Giordano Bruno was burned in Rome by Clement VIII for heresy.

These are but a few examples. A more important example is the establishment of the Holy Office of the Inquisition, much maligned by the modern world, by which the Church, in the face of growing heresies, established law courts in order to give heretics the due process of law. The reason for these courts was that the people were so enraged by heresy that there was dan-

ger of "lynchings," i.e., mobs rushing to judgement about the unorthodoxy of certain persons.

Saint Ignatius of Antioch said: "Avoid heretics like wild beasts; for they are mad dogs, biting secretly." Saint Anthony of Egypt said: "Do not defile yourselves with the Arians, for that teaching is not from the Apostles, but from the demons, and from their father, the devil."

Why does the Church have this strong hatred of heresy? Because its very fidelity to its Divine Spouse, Our Lord Jesus Christ, consists in fidelity to doctrine first and foremost. If the Church loses continuity in doctrine, it fails in its most fundamental mission. For there is no salvation without the faith. The Athanasian Creed states: **This is the Catholic Faith, which except a man believe faithfully he cannot be saved.**

It is therefore scary to behold a supposedly Catholic world which ignores the heresy and blasphemy in blythe silence. This blasé attitude is indicative of the fact that the Novus Ordite hierarchy is not the true Catholic hierarchy. It shows that they are not assisted by the Holy Ghost in keeping the Church on the right doctrinal path.

We should note from this lesson how easy it is for human beings, unaided by God, to fall into heresy. The Catholic Church has preserved intact Catholic doctrine for two thousand years. In a mere fifty years of Modernism, during which the plug of divine assistance has been pulled on these infiltrating heretics, this bogus hierarchy has come to the point where the "pope" can say "God does not exist," and refer to the divine essence as "God spray," and a single word of outrage is uttered.

What is scary about this dogmatic numbness is that it is the perfect atmosphere for the coming of the Antichrist. The general populace and even nearly all Catholics are ready to accept any doctrine, no matter how heretical, how vile, how perverse, or how wicked.

In my next newsletter I will discuss the the heinous *Relatio* recently issued by the Vatican Synod, which calls for the acceptance of adultery and unnatural sexual deviation.

Sincerely yours in Christ,

Rector

¹ The difference between heresy and theological error is this: To qualify as heresy, an error must be opposed, at least implicitly, to a dogma of the Catholic Church. If it fails to meet this requirement, but is opposed to something which is merely commonly taught by the Church's theologians, and merely *deduced* from dogma, it is called a *theological error*. These errors are very serious, however, since theological errors lead to heresy. By analogy, a room that is filled with gasoline fumes is not yet on fire, but it would just take one match to blow the whole thing up.