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Refutation of Bergoglio blessing for same gender civil union, a blasphemy

We assume the method and apparatus of Meth8/VŁ4 with Tautology as the designated proof value, **F** as contradiction, N as truthity (non-contingency), and C as falsity (contingency). The 16-valued truth table is row-major and horizontal, or repeating fragments of 128-tables, sometimes with table counts, for more variables. (See ersatz-systems.com.)

- LET ~ Not, \neg ; + Or, \lor , \cup , \sqcup , \mid ; Not Or; & And, \land , \cap , \neg , \circ , \otimes ; \backslash Not And, \uparrow ; > Imply, greater than, \rightarrow , \Rightarrow , \vDash , \succ , \neg , *; < Not Imply, less than, \in , \prec , \subset , \nvDash , \nvDash , \leftarrow , \lesssim ; = Equivalent, \equiv , :=, \Leftrightarrow , \leftrightarrow , \triangleq , \approx , \simeq ; @ Not Equivalent, \neq , \oplus ; % possibility, for one or some, \exists , \exists !, \diamond , M; # necessity, for every or all, \forall , \Box , L; (z=z) T as tautology, \top , ordinal 3; (z@z) F as contradiction, Ø, Null, \bot , zero; (%z>#z) <u>N</u> as non-contingency, \triangle , ordinal 1; (%z<#z) <u>C</u> as contingency, ∇ , ordinal 2; ~(y < x) (x ≤ y), (x ⊆ y), (x ⊑ y); ~(x < y) (x ≥ y); (A=B) (A~B). Notes: for clarity, we usually distribute quantifiers onto each designated variable; and for ordinal arithmetic, the result is implied.
- From: Fernández, V.M. (2023). Dicastery fiducia supplicans: On the pastoral meaning of blessings. Congregation for the doctrine of the faith. press.vatican.va/content/salastampa/it/bollettino/pubblico/2023/12/18/0901/01963.html#en

"The request for blessing [of a same-gender civil union] ... is a seed of the Holy Spirit that must be nurtured, not hindered." (0.1.1)

We test:

God as perfect can not bless evil, to imply God can bring good out of evil. (1.1.1)

LET p, q, s: God, man, s.

Remark 1.1.2: Eqs. 1.1.2 is tautologous, to confirm the conjecture, affirming universal doctrines of the Historic Church. The proof layout of 1.1.2 is t>t=t.

This effectively refutes the notion of blessing same-gender unions because only God can bless virtue and bring good out of the consummate evil of same gender sexual intercourse.

Remark 0.1.1: The pregnant sentence proffered reduces the Holy Ghost to a seed then presumes to attribute blessing of same gender union as a mechanism of the Holy Ghost. This equates evil to the Holy Ghost, a blasphemy. The horrible punishment to ensue may surely become widely known.

Affirmative conjectures about man, as creature of God, are also available, assuming free will for:

If imperfect man implies good, then man can bring good out of evil or evil out of good. (2.1.1)

$$((q \ge (s=s)) \ge (s=s)) \ge (q \ge (((s=s) \le (s@s)) + ((s@s) \le (s=s))));$$

$$TTTT TTTT TTTT TTTT ((2.1.2))$$

Remark 2.1.2: Eq. 2.1.2 is tautologous, to confirm the conjecture, affirming the proof format of t>t=t.

The consequent of 2.1.1 can be restated more compactly as:

If imperfect man implies good, then man can bring good out of evil.

$$((q \sim (s=s)) > (s=s)) > (q > ((s=s) < (s@s)));$$

$$(2.2.1)$$

$$(2.2.2)$$

Remark 2.2.2: Eq. 2.2.2 is tautologous, to confirm the conjecture, and to affirm the analog of penance to imply true repentance.