

Ss. Peter & Paul Roman Catholic Mission

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February 11, 2015

+Apparition of Our Lady of Lourdes

Cardinal Gerhard Ludwig Müller
Prefect of the Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11, 00193

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Dear Cardinal Müller,

A letter was sent to you on November 18, 2013. We received an officious reply from Bishop J. Augustine Di Noia (protocol number: 625/2013 - 45650) on February 24, 2014 that was simply a shameless and cowardly begging of the questions set before the Holy Father through the Congregation of the Doctrine of the Faith. Enclosed with Bishop Di Noia's reply was the 1989 Profession of Faith which we were invited to "study."

We directly replied to Bishop Di Noia on March 31, 2014. The material he suggested we "study" had already received considerable reflection as demonstrated by our enclosure of a publication from Ss. Peter & Paul Roman Catholic Mission entitled, **"LUMEN GENTIUM, the 1989 PROFESSION OF FAITH, and the 'AUTHENTIC MAGISTERIUM.'**" This was initially written in the fall of 2012 for the benefit of members of the SSPX before their meeting in Albano, Italy to consider the "Doctrinal Preamble" that had been submitted to them from the Vatican. This publication addresses the doctrinal and moral problems that the 1989 Profession of Faith presents to every faithful Catholic with respect to the third of the three additional paragraphs that were appended to the Nicene-Constantinopolitan Creed. It has been nearly a year since our letter to Bishop Di Noia. I am writing to request that this matter be dealt with by you directly or, if it must be delegated to an under-secretary, that it be delegated to one with sufficient character, courage and devotion to duty that the matter necessarily requires.

In a recent interview with the French magazine *Famille Chrétienne*, Archbishop Guido Pozzo, a Consultor to the Congregation of the Doctrine of the Faith, replied to a question regarding the Vatican negotiations with the SSPX. Although we have nothing to do with the SSPX, the comment of Archbishop Pozzo is pertinent because it is related to the enclosure sent to us by Bishop Di Noia.

Jean-Marie Dumont : "What is, therefore, the non-negotiable point?"

Archbishop Guido Pozzo : "That which is essential, that to which we cannot renounce, is adherence to the *Professio fidei* and to the principle according to which it is only to the magisterium of the Church that was entrusted by the Lord the faculty of authentic interpreting, that is, with the authority of Christ, the written and transmitted word of God. It is the Catholic doctrine, recalled by Vatican II (*Dei Verbum*, 10), but already expressly taught by Pius XII in the encyclical *Humani Generis*. This means that the Magisterium, while it is not of course above Scripture and Tradition, is nevertheless the authentic instance that judges the interpretations on Scripture and Tradition, from whichever part they may come.

"Consequently, if there are no different degrees of authority and adherence of the faithful to her teachings - as the Vatican II dogmatic constitution *Lumen Gentium* (25) declares - no one can place himself above the Magisterium. I earnestly think and hope that, in this doctrinal framework that I have just explained, we will be able to find the point of convergence and

common agreement, because this specific issue is a doctrinal point belonging to the Catholic faith, and not to a legitimate theological discussion or to pastoral criteria."

Archbishop Pozzo's reference to *Humani Generis* as an authoritative document for this novel teaching from *Lumen Gentium* is out of place for even *Lumen Gentium* itself makes no such reference to this encyclical of Pope Pius XII. There are two obvious problems with Bishop Pozzo's comment. Firstly, Pope Pius XII does not teach in his encyclical what the 1989 Profession of Faith does by binding unconditionally the conscience of Faithful Catholics to man as man. The 1989 Profession of Faith binds, as explained by Cardinal Ratzinger, interiorly the "will and the intellect," or as *Lumen Gentium* says, the "soul," of the faithful Catholic without any qualification whatsoever to whatever arbitrary or novel opinions that happen to be reiterated by the Holy Father if only they be reiterated often enough. It attempts to bind unconditionally opinions of the Holy Father that are grounded upon his grace of state and not by virtue of the infallible Magisterium of the Church, either in its Extra-Ordinary or Ordinary and Universal mode of expression, from alone which it can be unfailingly said, "He who heareth you heareth me." Pope Pius XII in *Humani Generis* requires the external submission of obedience only to the clearly known "mind and the will" of the Holy Father when he affirms the traditional Catholic doctrines against the novelties by modern theologians who despise scholastic philosophy and theology in his capacity as teacher. The word "novelty" occurs six times in the encyclical and is always severely censored. Bishop Pozzo is attempting to marshal Pope Pius XII in the service of novelty when the entire thrust of his encyclical is to oppose it.

Consider one example. Pope Pius XII teaches in *Humani Generis* that the "Mystical Body of Christ and the Roman Catholic Church are one and the same thing."

Some say they are not bound by the doctrine, explained in Our Encyclical Letter [*Mystici Corporis*] of a few years ago, and based on the Sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith.

These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known, and to point out with solicitude clear errors and dangers of error.

Pope Pius XII, *Humani Generis*

This is not a "novelty" but the constant teaching of the Church. Pius XII says that it is "based upon the Sources of Revelation." He says that he is "compelled with grief to repeat once again truths already well known." They are "well known" because they are the universal teaching of the Church. Therefore this teaching is an example of the Holy Father employing the "ordinary and universal magisterium" in a papal encyclical to teach on questions of faith that are, by definition, infallible. This is what the "ordinary and universal magisterium" is. To this teaching, the Pope demands obedient submission. But this was not what he received from those who "say they are not bound by the doctrine." They are the ones who gave us the new ecclesiology from *Lumen Gentium* that teaches, "the church of Christ... subsists in the Catholic Church." The explanation of this phrase by the CDF conveniently dropped the adjective "Roman" making the term, "catholic Church," equivocal to structure an apparent "hermeneutic of continuity." To what authority does this novelty appeal? Nothing more than the "authentic magisterium" to which it demands internal unconditional submission of the mind and will, that is, submission of the soul to man as man.

The second reason is that those modernist theologians that Pope Pius XII censors for rejecting the scholastic theology and philosophy and embracing novel teachings never submitted their own "minds

and wills" in obedience to the "authentic magisterium" of Pius XII even when teaching matters of faith in its "ordinary and universal" capacity. These are the same class of theologians who have constructed the third addendum to the 1989 Profession of Faith and now demand internal and unconditional "submission of the mind and will" of the faithful to these very novelties that Pope Pius XII censors. Maybe Archbishop Pozzo should be known as 'Archbishop Ponzi', for he is selling something he does not, and cannot, own.

Why should the weight of the authentic magisterium of the current and recent pontiffs, when exercising their "ordinary magisterium," carry greater authority than the authentic magisterium of pre-Vatican II pontiffs when they exercised it to teach by virtue of the "ordinary and universal magisterium" which, on questions of faith and morals, is always infallible? The only possible way for the modern doctrinal teachings of the conciliar pontiffs to overturn the immemorial received doctrine is to impose the novelties with the infallible Magisterium of the Church. And since a novelty is by definition, not universal, it can therefore only be imposed as a formal object of divine and Catholic faith by the Extra-Ordinary Magisterium. Truths that constitute formal objects of divine and Catholic faith are the only subject matter that can properly be placed in a Catholic creed.

We at Ss. Peter & Paul Roman Catholic Mission hold to the literal meaning of every dogma and regard them as formal infallible objects of divine and Catholic faith. We further profess that every baptized member of the Church possesses the unalienable right to the "received and approved" immemorial traditions of the Roman Catholic Church **because these are necessary attributes of that faith.** This is really nothing more than what you said last December in a speech published by the Vatican newspaper, L'Osservatore Romano, in which you said that **"Every separation of theory and practice of the faith would be the manifestation of a subtle Christological heresy in principle."** These immemorial apostolic and ecclesiastical traditions are the perfect material manifestation of the Faith that we hold in the internal forum. Since God has imposed an obligation of duty upon all baptized Catholics to profess their faith and worship Him publicly, every Catholic therefore possess the right to these necessary attributes of the Catholic Faith that make the Faith unfailingly known and communicable to others. For this profession of our faith we have been persecuted unceasingly and unjustly by the local ordinaries of Harrisburg and Philadelphia who are incapable of rising above the perfunctory level of bureaucratic functionaries.

We have demanded from the Holy Father through the CDF infallible declarations on matters that we hold to be necessary attributes of the Faith. And the first place to start is with this novelty from the 1989 Profession of Faith. We hold that the unconditional submission of the mind and will can only be made to God and not to any man regardless of his personal grace or state. The "non-negotiable point" that Archbishop Pozzo "cannot renounce," is in fact incompatible with the Catholic Faith for "No man can serve two masters." That being said, if the Holy Father will simply engage the Extra-Ordinary magisterium to infallibly declare that the third paragraph appended to the Nicene-Constantinopolitan Creed in the 1989 Profession of Faith is now a dogma, and thus a formal object of divine and Catholic faith, we profess our willingness to be corrected.

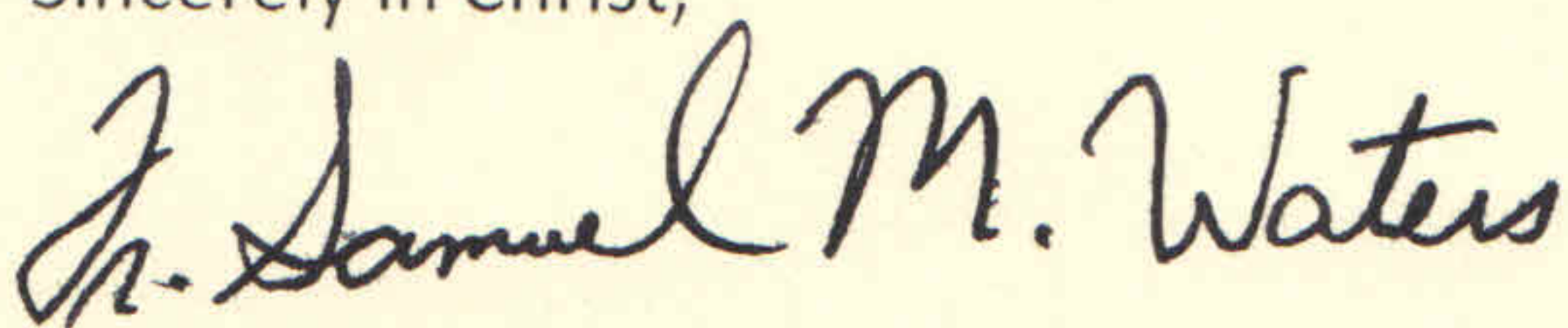
We recognize that it would be a problem for ecumenical dialogue to formally define that to be a member of the Church of Christ, one must profess, as a formal object of divine and Catholic faith, his unconditional submission of mind and will to whatever the Holy Father happens to reiterate in his authentic magisterial functions. It would ironically confirm the heretical sects in the distorted characterization that they have used against the papacy since the Reformation. Regardless, it is a necessary clarification that we as Catholics have a right to know.

I and the members of our Mission are grateful for your defense of the sacrament of Marriage and resistance against the belief that those in habitually established states of adultery and sodomy **"have gifts and qualities to offer to the Christian community"** and should be admitted to the sacrament of Holy Communion without repentance. But you should understand this. Our Lord has historically used the metaphor of marriage to describe His relationship with each individual faithful and with His Church as a whole because of its intimacy and permanence. That is why every heretic and schismatic group that breaks the bond of faith and charity corrupts the Catholic doctrine of marriage because those who break the bond of faith and charity cannot abide the integrity of the metaphor. You are now defending the door of the bridal chamber only because the walls of the city were breached long ago when others failed to soldier the citadel. If the 1989 Profession of Faith is a "non-negotiable" condition then the Holy Father must make this "article of faith" in fact "non-negotiable" by defining it as an article of divine and Catholic faith. Short of that, any Catholic who unconditionally submits the mind and will to a man, as man, regardless of his office, is in direct violation of the First Commandment.

You and I only have a few short years left to determine just where we will spend our eternity. I would not want to go to judgment having to answer for the responsibility of your office. I and the members of this Mission sincerely without affectation pray for your welfare. I again petition a definitive answer from the Holy Father to our specific questions in this as well as our previous communications with CDF which have gone unanswered for over ten years. If you cannot do this yourself please delegate to some who takes their responsibilities more seriously than Bishop Di Noia.

We wish you well in the defense of the Catholic doctrine of the holy sacrament of Matrimony, yet we fully recognize that the necessity of a defense of evident Catholic truth at this level of authority within the hierarchy of the Church can have only and necessarily the most damaging consequences.

Sincerely in Christ,



Fr. Samuel Waters

Ss. Peter & Paul Roman Catholic Mission

Chaplain