

SAINT BENEDICT CENTER  
*The Slaves of the Immaculate Heart of Mary*  
Post Office Box 627  
Richmond, New Hampshire 03470

Saint Thomas Aquinas  
March 7, 2017

Very Reverend Georges de Laire, J.C.L.  
Diocese of Manchester  
Office of Canonical Services and Tribunal  
282 Concord Street  
Manchester, NH 03104-5012

Very Reverend and Dear Father de Laire,

*Pax Christi.* I acknowledge receipt of your letter dated 23 January 2017. Thank you for your letter.

Since that date, in conformity with the invitation of the Very Reverend Giacomo Morandi, Undersecretary for the Congregation for the Doctrine of the Faith, communicated to me by his letter of 20 October 2016 past, I have prayed for the assistance of the Holy Ghost and sought competent theological and canonical counsel, so as to arrive at an understanding of the developed teaching of the Church, and how her teaching is not self-contradictory.

Through some misunderstanding, the Undersecretary in his above-referenced letter asserts that I “indicate that it is permissible to hold the position that these articles ‘contradict what was previously taught,’” when instead, quite clearly, I stated in writing the opposite: **“should we not [...] conclude that there is no change to perennial doctrine?”**

Contrary to Msgr. Morandi’s assertions, *nowhere* in my letter referenced *supra* did I ever write, as he mistakenly asserts, “that these articles [CCC nn. 846 ss. and DI, nn. 20-22] need not to be accepted [...].” To the contrary, I emphatically profess and have always professed that the doctrine very clearly articulated in CCC, n. 846 with its source in *Lumen Gentium*, n. 14 is *de fide divina et catholica* (cf. can. 750, § 1 CIC): *Extra Ecclesiam Nulla Salus.*

In order to dispel any continued misunderstanding as to what my doctrinal positions truly constitute, I affirm the following propositions, all of which in bold print are excerpted from the Undersecretary’s letters of 15 April and 20 October 2016:

- I. **The principle “*Extra Ecclesiam Nulla Salus*” must be interpreted according to the official doctrine of the Church (cf. *Catechismus Ecclesiae Catholicae*, nn. 846-848; Declaration *Dominus Iesus*, nn. 20-22);**
- II. **All salvation comes from Christ through the Church, which is the Body of Christ, the Sacrament of Salvation (cf. CCC, n. 846).**
- III. **It is equally binding that those who, through no fault of their own, do not know Christ [*“Evangelium Christi”*] and His Church have the possibility of obtaining [*“consequi possunt”*] eternal salvation (cf. CCC, n. 847).** This proposition I affirm in conjunction with all of the other conditions *sine qua non* for salvation explicitly narrated in the *Epistula ad Archiepiscopum Bostoniensem* of 8 August 1949 referenced in footnote n. 342 of the same *Catechismus*, which themselves are referenced as extracted from the Encyclical Letter *Mystici Corporis Christi* of Ven. Pope Pius XII, namely: 1) “*perfecta caritate*” and 2) “*fidem supernaturalem*” (cf. Hebr. XI: 6; Conc. Trid., Sess. VI, cap. 8, DS, n. 1532), with the term, “*fidem*” as explicated by Bl. Pope Innocent XI in his Decree of 2 March 1679 condemning proposition n. XXIII (cf. DS, n. 2123; can. 754 CIC).
- IV. **The Church certainly has a perennial obligation and sacred right to evangelize all men (cf. CCC, n. 848).**
- V. **One must hold that the Church is necessary for salvation (cf. DI, n. 20);**
- VI. **This doctrine must not be set against the universal salvific will of God (cf. DI, n.20);**
- VII. **For non-Christians, salvation in Christ is accessible [*“patens”*] by virtue of a grace, which, coming from Christ and communicated by the Holy Spirit, has a relationship with the Church, and is bestowed by God in ways known to God himself (cf. DI, n. 20-21).** Since *Dominus Iesus*, n. 21 in its footnote n. 83, expressly references the Decree of the Second Ecumenical Council of the Vatican, *Ad Gentes*, n. 7, I likewise affirm the remainder of the perennial teaching proposed in that conciliar text: “*Oportet igitur ut ad Eum, per praedicationem Ecclesiae agnitus, omnes convertantur, et Ipsi et Ecclesiae, quae Corpus Eius est, per Baptismum incorporentur*” [...] “*Etsi ergo Deus viis sibi notis homines Evangelium sine eorum culpa ignorantibus ad fidem adducere possit, sine qua impossibile est Ipsi placere* [...],” translated, “All, therefore, must be converted to Him, made known by the Church’s preaching, and through Baptism be incorporated into Christ and into His Church, which is His body.” [...] “Even if, therefore, God in ways known to Himself can lead men ignorant of the Gospel without their fault to the Faith, without which it is impossible to



please Him” [...].

VIII. **Dialogue with members of other religions can never substitute the mission of the Church, called to bring salvation to all (cf. *DI*, n. 22).**

In complement to the above propositions, I also affirm the following excerpt of Bl. Pope Pius IX’s Allocution, *Singulari quadam* of 9 December 1854:

- IX. “*Tenendum quippe ex fide est extra Apostolicam Romanam Ecclesiam saluum fieri neminem posse, hanc esse unicam salutis arcam, hanc qui non fuerit ingressus, diluuium periturum; sed tamen pro certo pariter habendum est, qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi huiusce rei culpa ante oculos Domini. Nunc vero quis tantum sibi arroget, ut huiusmodi ignorantiae designare limites queat iuxta populorum, regionum, ingeniorum, aliarumque rerum tam multarum rationem et varietatem? [...] firmissime teneamus ex catholica doctrina unum Deum esse, unam fidem, unum baptisma [Eph. 4:5]; ulterius inquirendo progredi nefas est.*”, translated, “For, it must be held to be of the Faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood; but, on the other hand, it is equally necessary to hold for certain that they who labor in ignorance of the true religion, if it be invincible, will not be held as guilty of this condition before the eyes of the Lord. Now, on the contrary, who would arrogate so much to himself as to mark the limits of such an [invincible] ignorance, due to the nature and variety of peoples, regions, innate dispositions, and of so many things [...] let us hold most firmly that, in accordance with Catholic teaching, there is ‘one God, one faith, one baptism’ [Eph. 4:5]; it is against the Divine Will [“nefas”] to proceed further in inquiry.”

Since, according to Bl. Pope Pius IX, therefore, it is “nefas” for any human person to attempt to discern whether or not any particular non-Catholic is in a state of invincible ignorance regarding our most holy religion, in submission to the teachings of the Magisterium, I profess that I will continue to preach the doctrine of the Second Vatican Council, namely, *All must be converted to Christ made known by the Church’s preaching, and be incorporated into Christ and His Church through Baptism* (cf. Vatican. II, Decr. *Ad Gentes*, n. 7).

If God Almighty chooses to lead a soul in invincible ignorance to Him and His Church through some extraordinary means, it is, in conformity with Bl. Pope Pius IX’s admonition *supra*, not for me to identify whether profession in Jesus Christ as Savior and sacramental Baptism is not needed to be imparted to that soul. That is the Almighty’s competency. For these reasons, I will, as is required of me, continue to profess the dogma of *Extra Ecclesiam Nulla Salus* proposed by the Magisterium, including the Second Vatican Council, in the way that the Church interprets it.

In submission to the official teachings of the Church, which in no manner can ever be contradictory one to another, the undersigned very respectfully requests that the Diocese of Manchester archive its doubts as to my personal fidelity to the Church's Magisterium.

Thanking you for your consideration, I remain yours very respectfully in Christ, and

In the Immaculate Heart of Mary,

A handwritten signature in black ink that reads "Br. André Marie". The script is cursive and elegant, with the first letters of "Br.", "André", and "Marie" being capitalized and prominent.

Brother André Marie, M.I.C.M.

cc: Most Reverend Peter A. Libasci, D.D.  
Most Reverend Joseph Augustine Di Noia, O.P., D.D.  
Very Reverend Giacomo Morandi