

Correspondence with Bishop Boland

The following exchange of letters was prompted by discussion between one of the faithful from St. Vincent de Paul Catholic Church, Kansas City, Missouri, and the Chancellor of the Diocese of Kansas City-St. Joseph concerning the doctrine "Outside the Church there is no salvation."

Society of Saint Pius X
District of the United States of America
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Father Peter R. Scott
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Most Reverend Raymond J. Boland, DD
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P.O. Box 419037
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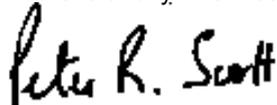
J. M. J.
July 6, 2001

Your Excellency,

The chancellor of the Diocese, Mr. George Noonan, has been in discussion with one of our faithful, Mr. Stephen Dailey, concerning some remarks that he made on his radio program. They feel that their dialogue concerns theological questions that go beyond them. Consequently they have asked us to be involved in this dialogue. My understanding is that the essential questions concern salvation, the doctrine *Extra Ecclesiam nulla salus*, and of course also the recent document *Dominus Jesus*.

I would certainly be happy to be involved in such dialogue, since I believe that it is of the greatest importance for the Church. Mr. Noonan indicated that your schedule would be more open in September. If you would be open to discussions of this kind, I believe that it could be an interesting experience for all four of us. If you can find an hour to set aside for this purpose, we would all be very grateful.

Yours faithfully in Christ Our Lord,



Father Peter R. Scott

CC: Mr. George Noonan
Mr. Stephen Dailey

BISHOP BOLAND REPLIES

THE CATHOLIC CHANCERY

Diocese of Kansas City-St. Joseph



OFFICE OF THE BISHOP

July 18, 2001

Reverend Peter R. Scott
Society of Saint Pius X
2918 Tracy Avenue
Kansas City, MO 64109

Dear Father Scott,

I am responding to your recent letter which mentioned some discussion between Mr. George Noonan, our Diocesan Chancellor, and Mr. Stephen Dailey of your congregation.

As Mr. Noonan is currently on vacation with his family in France I am not aware of all the details of the discussion.

Your letter indicates their exchange dealt with the theological understanding of *Extra Ecclesiam Nulla Salus*.

In reference to this topic I believe the position of the Church is clearly outlined in a number of places. Those of most recent vintage are:

- 1) The documentation produced by the Holy See during the famous Father Feeney case in Boston in the 1950s.
- 2) Vatican II's *Lumen Gentium*.
- 3) Father Maurice Emmyan's articles on this topic in the *New Catholic Encyclopedia*.
- 4) Various references to Salvation in the *Catechism of the Catholic Church*. (The Second Edition, from the Latin text, is the better translation.)
- 5) The Declaration of the Congregation for the Doctrine of the Faith, *Dominus Iesus* (August 6, 2000).

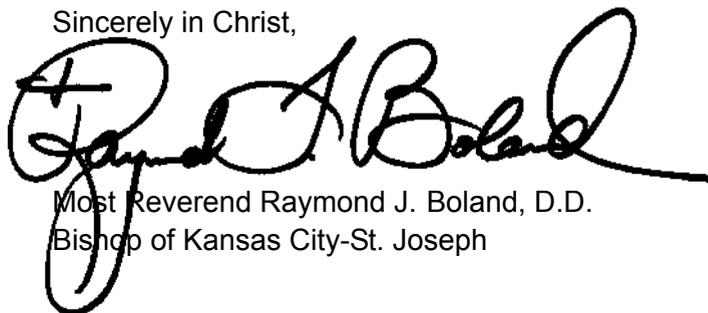
July 18, 2001
Page Two

The first I heard of a possible local dialogue on the topic was your letter. I know Mr. Noonan would have checked with my availability before making such a suggestion. My 2001-02 Calendar was published last May and, quite frankly, I am trying to reduce it, not add to it. Lack of time will prevent my personal participation but maybe somebody else may be so interested. I will discuss this with Mr. Noonan whom I will not see for some weeks as I will have left for vacation by the time he returns from Europe.

Hoping the references listed above may be of some value to those interested in the topic, I am

With warmest best wishes, I am

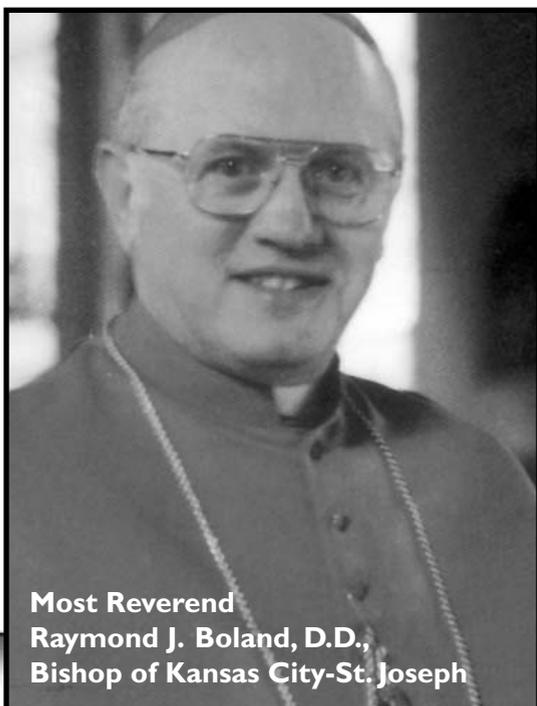
Sincerely in Christ,



Most Reverend Raymond J. Boland, D.D.
Bishop of Kansas City-St. Joseph

RJB:dsk

c: George Noonan



Most Reverend
Raymond J. Boland, D.D.,
Bishop of Kansas City-St. Joseph



Cathedral of the Immaculate
Conception, Kansas City, Missouri

FATHER PETER SCOTT RESPONDS

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J.M.J.
September 7, 2001

Your Excellency,

I received your letter of July 18, but quite frankly, I was disappointed that you are unwilling to discuss the new ecclesiology, and in particular the whole question of the doctrine *Extra Ecclesiam nulla salus*. This question is of the greatest importance for the Church, since it concerns its very divine constitution. You seem to indicate that there is nothing to discuss in such a black and white clear-cut question. Nothing could be further from the truth.

Allow me to simply present some of the inherent contradictions contained in the most recent of the references that you give, the Declaration *Dominus Jesus* on the unicity and salvific universality of Jesus Christ and the Church. This document, written to combat relativism and indifferentism that teach that one religion is as good as another (§22), rightly condemns the errors that God can perform a salvific action outside the mediation of Christ (§14), or that the Catholic Church can be considered as but one amongst many ways of salvation (§21). This is all very orthodox and consistent with the doctrine that "Outside the Church there is no salvation".

However, this very same document also teaches the exact theses that it attempts to condemn. For it teaches that false religions are "*participated forms of mediation*" (§14). How can there be any mediation outside of Christ and His mystical body? It teaches that particularly in schismatic churches, "*the church of Christ is present and operative*" (§17). How can the church of Christ be present and operative outside the Catholic Church, which is the only true church of Christ? The heretical churches that do not even have the Blessed Sacrament are declared to be in a "*certain communion, albeit imperfect, with the Church*" (§17). How can those who do not even profess the Faith in the Blessed Eucharist, and who consequently deny the Catholic Faith, be in any way in communion with Roman Catholics?

These false, heretical sects are even declared to be "*means of salvation*" in which "*the elements of this already-given Church exist*" (§17). If there truly is no salvation outside the Church, how can these false sects be means of salvation? The Church is declared to exist everywhere, for the "*salvific action of Jesus Christ extends beyond the visible boundaries of the Church to all humanity...and to the entire universe*" (§12).

What does the Church mean if every man and the whole universe belong to it and if its visible boundaries do not mean anything? Why belong if you do not need the true Faith, if you do not need to receive the sacraments of the Catholic Church, in order to be under the salvific action of Christ? Interreligious dialogue, even with non-Christian religions, it is declared, "*retains its full force and necessity*" (§22). Is not this the very indifferentism that the Declaration was written against? How is it possible to maintain that one has the deposit of divinely revealed truth, and that Christ is the only Mediator, and yet to carry on a dialogue on an equal basis with those who reject Christ? Is this not to accept that error has rights to exist?

I think that you can see, Your Excellency, that this document is riddled with internal contradictions. On the one hand it would have us believe that we need to believe in Christ as the only Mediator, and in the necessity of the Church for salvation, but on the other hand it explicitly states that we do not have to believe in Christ or to be members of the Catholic Church to be members of the church of Christ, which is all humanity, and to be saved. You cannot have your cake and eat it too. It must be either one or the other, but not both.

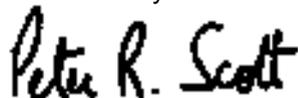
The reason for this internal contradiction comes from another document that you quoted, *Lumen gentium*, the Vatican II Constitution on the Church. It is led into contradiction by embracing the false, indifferentist and relativist definition of the Church given in *L.G.*, namely that the "*church of Christ subsists in the Catholic Church*", but is not identical to her, but exists partially (though not fully) outside of the Catholic Church, which church is defined in the most indifferentist and broad sense possible as "*The sign and instrument of intimate union with God and of unity of the entire human race*" (§16 18).

These are just some of the most obvious contradictions raised by the new ecclesiology. These are the questions that need to be discussed not only here in Kansas City but throughout the entire Church, for much of the crisis in authority, of the rebellion against the hierarchy, and of the refusal of Catholics to believe in the divine constitution and rights of Holy Mother Church come from this very contradiction and from the refusal of churchmen to stand up for what the Church teaches.

I trust that you will reconsider my request to dialogue on these questions, or if not, you will at least continue this discussion in writing.

Please be assured of my prayers during the Canon of the Mass, as well as those of all the other Society priests who celebrate in this diocese.

Yours faithfully in the Sacred and Immaculate Hearts of Jesus and Mary,



Father Peter R. Scott

CC: Mr. George Noonan, Chancellor
Mr. Stephen Dailey

As of publication, no response has been received.