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July 29, 2025

Cardinal Víctor Manuel Fernández  
Dicastery for the Doctrine of the Faith  
Palazzo del Sant'Uffizio  
00120 Città del Vaticano

Your Eminence,

Enclosed please find seven dubia, respectfully submitted for your consideration, that the faithful may obtain greater clarity with respect to the Church's doctrine concerning the *primacy of the Roman See* and *Christian unity*.

The Dicastery's responses will be greatly appreciated.

In Christ Jesus,

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## *Dubia*

Pope Leo XIV, in an address to participants of the Orthodox-Catholic ecumenical pilgrimage from the United States, given on 17 July 2025, stated:

**“For our part [the Catholic Church], we too must continue to implore from the Paraclete, the Consoler, the grace to pursue the path of unity and fraternal charity. Unity among those who believe in Christ is one of the signs of God’s gift of consolation; Scripture promises that “in Jerusalem you will be comforted” (Is 66:13). Rome, Constantinople and all the other Sees, are not called to vie for primacy, lest we risk finding ourselves like the disciples who along the way, even as Jesus was announcing his coming passion, argued about which of them was the greatest.”**

In light of the above, the following dubia are respectfully submitted for clarification:

### 1. Dubium

It is asked, is the Catholic Church - uniquely, presently, visibly, and perpetually - in full possession of Christian Unity, one of the outer marks of the one true Church of Christ, along with Sanctity, Catholicity, and Apostolicity?

### 2. Dubium

It is asked, does the Catholic Church presently believe and profess concerning this Christian unity that “the union of Christians can only be promoted by promoting the return to the one true Church of Christ, the Holy Catholic Church, of those who are separated from it”? (cf Pope Pius XI, *Mortalium Animos*, no. 10)

### 3. Dubium

It is asked, does Christian unity presently exist between the schismatic Orthodox See of Constantinople (and other such Sees) and the See of Rome?

### 4. Dubium

It is asked, does the Apostolic See (the See of Rome) and the Roman Pontiff hold a world-wide primacy such that the members of the schismatic Orthodox Sees - lay, religious, and clerical alike - viz. “baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism” (cf Pope Pius XI, *Quas Primas*, no. 18) are subject to the Roman Pontiff’s full and supreme power of jurisdiction over the Universal Church?

5. Dubium

It is asked, is the following anathema issued by the First Vatican Council still in force?

“If anyone says that blessed Peter the Apostle was not appointed by Christ the Lord as Prince of all the Apostles and visible head of the whole Church Militant; or that it was a primacy of honor only and not one of true and proper jurisdiction that he directly and immediately received from our Lord Jesus Christ himself: let him be anathema.” (Vatican I, First Dogmatic Constitution on the Church of Christ, Ch. 1, No. 6)

6. Dubium

It is asked, is the following anathema issued by the First Vatican Council still in force?

“If anyone then says that it is not from the institution of Christ the Lord Himself, or by divine right that the blessed Peter has perpetual successors in the primacy over the universal Church, or that the Roman Pontiff is not the successor of blessed Peter in the same primacy, let him be anathema.” (Vatican I, First Dogmatic Constitution on the Church of Christ, Ch. 2, No. 5)

7. Dubium

It is asked, is the following anathema issued by the First Vatican Council still in force:

“If anyone thus speaks, that the Roman Pontiff has only the office of inspection or direction, but not the full and supreme power of jurisdiction over the universal Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread over the whole world; or, that he possesses only the more important parts, but not the whole plenitude of this supreme power; or that this power of his is not ordinary and immediate, or over the churches altogether and individually, and over the pastors and the faithful altogether and individually: let him be anathema.” (Vatican I, First Dogmatic Constitution on the Church of Christ, Ch. 3, No. 9)