

EENS

Extra Ecclesiam nulla salus Outside the Church There is No Salvation

How Does One Enter the Church?

EENS is central to the original Christian faith from the first century, vs the erroneous belief that "all roads (religions) lead to God".

"One hope, one faith, one baptism into Christ's Church." ~ **Ephesians 4:5-6**

"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." Acts 4:12 (DR 1582)

"Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me." John 14:6 (DR)

"All power is given to me (Jesus) in heaven and in earth." Matthew 28:18 (DR)

"I (Jesus) say to thee (Peter): That thou art Peter; and upon this rock (Christ) I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Matthew 16:18-19 (DR)

"This is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3

"And whosoever shall not receive you, nor hear **your words** (apostles' words) ... it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matthew 10:14,15 (DR)

"Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." To Nicodemus; John 3:5
Are the words of Jesus to be taken as they are written, or not?

The information contained herein will demonstrate that **there can be no salvation outside Christ's Holy and Apostolic Church.**

- What does it mean to be saved?
- What does it mean to be outside the Church?
- Which Church?

The scriptures sited above should suffice to support EENS and the requirement for baptism. However, we shall discover that many, in the name of Christ and His Church, have allowed heresies to enter into the Church itself.

St. Cyprian of Carthage, a 3rd-century bishop was the first to use this Latin phrase.

Pope St. Gregory the Great, quoted in Summo Iugiter Studio, 590-604:

"The holy universal Church teaches that it is not possible to worship God truly except in her and asserts that all who are **outside of her will not be saved.**"

Pope Innocent III, Fourth Lateran Council, 1215, ex cathedra; "There is only one universal Church of the faithful, **outside of which no one at all can be saved.**"

Fourth Lateran Council, Constitution 1, 1215, ex cathedra:

"But the sacrament of baptism is consecrated in water at the invocation of the undivided Trinity, namely, Father, Son and Holy Ghost and brings salvation to both children and adults when it is correctly carried out by anyone in the form laid down by the Church."

Pope Eugenius IV, A.D. 1431-1447, at Council of Florence: Ex cathedra: "It [the Holy, Catholic, and Apostolic Church] firmly believes, professes, and proclaims that none of those outside the Catholic Church, not only pagans, but neither Jews, nor heretics and schismatics, can become participants in eternal life, but will depart "into everlasting fire which was prepared for the devil and his angels" [Matt. 25:41], unless before the end of life they have been added to the Church; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation, and do fasting, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that **no one, whatever almsgiving he has practiced, even if he has shed [his] blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.**" (Cantate Domino, A.D. 1442)

Pope Eugene IV, The Council of Florence, "Exultate Deo," Nov. 22, 1439, ex cathedra: "Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered the universe through the first man, **'unless we are born again of water and the Spirit, we cannot enter into the kingdom of heaven'**.

(John 3:5) The matter of this sacrament is real and natural water."

"We offer to the envoys that compendious rule of the faith composed by most blessed Athanasius, which is as follows:

- "Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity.— But the Catholic faith is this, that we worship one God in the Trinity, and the Trinity in unity... Therefore, let him who wishes to be saved, think thus concerning the Trinity.
- "But it is necessary for eternal salvation that he faithfully believe also in the incarnation of our Lord Jesus Christ...the Son of God is God and man...— **This is the Catholic faith; unless each one believes this faithfully and firmly, he cannot be saved.**"

"Cantate Domino," 1441, ex cathedra: "**The Holy Roman Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives;** that the unity of this ecclesiastical body is of such importance that only those who abide in it do the Church's sacraments contribute to salvation and do fasts, almsgiving and other works of piety and practices of the Christian militia productive of eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church."

"The Holy Roman Church firmly believes, professes and teaches that the matter pertaining to the law of the Old Testament, of the **Mosaic Law**, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were established to signify something in the future, although they were suited to divine worship at that time, **after our Lord's coming had been signified by them, ceased, and the sacraments of the New Testament began;** and that whoever, even after the passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. Yet it does not deny that after the passion of Christ up to the promulgation of the Gospel they could have been observed until they were believed to be in no way necessary for salvation; but after the promulgation of the Gospel it asserts that they cannot be observed without the loss of eternal salvation. All, therefore, who after that

time (the promulgation of the Gospel) observe circumcision and the Sabbath and the other requirements of the law, it declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from these errors."

Pope Clement V, *Council of Vienne*, 1311-1312, *ex cathedra*: "Besides, one baptism which regenerates all who are baptized in Christ must be faithfully confessed by all just as 'one God and one faith' [Eph. 4:5], celebrated in water ... for the salvation of adults and children."

Pope St Pius V, *Regnans in Excelsis*, February 25, 1570; "He Who on high, to Whom is given all power in Heaven and earth, has entrusted His Holy Catholic and Apostolic Church, **outside which there is no salvation**, to one person on earth alone, namely; to Peter, the Prince of the Apostles and to Peter's successor, the Roman Pontiff, to be governed by him with the fullness of power."

Pope Paul III, The Council of Trent, Canon 5 on the Sacrament of Baptism, *ex cathedra*: "If anyone says that baptism [the sacrament] is optional, that is, not necessary for salvation (John. 3:5): let him be anathema."

The Council of Trent 1563; "The Ark of Noah holds a conspicuous place. It was built by the command of God in order that there might be no doubt that it was a symbol of the Church, which God so constituted that all who enter therein through baptism may be safe from the danger of eternal death; while such as are outside the Church, like those who were not in the Ark, are overwhelmed by their own crimes."

CANON II. "If any one saith, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor(*), those words of our Lord Jesus Christ; **'Unless a man be born again of water and the Holy Ghost'; let him be anathema.**"

Pope Gregory XVI

[Encyclical *Summo iugiter*, May 27, 1832, to the Bishops of Bavaria]

For in fact, you know as well as We do, Venerable Brother, with what constancy our fathers endeavored to inculcate this article of faith which these innovators dare to deny, namely, **the necessity of Catholic faith and unity to obtain salvation**. This is what was taught by one of the most famous of the disciples of the Apostles, St. Ignatius Martyr, in his Epistle to the Philadelphians: "Do not deceive yourselves," he wrote to them, "he who *adheres to the author of a schism will not possess the kingdom of God.*" St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Cirta expressed themselves in the following terms on this subject: "He who is separated from the body of the Catholic Church, *however laudable his conduct may otherwise seem*, will *never enjoy eternal life*, and the anger of God remains on him by reason of the crime of which he is guilty in living separated from Christ." (Epistle 141) And without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting our glorious predecessor, St. Gregory the Great, who gives explicit testimony to the fact that such is the teaching of the Catholic Church on this head. "The holy universal Church," he says, "teaches that God cannot be truly adored except within its fold: she affirms that all those *who are separated from her will not be saved.*"

Summo Iugiter Studio (# 2), May 27, 1832: "Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain eternal life."

Pope Pius IX, *Singulari Quidem*, March 17, 1856;

"It is a sin to believe that there is salvation outside the Catholic Church."

The true Church is one, Holy, Catholic, Apostolic, and Roman; unique: The Chair founded on Peter by the Lord's words; outside her fold is to be found neither the true faith nor eternal salvation, for it is

impossible to have God for Father if one has not the Church for Mother, and it is in vain that one flatters oneself on belonging to the Church, *if one is separated from the Chair of Peter on which the Church is founded.*

[Encyclical Amantissimus, April 18, 1862]

He who leaves this [Roman] See cannot hope to remain within the Church; *he who eats of the lamb outside of it has no part with God.*

[Letter Jam vos omnes, September 13, 1868, to **Protestants** and other non-Catholics]

Now, anyone who wishes to examine with care and to meditate on the condition of the different religious societies divided among themselves and **separated from the Catholic Church**...will easily be convinced that no one of these societies nor all of them together in any way constitute or are that one Catholic Church which Our Lord founded and established and which He willed to create. **Nor is it possible, either, to say that these societies are either a member or part of this same Church, since they are visibly separated from Catholic unity.**

Pope Leo XIII

[Encyclical Satis cognitum, June 29, 1896]

Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible... we profess: "I believe in **one Church.**"

[Encyclical Satis cognitum, June 29, 1896]

The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord - leaving the path of salvation they enter on that of perdition. **"Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church,** and he who leaves the Church of Christ cannot arrive at the rewards of Christ...He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." (St. Augustine, Sermo CCLXVII, no. 4)

[Encyclical Satis cognitum, June 29, 1896]

"There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by **one word, as with one drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition.**"

[Encyclical Tametsi, November 1, 1900]

Consequently, **all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort.**

[Allocution for the 25th anniversary of his election, February 20, 1903]

This is our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate.

Pope St Pius X, Supremus Apostolatus 1913; "Where is the road which leads us to Jesus Christ? It is before our eyes, the Church. It is our duty to recall to everyone, great and small, the absolute necessity we are under to have recourse to this Church in order to work out our eternal salvation."

[Editae Saepe On St. Charles Borromeo – 1910, #29]. "...The Church alone possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), she confers on mankind suitable and necessary means of salvation."

The Catechism of Pope St. Pius X, The Sacraments, on Baptism; Question: Is Baptism necessary to salvation? Answer: "Baptism is absolutely necessary to salvation, for Our Lord has expressly said: 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.'"

Question: "Can one be saved outside the Catholic, Apostolic and Roman Church?"

Answer: "No, no one can be saved outside the Catholic, Apostolic Roman Church, just as no one could be saved from the flood outside the Ark of Noah, which was a figure of the Church."

Question: posed to Pope St. Pius X, in 1907, in answer to a question as to whether Confucius could have been saved, wrote: (question also applies to Buddhists, Hindus, Muslims even Jews)

"It is not allowed to affirm that Confucius was saved. Christians, when interrogated, must answer that **those who die as infidels are damned**".

Pope Pius XI, *Mortalium Animos* (# 10), Jan. 6, 1928:

"For since the mystical body of Christ, in the same manner as His physical body, is one, compacted and fitly joined together, it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head."

[Encyclical *Mortalium Animos*, January 6, 1928, all quotes below]

"Now those who profess to be Christians cannot not believe, it seems to Us, that there is one Church, and only one Church, founded by Christ; but if they are asked further what, according to the will of the Founder, this Church must be, they no longer agree. Many among them, for example, deny that the Church of Christ must be an external and visible society, and that it must present the appearance of one body of faithful, all united in one faith under a single teaching authority and government. On the contrary they understand the external and visible Church as nothing more than a Federation made up of various Christian communities, which adhere to different — and sometimes contradictory — doctrines."

"If they [the faithful] were to go [to ecumenical gatherings], they would be attributing authority to an erroneous form of the Christian religion, entirely alien to the one Church of Christ."

"No one is in the Church of Christ, and no one remains in it, unless he acknowledges and accepts with obedience the authority and power of Peter and his legitimate successors."

Quas Primas (# 15), Dec. 11, 1925: "Indeed this kingdom is presented in the Gospels as such, into which men prepare to enter by doing penance; moreover, **they cannot enter it except through faith and baptism**, which, although an external rite, yet signifies and effects an interior regeneration."

Pope Pius XII, *Humani Generis*. August 12, 1950. No. 27; "Some say they are not bound by the doctrine based on 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."

Encyclical *Mystici Corporis*, June 29, 1943]

"In the Church they alone are to be counted as members who have received the baptism of regeneration and profess the true faith, who, moreover, have not had the misfortune to separate themselves from the assembly of the Body, or been excommunicated by the legitimate authority by reason of very grave faults."

Ask yourself the following probing questions:

1. Who do you rely on for final authority on these matters?
2. How many quotes are necessary to make it clear what Our Lord Jesus said and the Holy Fathers that it's absolutely necessary to be baptized into His Holy Apostolic Catholic Church in order to be saved and enter the kingdom of God?
3. A parent shouldn't have to tell his child more than one time to obey them in crossing the street lest they put their lives in danger. Why is it any different with our heavenly Father? Did our Lord not admonish us to be like little children, not haughty self-important "adults"?
4. One scripture and one Papal decree lead by Holy Spirit telling us we must be baptized into Christ Church to be saved should be enough. If it's not enough, we really need to ask ourselves why, if we are truly a Catholic Christian trying to follow Our Lord's commands. Do we truly trust Our Lord and the traditions of the Church He established with Peter as the first father of the Church, the Pope?

EENS foreshadowed in Noah's Day

Jesus inspired Matthew to record an account referring to Noah in Matthew 24:2.

Jesus was asked by His disciples, "what will be signs of your return and of the 'consummation of the world?'" Included in His answer, Jesus pointing to the time of Noah regarding the consummation of the world and finding salvation within the Ark of safety. (Matt. 24:37) As we explore the actual account of Noah and his building the ark in Genesis 6-9 and Jesus words at Matthew 24, we are left with a number of questions.

- If the ark Noah was told to build could house Noah and his family and the animals, etc., what about the rest of the people on the earth?
- Did God provide an alternate plan for other arks to be built to save others?
- Did God predetermine that only Noah and his family would be saved, and why?

There are many more questions that could be asked but let's first go to the account itself.

1. Moses recorded this account of Noah at Genesis chapters 6-9.

God told Noah that the peoples of the earth got so corrupt and wicked that He saw fit to cleanse the earth from man's iniquities by causing a great flood to occur to wash away the sins from the earth, including man, animals, planets and the very earth itself. God gave Noah exact instructions on how to build the Ark, the size, materials and construction techniques. Although God also told Noah to tell everyone around what he was doing during the 75 years Noah and his sons built the Ark, God never gave him instructions to convert or convince his neighbors to also build their own arks or to join Noah on the Ark he was building for his family. The fact is, no one paid attention to what Noah was doing and, in fact, mocked and ridiculed him, as Jesus said in Matthew.

2. Why did God single out only Noah and his family, eight in all? (Matthew 24:36-)

"But of that day and hour no one knows, not the angels of heaven, but the Father alone. And as in the days of Noah, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day Noah entered into the ark, they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field: one shall be taken, and one shall be left."

Noah (and his family) were taken the rest were taken by the flood.

The rest of Jesus words makes it clear that those who ignore God's commands and who ridicule His servants and just go on eating and drinking with drunkards, they will all perish as "God" sees fit. God does not negotiate with sinners.

3. Jesus warned that when He returns, it would be as in Noah's day, at the time of the "consummation of the world" or the "last days". The Lord God gave His elect (those He chose to be saved) explicit instructions to be prepared and when the appointed time arrived, Noah and his family were to get into the Ark (God's vessel of safety) and separate themselves for the neighbors. There was "no salvation outside the Ark", as in, "Extra Ecclesiam nulla salus" EENS.

EENS foreshadowed in Lot's Day

Jesus inspired Jude to record at Jude 1:7 (DR) a reference to Lot from Genesis 19.

"As Sodom and Gomorrah, ... having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire."

God saw that the two cities of Sodom and Gomorrah became so depraved and sinful, like in the time of Noah, He decided to destroy the cities and all the inhabitants. He sent His angels to Abraham and Sarah about the conception of Isaac in Sarah's old age. As they were about to leave Abraham's tent, the Lord (an angel) told Abraham they were going down to Sodom and Gomorrah because the inhabitants of the cities were so sinful God determined He was going to eliminate them. Abraham's nephew Lot and his family was in Sodom and Abraham began trying to "negotiate" with the angels to have God reconsider His decision if 50,45,40 or even 10 righteous people could be found. And even though God said he would spare the cities if only ten could be found without sin. But at the end of the day, there was not even one inhabitant in the cities, outside of Lot and his family who were worthy to be spared. God's angels had to take Lot and his family "by the hand" out of the city to save them, and as they were leaving the gate, the angel told them explicitly, "do not look back". But Lot's wife did look back and immediately she was turned into a pillar of salt. (Genesis 18-19) Did she look back as if mourning over the lose of her home and the life they had in Sodom? We can only speculate. But we are also reminded of Oza when he rashly touched the Ark of the covenant after told not to.

[1 Samuel 6:7 or 1 Kings 6:7 (DR)] No matter how we try to rationalize our actions, our first obligation is to obey God. If we do not, we will suffer the consequence. Like Eve in the garden, who knew God's command not to eat of the tree in the middle of the garden, yet she did, so too did Lot's wife know not to look back at Sodom. God is not to be mocked. (Galatians 6:7) Direct disobedience to God results in serious consequences.

We are reminded of what the apostle John wrote in Revelation 18:4-5, when a strong voice cried out from heaven and said, "Go out from her my people; that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven", speaking of Babylon the Great. And what is this Babylon the Great?

Peter referred to Rome as Babylon in 1 Peter 5:13, "The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark." Mark wasn't Peter's biological son; no more than Timothy was Paul's biological son mentioned at 1 Tim 1:18; son being an affectionate reference to a younger relative or friend. Also, at the time, Mark was on a missionary journey with Paul who was in Rome so when Peter mentions Mark it makes perfect sense he was in Rome, not Babylon. Peter referring to Rome as Babylon was a kind of "code word" so as not to raise awareness of the Church in Rome to persecutors in Rome. So, Peter was being cautious by referring to Rome as Babylon. Besides, Babylon was 2000 miles to the East and was nothing more than a desolate village as God foretold at Isaiah 47, and no Church existed there at that time. Both Paul and Peter died as martyrs in Rome shortly thereafter this, not Babylon.

What is remarkable is that the apostle John refers to Babylon again at Revelation chapters 17-18, in another figurative way, a mysterious woman, a great city, "Babylon the Great"; mother of fornications, and the abominations of the earth." John reveals a vision he had of a strong voice from heaven saying, "Get out of her..." (Rev.18:4), just as the angel of the Lord told Lot and his family to get out of Sodom before it's too late as God was also about to destroy Babylon the Great.

Revelation 18:20 says, "Rejoice over her (Babylon the Great), thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her." Think about it; why would the heavens rejoice at the destruction of Babylon the Great if this is Rome, the very seat of Peter? John also writes, "Babylon the Great has become the habitation of demons, and the home of every unclean spirit, and the home of every unclean and hateful bird." (Revelations 18:2) What was once the city where Peter, Paul and glorious Popes reigned since the first century is spoke of as becoming a "den of thieves and harlots", as Jesus referred to Jerusalem in 33 A.D. at Matthew 21:13. What was once the center of worship for God's people became a house "abandoned by God". (Matthew 23:37-38)

When did Rome, once a sacred and Holy City in the Catholic Church become the city inhabiting demons, spiritual prostitutes, liars and thieves just brought out in scripture, a city John said to "Flee from"? Revelation 18:8? See the page on this site "Vatican II".

Key to understanding Extra Ecclesiam nulla salus, "no salvation outside the Church" we first need to identify what or who "Ecclesiam", the Church is. See the page on this site on "Catholicism".

"Salus extra Ecclesiam non est": Outside the Church there is no Salvation



The Mystical Church. This icon depicts the Church as an Ark of salvation led by Christ but filled with His holy ones. "

The Latin phrase "*Salus extra Ecclesiam non est*" means: "*outside the Church there is no salvation*". This expression comes from the writings of Saint Cyprian of Carthage († 258), a bishop of the 3rd century, and recognized saint in the Western and Eastern churches.

It is a dogma of the Apostolic Catholic/Orthodox Church, and has been affirmed many times throughout 2000 years of Christianity in the East and the West, being even at the odds of schism.

Our knowledge of the Truth is precisely what Christ has given to His apostles from the beginning of the Church and faithfully handed down to us by the uncompromising Holy Catholic Church. The language used to express this doctrine has always been simple, direct and unequivocal – no "if"s, "and"s, or "but"s. A new idea of the post-Vatican II "Catholic" [Church of Synodality](#), that persons outside the Church can become Canonized Saints is ludicrous and a dangerously harmful heresy.

"Arise, O Lord, and judge your own cause. Remember your reproaches to those who are filled with foolishness all through the day. Listen to our prayers, for foxes have arisen seeking to destroy the vineyard whose winepress you alone have trod." — Pope Leo X

Quotes from Scripture, the Fathers, the Doctors, Saints and Popes

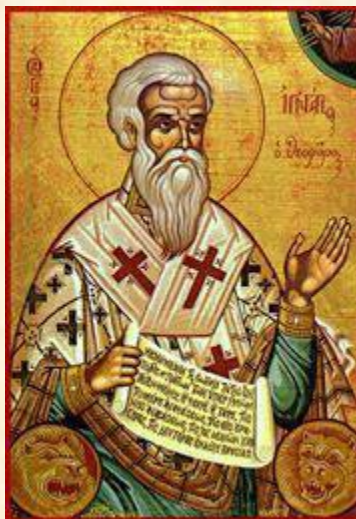
***"He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."* (Mk 16:16)**

*"No, I say to you: but unless you shall do penance, you shall all likewise perish."
(Lk 13:3)*

*"Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of
the Son of man, and drink his blood, you shall not have life in you." (Jn 6:54)*



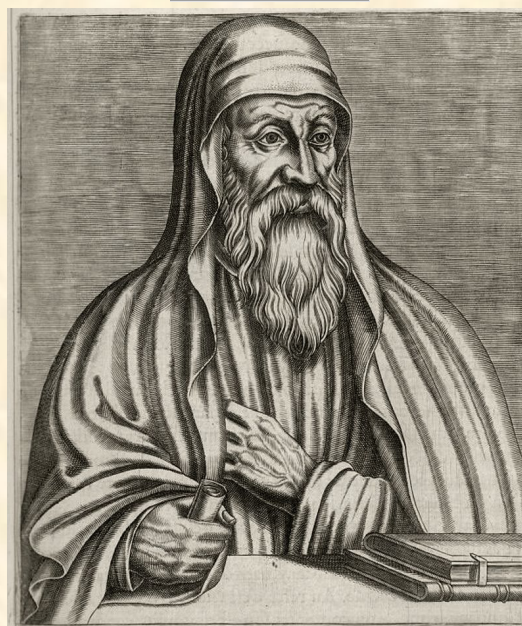
***Pope St. Clement I († 99):** "Heretical teachers pervert Scripture and try to get into Heaven
with a false key, for they have formed their human assemblies later than the Catholic Church.
From this previously-existing and most true Church, it is very clear that these later heresies,
and others which have come into being since then, are counterfeit and novel inventions."
(Epistle to the Corinthians)*



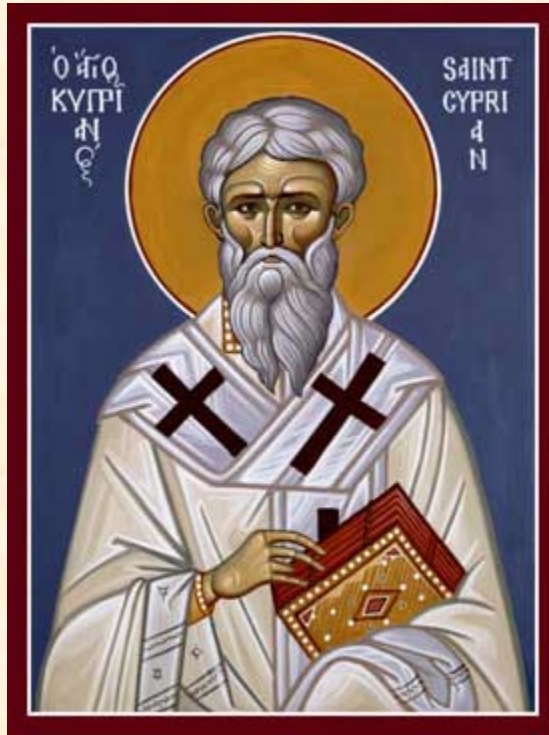
Saint Ignatius of Antioch († 108): "Do not deceive yourselves, he who adheres to the author of a schism will not possess the kingdom of God." [Epistle to the Philadelphians, 3 (CH 158)].



Saint Irenaeus († 202): "[The Church] is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them... We hear it declared of the unbelieving and the blinded of this world that they shall not inherit the world of life which is to come... Resist them in defense of the only true and life giving faith, which the Church has received from the Apostles and imparted to her sons." (Against Heresies , Book III)



Origen († 254): "Let no man deceive himself. Outside this house, that is, outside the Church no one is saved." (In Iesu Nave homiliae – Homily on the Birth of Jesus)



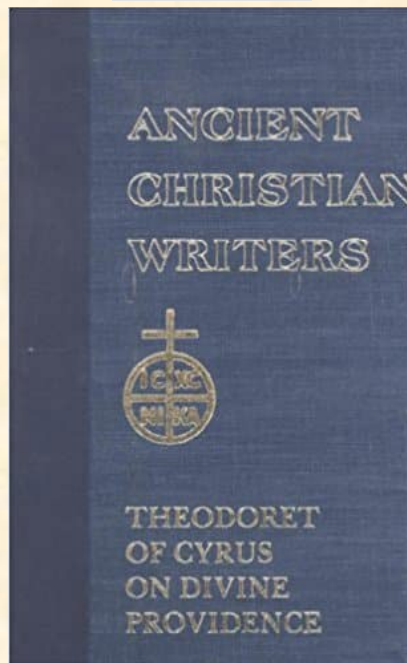
Saint Cyprian († 258): "He who has turned his back on the Church of Christ shall not come to the rewards of Christ; he is an alien, a worldling, an enemy. You cannot have God for your Father if you have not the Church for your mother. Our Lord warns us when He says: 'he that is not with Me is against Me, and he that gathereth not with Me scattereth.' Whosoever breaks the peace and harmony of Christ acts against Christ; whoever gathers elsewhere than in the Church scatters the Church of Christ." (Unity of the Catholic Church)



Saint Cyprianus († 258): "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ (...) He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." (De Cath. Eccl. Unitate, n 6 (CH 555)).



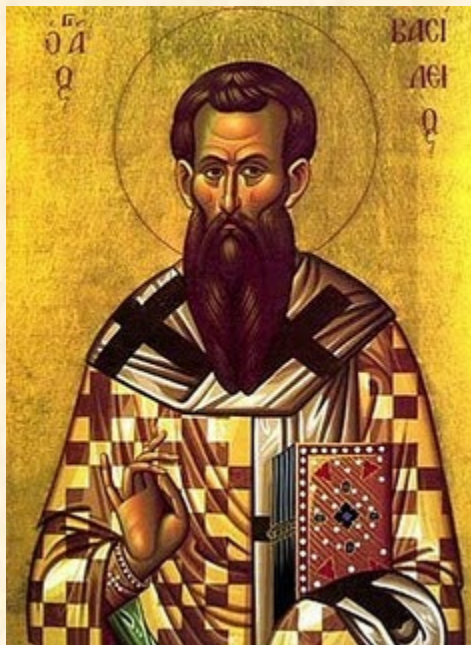
Patrologiae Cursus Completus: Latina , Father Migne: "He who does not hold this unity, does not hold the law of God, does not hold the faith of the Father and the Son, does not hold life and salvation."



Ancient Christian Writers: "Nay, though they should suffer death for the confession of the Name, the guilt of such men is not removed even by their blood... No martyr can he be who is not in the Church."



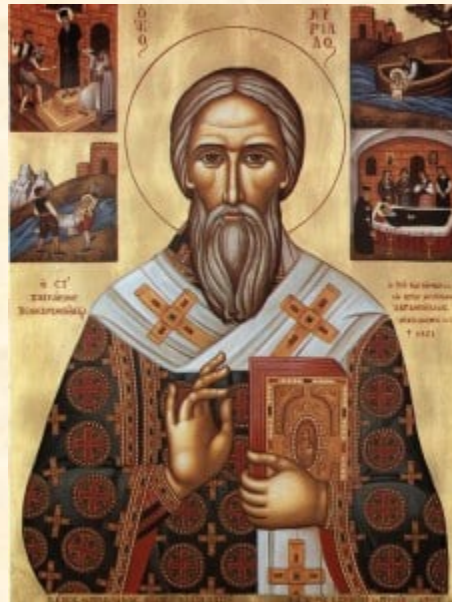
Saint Firmilian († 269): "What is the greatness of his error, and what the depth of his blindness, who says that remission of sins can be granted in the synagogues of heretics, and does not abide on the foundation of the one Church." (Anti-Nicene Fathers)



Lactantius († 310): "It is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the Faith, this is the temple of God; into which if anyone shall not enter, or from which if anyone shall go out, he is a stranger to the hope of life and eternal salvation." (The Divine Institutes)

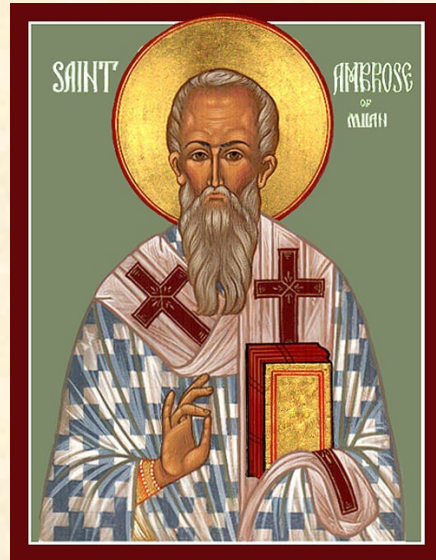


Council of Nicea (first ecumenical council, A.D. 325): "Let the patriarch consider what things are done by the archbishops and bishops in their provinces; and if he shall find anything done by them otherwise than it should be, let him change it and order it, as seemeth to him fit; for he is the father of all, and they are his sons. And although the Archbishop be among the bishops as an elder brother, who hath the care of his brethren, and to whom they owe obedience because he is over them; yet the patriarch is to all those who are under his power, just as he who holds the seat of Rome is the head and prince of all patriarchs; inasmuch as he is first, as was Peter, to whom power is given over all Christian princes, and over all their peoples, as he who is the Vicar of Christ our Lord over all peoples and over the whole Christian Church, and whoever shall contradict this, is excommunicated by the synod." (Arabic Canons, Canon XXXIX)



Saint Cyril of Jerusalem († 386): "Abhor all heretics...heed not their fair speaking or their mock humility; for they are serpents, a 'brood of vipers.' Remember that, when Judas said 'Hail Rabbi,' the salutation was an act of betrayal. Do not be deceived by the kiss but beware of the venom. Abhor such men, therefore, and shun the blasphemers of the Holy Spirit, for

whom there is no pardon. For what fellowship have you with men without hope. Let us confidently say to God regarding all heretics, 'Did I not hate, O Lord, those who hated Thee, and did I not pine away because of Your enemies?' For there is an enmity that is laudable, as it is written, 'I will put enmity between you and the woman, between your seed and her seed.' Friendship with the serpent produces enmity with God, and death. Let us shun those from whom God turns away." (The Fathers of the Church)



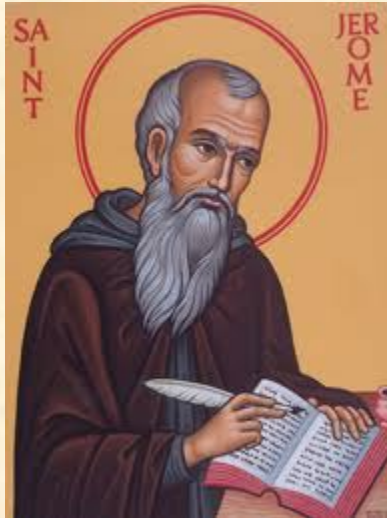
Saint Ambrose († 397): "Where Peter is therefore, there is the Church. Where the Church is there is not death but life eternal. ...Although many call themselves Christians, they usurp the name and do not have the reward." (The Fathers of the Church)



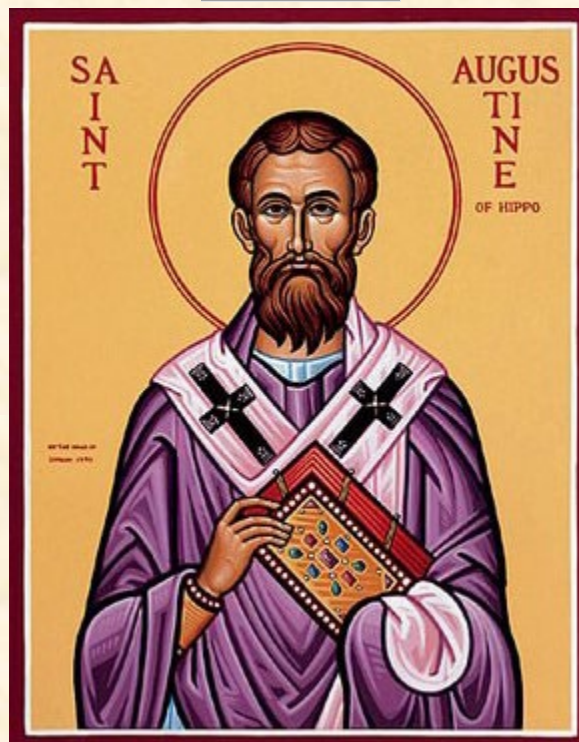
Saint John Chrysostom, Doctor, († 407): "We know that salvation belongs to the Church alone, and that no one can partake of Christ nor be saved outside the Catholic Church and the Catholic Faith."
(De Capto Eutropia)



Bishop Niceta of Remesiana († 415): "He is the Way along which we journey to our salvation; the Truth, because He rejects what is false; the Life, because He destroys death. ...All who from the beginning of the world were, or are, or will be justified – whether Patriarchs, like Abraham, Isaac and Jacob, or Prophets, whether Apostles or martyrs, or any others – make up one Church, because they are made holy by one faith and way of life, stamped with one Spirit, made into one Body whose Head, as we are told, is Christ. I go further. The angels and virtues and powers in heaven are co-members in this one Church, for, as the Apostle teaches us, in Christ 'all things whether on the earth or in the heavens have been reconciled.' You must believe, therefore, that in this one Church you are gathered into the Communion of Saints. You must know that this is the one Catholic Church established throughout the world, and with it you must remain in unshaken communion. There are, indeed, other so called 'churches' with which you can have no communion. ...These 'churches' cease to be holy, because they were deceived by the doctrines of the devil to believe and behave differently from what Christ commanded and from the tradition of the Apostles." (The Fathers of the Church)



Saint Jerome († 420): "As I follow no leader save Christ, so I communicate with none but your blessedness, that is, with the Chair of Peter. For this, I know, is the rock on which the Church is built. ...This is the ark of Noah, and he who is not found in it shall perish when the flood prevails. ...And as for heretics, I have never spared them; on the contrary, I have seen to it in every possible way that the Church's enemies are also my enemies." (Manual of Patrology and History of Theology)



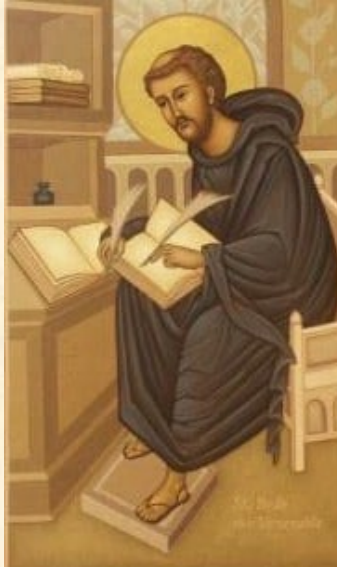
Saint Augustine († 430): "No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honor, one can have the sacraments, one can sing alleluia, one can answer amen, one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too, but never can one find salvation except in the Catholic Church." (Sermo ad Caesariensis Ecclesia plebem)



Saint Fulgentius († 533): "Most firmly hold and never doubt that not only pagans, but also all Jews, all heretics, and all schismatics who finish this life outside of the Catholic Church, will go into the eternal fire prepared for the devil and his angels." (Enchiridion Patristicum)



Saint Gregory the Great I († 604): "The holy universal Church teaches that God cannot be truly adored except within its fold; she affirms that all those who are separated from her will not be saved." (Moral. in Job. XIV,5 (CH 158)).



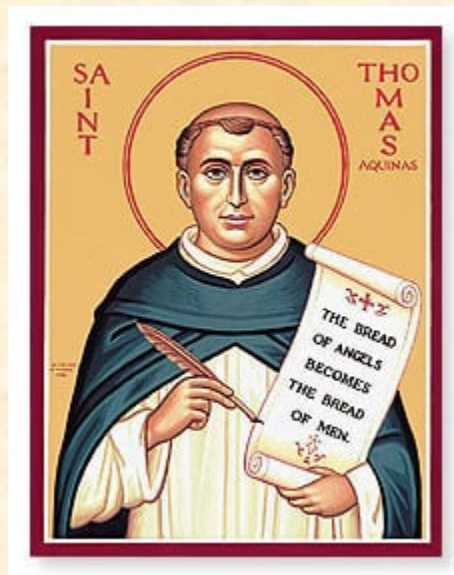
St. Bede the Venerable († 735): "He who will not willingly and humbly enter the gate of the Church will certainly be damned and enter the gate of hell whether he wants to or not." (Sermon 16) "Without this confession, without this faith, no one can enter the kingdom of God." (Sermon 16)



Pope Saint Leo IX († 1054) : "If you live not in the body which is Christ, you are none of His. Whose, then, are you? You have been cut off and will wither, and like the branch pruned from the vine, you will burn in the fire – an end which may God's goodness keep far from you."



Innocent III and the Fourth Ecumenical Council of the Lateran (1215): "There is only one universal Church of the faithful, outside of which no one can be saved." [Cap. I; De fide cath.; DS 802 (CH 159)].



Saint Thomas Aquinas († 1274): "There is no entering into salvation outside the Church, just as in the time of the deluge there was none outside the ark, which denotes the Church." (Summa Theologiae)



Pope Eugene IV († 1447): *The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the [unity of the Catholic Church](#). (The Bull Cantate Domino, 1441.)*



Saint Peter Canisius († 1597): *"Outside of this communion – as outside of the ark of Noah – there is absolutely no salvation for mortals: not for Jews or pagans who never received the faith of the Church, nor for heretics who, having received it, corrupted it; neither for the excommunicated or those who for any other serious cause deserve to be put away and separated from the body of the Church like pernicious members...for the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his mother." (Catechismi Latini et Germanici)*



Saint Robert Bellarmine († 1621): "Outside the Church there is no salvation ...therefore in the symbol [Apostles Creed] we join together the Church with the remission of sins: 'I believe in the Holy Catholic Church, the communion of Saints, the forgiveness of sins'...For this reason, the Church is compared with the ark of Noah, because just as during the deluge, everyone perished who was not in the ark, so now those perish who are not in the Church." (De Sacramento Baptismi)



Saint Louis-Marie Grignion de Montfort († 1716):
 "There is no salvation outside the Catholic Church. Anyone who resists this truth perishes."



Vatican I (1869–70) *"This true Catholic faith, outside which no one can be saved, which I now freely profess and truly hold, I do promise and swear that I will most constantly keep and confess whole and inviolate with the help of God until the last breath of my life, and that I will take great care that it be held, taught, and preached by my inferiors and by those who are placed under my charge." – Papal Oath*



Bl. Pius IX († 1878): *"It must be held by 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 necessary to hold for certain that they who labor in ignorance of the true religion, if this ignorance is invincible, will not be held guilty of this in the eyes of God. Now in truth, who would arrogate so much to himself as to mark the limits of such an ignorance, because of the nature and variety of peoples, regions, innate dispositions, and of so many other things? For in truth, when released from these corporeal chains, 'we shall see God as He is' (1 John 3:2), we shall understand perfectly by how close and beautiful a bond divine mercy and justice are united; but as long as we are on earth, weighed down by this moral mass which blunts the soul, let us hold most firmly that, in accordance with Catholic teaching, there is 'one God, one faith, one baptism' (Ephesians 4:5); it is unlawful to proceed further in inquiry. But just as the way of charity demands, let us pour forth continual prayers that all nations everywhere may be converted to Christ; and let us be devoted to the common salvation of men in proportion to our strength, 'for the hand of the Lord is not shortened' (Isaiah 9:1) and the gifts of heavenly grace will not be wanting to those who sincerely wish and ask to be refreshed by this light." (Allocution "Singulari quadam" 9 December 1854).*

Baptism

The Door to Christ Church

**"It is absolutely necessary for everyone to enter the Catholic Church to be saved."
"What the Church has declared is the ordinance of God Almighty."**

How does one enter the Christ Catholic Church?

Fact: If anyone wishes to be saved, God can and will draw him to the Church. **John 6:44**

We need to ask ourselves; is it any more difficult for God to bring a person into the Church before he dies by providing a way for that person to be baptized, than it is to receive that person to heaven **"without"** being baptized? Physically, both are equally easy for God. But the second would be a violation of God's explicit command as He told Nicodemus at John 3:5. God made it abundantly clear what is required to be saved and inherit His kingdom. What more needs to be said?

"Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." Galatians 6:7-9.

God is not desperate for human companionship. He will not surrender His sovereignty to the "Wicked and slothful servants..." Matthew 25:26. God simply requires all humans to obey Him, like He did with our first parents Adam and Eve.

When the faithful are given the opportunity to be saved they respond exactly as the Ethiopian eunuch who asked Philip: "What doth hinder me from being baptized?" Philip immediately commanded the chariot to stand still and they went down into the water and Philip baptized the eunuch. Acts 8:38

A person certainly must have the intent (desire) to be baptized **"along with"** actual water. We cannot just throw a person into water or pour water on his head without the person wanting to be baptized. So, both are necessary, the desire and the water in order for Christ's command to be fulfilled. However, the "desire" only is insufficient to enter the Church by baptism.

Ironically, those who support the idea that a person can be baptized into the Church just by desiring it along use the same Council of Trent in Sess. 6, Chap. 4, to support their position, as their "trump" card.

Council of Trent itself, Session 6, Chapter 4:

"A description is introduced of the Justification of the impious, and of the Manner thereof under the law of grace."

"By which words a description of the Justification of the impious is interwoven, to effect that it is a translation from that state in which man is born a child of the first Adam, into the state of grace, and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the Gospel has been promulgated, cannot be effected, without the laver of regeneration, (Titus 3:5) "or" (aut) the desire thereof, as it is written; "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3:5) See commentary on Titus 3:5 by St Thomas Aquinas. (end of this document, pgs. 15-17)

The Latin word **"aut"** is used in Council of Trent above passage means that justification can take place by the water of baptism or the desire for it. Supporters and promoters of "baptism of desire" stop there, drop the microphone, end of story, case closed. So, they use the words here to support their point.

Not so fast. The passage says that justification cannot take place without the laver of regeneration (water baptism) or the desire for it; in other words, both are necessary. Suppose someone said, "This

shower cannot take place without water or the desire to take one." Does this mean that the shower takes place by the desire to take a shower? No, of course not. It means that both are necessary. In fact, the Latin word **aut** ("or") is used in the same way in other passages in the Council of Trent. In the introduction to the decree on Justification, the Council strictly forbids anyone to "believe, preach or teach" (credere, praedicare aut docere) other than as it is defined and declared in the decree on Justification.

Pope Paul III, Council of Trent, Session 6, Introduction: "... strictly forbidding that anyone henceforth may presume to believe, preach or teach, otherwise than is defined and declared by this present decree."

Does "or" (**aut**) in this passage mean that one is only forbidden to preach contrary to the Council's decree on justification, but one is allowed to teach contrary to it? No, obviously "or" (**aut**) means that **both** preaching and teaching are forbidden, just like in chapter 4 above "or" (**aut**) means that justification cannot take place without both water "and" desire. Another example of the use of (**aut**) to mean "and" (or "both") in Trent is found in Sess. 21, Chap. 2, the decree on Communion under "both" species (Denz. 931).

The "**impious**" (mentioned in Trent) cannot refer to infants who are incapable of committing actual sins (Trent, Sess. V, Denz. 791). Therefore, in this chapter, Trent is dealing exclusively with those above the age of reason who have committed actual sins, and for such persons the desire for baptism **IS** necessary for justification. That is why the chapter defines that justification cannot take place without the water of baptism or (**aut**) AND (**aut**) the desire for it. BOTH.

Interesting the Council of Trent **NEVER** teaches baptism of desire, but Trent teaches three times (twice in Sess. 6, Chap. 14 and once in Sess. 14, Chap. 4) that the desire for the Sacrament of Penance (if a person has perfect contrition) can suffice for justification before Penance is actually received.

Whether it's a famous Catholic Church theologian or other well-meaning men of faith who make assertions on matters of faith and morals, we must remember, God did not give the charism of infallibility to theologians, however great; only to Peter and his Papal successors alone (Lk. 22:31-32).

Pope Pius IV, Council of Trent, Sess. 21, Chap. 2: "Therefore holy mother Church... has approved this custom of communicating under either species, and has decreed that it be considered as a law, which may not be repudiated or be changed at will without the authority of the Church."

The theological "speculation" of BAPTISM OF DESIRE:

1. implies God is not the author of life and death because somebody may die on Him before God can impart the gift of baptism. (non-sense)
2. suggests God is impotent, because due to circumstances, the Almighty is somehow unable to provide the sacrament of baptism for His elect.
3. defies Catholic teaching that one cannot baptize oneself.

Our Lord chose water as the matter of the sacrament of baptism for a reason. Water is found everywhere on earth wherever there is life, as no form of animate life can live without it, most certainly humans. All that is necessary is that a small amount of water be available to pour on the head of the baptismal candidate. As in the case of the eunuch in a desert in Africa, where water is scarce, God provided Philip with enough water to complete the act of baptism for the eunuch. And in the case of frigid parts of the earth where liquid water is also scarce, at the scene of an accident where the victim can't be moved, prisons where only a few drops of water are available, etc. Water is water. Protestants began insisting on complete water immersion in the 16th century; not before. When a man lies on the hot sands of a desert, parched and feverish, does he cry out for gold? No, he cries out for water. He will give all he has for a cup of water lest he die of thirst.

Water is somehow the history of the world: in the Flood; the Red Sea; crossing oceans and rivers to discover new lands and peoples. It's impossible to spoil water; no matter how much filth you pour into water, by dropping it into the earth, the elements of the earth cleanses and purified water so when it comes out in the springs and fountains of earth, it's pure and ready to drink again. Water is colorless, odorless, tasteless, and appears in multiple forms, liquid, solid ice and vaporous gas. Water reflects light producing many beautiful shades. A dehydrated mind cannot function physically or mentally without enough water. Three quarters of the earth's surface is covered with this miraculous material for life, H₂O, water, a simple molecule made up of two hydrogen atoms and one oxygen atom, both gas but held together by simple hydrogen bonds forms a liquid at average temperatures on earth.

Water is the world's greatest natural mysteries. Water is all around us. God took water and sanctified it with spiritual power and transformed it into the sacrament of baptism uniting water with Holy Spirit. When Christ died on the cross and the centurion pierced His side with a spear, blood and "water" flowed out for our salvation. (John 19:34) A little water followed, to indicate the simple requirement of Baptism. What greater meaning could water ever have?

Anywhere on earth in any condition a human find himself in, he can ask God to be baptized and God promised He would see to it that you are baptized at any time. With God all things are possible. God assures us that any man on the verge of death desirous of baptism, He, our Lord Jesus will see to it that that person is baptized, even if Christ has to send someone from heaven if there's no other person around. Take the example of Daniel who prayed to God for food and He sent an angel to carry Habakkuk into the lion's den for Daniel. (Daniel 14:32-37) Jesus raised several from death as have several of the apostles. With God all things are possible. The number of Saints of the Church have recorded instances where some catechumens have been resurrected from the dead in order to be baptized to enter the Church and be saved. Some of these accounts are recorded in "Butler's Lives of the Saints" mentioned on this website on the "Reference Library" page.

The point is, if we desire to be baptized, we just need to have faith that God will arrange a way that we will be baptized. If any man dies without being baptized, we may be certain the fault will not be Our Lord. Jesus Christ died to make the waters of baptism available and fruitful for eternal life. Therefore, dying without baptism is **a choice** of those who are did not desire it enough while they were alive on earth and ignored getting baptized before they died.

Jesus said, "Seek, ask and knock..." and He would see to it that our desires are fulfilled. Matt. 7:7 Notice Psalms 144:16 (Douay Version) or Psalms 145:16 (King James version)

"I will build my church, and the gates of hell shall not prevail against it." Matthew 16:18.

We either choose to follow Christ to heaven or allow ourselves to follow heresies to hell.

Heresy, schism and following false teachings is a matter of Free Will and CHOICE alone.

Summation

The quotes cited above are but a handful of Popes stating the official position on what the Catholic Church has always taught on "Extra Ecclesiam nulla salus", **no salvation outside the Catholic Church** as well as what Jesus said to Nicodemus at John 3:5 cited above on the necessity of "water" baptism to enter the kingdom of God, i.e., the Church.

While we may and should respect much of the work of great theologians, saints and doctors of the Church through the ages, and though Christ allowed these great minds to expound on matters of faith adding flavor and perspectives to His words, but "ipso facto", point in fact, at the end of the day, **saints, theologians, doctors of the Church were not infallible**. **Catholics are bound by Dogma of Faith**, that is, Christ own words and those of His apostles and Holy Fathers, the Popes. History proves time and again, theologians, saints and even doctors of the Church have been wrong on matters and eventually their positions had to be corrected, and in many cases, long after their death. Take the matter of "Immaculate Conception" or "Geocentrism". In the case of "Immaculate Conception" it wasn't until the 19th century during the First Vatican Council that it was finally established as Extraordinary Magisterium once and for all. Was St Thomas Aquinas, Angelic Doctor of the Church wrong? Yes. Did that mean St. Thomas Aquinas was a heretic? No. But in time, his speculations were set straight by Pope Pius IX during the First Vatican Council in 1870. St Thomas Aquinas's greatest work, "Summa Theologica" was never completed before he died in 1274 while Gregory X was Pope. Summa Theologica wasn't even published until 1485 and translated into English until 1911.

The fact that Pope Gregory X didn't comment on Thomas words is no reflection on the Pope. During the 12th and 13th centuries, the Church was dealing with many major challenges and heresies occupying the attention of the Church during the middle ages, so many of these theological discussions were put on hold at the time. It didn't mean that these matters weren't important and didn't need to be corrected but matters like this take time to review, pray over it and rectify it. Eventually St. Thomas's words and speculations were corrected by infallible Popes. That didn't mean he was a heretic.

Today, many of the clergy point to comments made in statements included in certain "catechisms" of the Church to prove their positions on matters such as EENS and water baptism, including the catechism of Pope St Pius X. Although St Pius X was a great Pope and a Saint, his infallibility only pertained to matters of faith and morals as explicitly stated in the Vatican Council in 1870. Ipso facto, point of fact, **catechisms are not infallible**. The fact that catechisms change is proof they're not infallible. **Dogma of Faith does not change**, not one iota. So, because certain clergy, even among traditional Catholics rely on comments from certain catechisms to support their positions on EENS and "baptism of desire" as the official teaching of the Church, ... doesn't make it so. To say it does, ignores sacred scripture and Dogma of the Faith as recorded by infallible Popes through the ages.

So, why have so many of the clergy in the past century called into question EENS and the requirement for water baptism for eternal salvation? The answer, though multifaceted, is simple; according to Pope St Pius X, as stated in "Pascendi Dominici Gregis" in 1907 ???

Modernism and Indifferentism have placed the philosophies and traditions of man above God.

"This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men." Matthew 15:8.

Modernism has overshadowed the teachings of God. These "new" theologians and speculators, especially since the Second Vatican Council, have placed the teachings and philosophies of man above the teachings of Christ, even among conservative traditional Catholics.

Ask a priest; "Is it necessary to convert to the Catholic Church to be saved and to enter God's kingdom?" and "Is water baptism absolutely necessary to be saved?" You may be surprise with the answer you receive, even from among so-called traditional Catholic priests and bishops. **(Modernism)**

Christ, the apostles and several Popes warned us that this would happen. 2 Thessalonians 2

"[1] And we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him: [2] That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. [3] Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, [4] Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. [5] Remember you not, that when I was yet with you, I told you these things?

(Commentaries by St Thomas Aquinas and other Doctors of the Church)

[verse 3] "A revolt": This revolt, or falling off, is generally understood, by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a revolt of many nations from the Catholic Church; which has, in part, happened already, by means of Mahomet, Luther, &c., and it may be supposed, will be more general in the days of the Antichrist."

[verse 3] "The man of sin": Here must be meant some particular man, as is evident from the frequent repetition of the Greek article: 'the man of sin, 'the son of perdition, 'the adversary or opposer. It agrees to the wicked and great Antichrist, who will come before the end of the world."

[verse 4] "In the temple": Either that of Jerusalem which some think he will rebuild; or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the east."

The teachings since Vatican II within the Conciliar Novus Ordo church of modern day Rome have infected the thinking of most who claim to be Catholic around the world like a contagious disease calling into question the very words of Christ and His Popes through the ages regarding matters such as EENS, the absolute necessity of water baptism and maintaining the Catholic faith and morals. Much of this is covered on this website on the page "Modern Rome".

Anyone today who even attempts to support Christ basic teaching of "There is no salvation outside the Church" and the absolute necessity for water baptism is referred to as a "Feeneyite", even among "traditional Catholics". Fr Leonard Feeney, born in 1897, long before Vatican II and who died in 1978 after he discovered the decay of Vatican II, was a Jesuit priest who adhered to the strict interpretation of EENS "there is no salvation outside the Church" and because he strictly adhered to Jesus own words at John 3:5 of the absolute necessity of water baptism, along with all the Popes through the ages as highlighted above, Father Feeney was ostracized and excommunicated in 1953 and in 1972 the excommunication was lifted just six years before his death. Does that make our Lord, the Popes and most of the saints "Feeneyite" as well?

Father James Wathen who wrote the two volumes, "Who Shall Ascend?" in 1992 was adamant against Novus Ordo and Paul VI's new Mass, as well as ecumenism. Fr Wathen also advocated strongly the one must be baptized into the Catholic Church to be saved. For that Fr Wathen was also ostracized and ridiculed as being a "Feeneyite".

Denial of Extra Ecclesiam nulla salus and the necessary of water baptism is at the heart of the rot of Vatican II brought into the Church by the Modernists as pointed out by Pope Saint Pius X. Those who have discovered this and recognize the controversy surrounding EENS and Christ explicit requirement for **water baptism** are left with a dilemma; speak out and share this teaching of the extraordinary magisterium of the Church along with all infallible Popes through the ages, or remain silent in the shadows fearing scorn by others or even fearing being denied the sacraments from Catholic priests?

Many Popes prior to Vatican II spoke about the apostasy that would occur within the Church long before it arrived. There are countless books and articles written on this subject "ad nauseam", and therefore there is no excuse for ignorance on this matter. We have 1900 years of tradition to lean on.

The faithful recognize that to reject Christ teachings puts one in danger, as Luke 17:2 says, "It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones." Or, Matthew 26:24, "it would be better for him, if that man had not been born."

Nothing in this summation is intended to belittle or condemn anyone. Jesus loves His faithful so much that He gave His very life in heaven to come down to earth to become human and take on our sins so that all could know God and know what God expects of humankind. All we are required to do is take in this knowledge of God (John 17:3) and obey ALL His commands. His warnings are to protect us from falling into the snares of the lies of heresies and twisted thinking of schism outside the Catholic Church.

Psalms 118:109 "My soul is continually in my hands".

Titus CHAPTER 3

Lecture 1

^{3:1} Admone illos principibus, et potestatibus subditos esse, dicto obedire, ad omne opus bonum paratos esse: [n. 77]	^{3:1} Υπομίμησε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι,	^{3:1} Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work. [n. 77]
^{3:2} neminem blasphemare, non litigiosos esse, sed modestos, omnem ostendentes mansuetudinem ad omnes homines. [n. 80]	^{3:2} μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένουσ πρᾶϋτητα πρὸς πάντας ἀνθρώπους.	^{3:2} To speak evil of no man, not to be quarrelsome but gentle: showing all mildness towards all men. [n. 80]
^{3:3} Eramus enim aliquando et nos insipientes, increduli, errantes, servientes desiderii, et voluptatibus variis, in malitia et invidia agentes, odibiles, odientes invicem. [n. 83]	^{3:3} Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.	^{3:3} For we ourselves also were sometimes unwise, incredulous, erring, slaves to diverse desires and pleasures, living in malice and envy, hateful and hating one another. [n. 83]
^{3:4} Cum autem benignitas et humanitas apparuit Salvatoris nostri Dei, [n. 87]	^{3:4} ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,	^{3:4} But when the benignity and humanity of God our Savior appeared: [n. 87]
^{3:5} non ex operibus iustitiae, quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, [n. 89]	^{3:5} οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακατασκευῆς πνεύματος ἁγίου,	^{3:5} Not by the works of justice which we have done, but according to his mercy, he saved us, by the washing of regeneration and renovation of the Holy Spirit, [n. 89]
^{3:6} quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: [n. 93]	^{3:6} οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,	^{3:6} Whom he has poured forth upon us abundantly, through Jesus Christ our Savior. [n. 93]
^{3:7} ut justificati gratia ipsius, haeredes simus secundum spem vitae aeternae. [n. 94]	^{3:7} ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.	^{3:7} That, being justified by his grace, we may be heirs according to hope of life everlasting. [n. 94]
^{3:8} Fidelis sermo est: et de his volo te confirmare: ut curent bonis operibus praeesse qui credunt Deo. Haec sunt bona, et utilia hominibus. [n. 95]	^{3:8} Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.	^{3:8} It is a faithful saying. And these things I will have you affirm constantly, that they who believe in God may be careful to excel in good works. These things are good and profitable unto men. [n. 95]

77. Supra Apostolus posuit particulares admonitiones pertinentes ad singulos status, hic ponit generales ad omnes. Et
primo ponit ipsas;
secundo rationem ipsarum, ibi *eramus*;
tertio inducit Titum ad utrorumque praedicationem, ibi *et de his volo te*.
Circa primum duo facit, quia
primo monet omnes qualiter se habeant ad superiores;

77. Above, the Apostle gave specific admonitions suited to particular states; here he gives general admonitions for all:
first, he gives them;
second, he gives the reason for them, at *for we ourselves*;
third, he exhorts Titus to insist on these things, at *and these things*.

In regard to the first he does two things:
first, he teaches how to behave toward superiors;

Hanc caritatem describit, primo quantum ad affectum; secundo quantum ad effectum.

Interior caritatis affectus designatur in *benignitate*, quae dicitur bona igneitas. Ignis autem significat amorem. Cant. VIII, 6: *lampades eius, lampades ignis atque flammaram*. *Benignitas* ergo est amor interior, profundens bona ad exteriora. Haec ab aeterno fuit in Deo, quia amor eius est causa omnium. Ioel c. II, 13: *benignus et misericors est, et cetera*.

Sed hoc quandoque non apparebat. Is. c. LXIII, 15: *ubi nunc zelus tuus et fortitudo tua, multitudo viscerum tuorum et miserationum tuarum? Super me continuerunt se*. Sed per effectum apparuit, quod designatur cum dicit *humanitas*: quod dupliciter potest intelligi, vel secundum quod significat humanam naturam, quasi dicat *apparuit benignitas et humanitas*, quando Deus ex benignitate est homo factus. Phil. II, 7: *habitu inventus ut homo*. Ps. LXIV, 12: *benedices coronae anni benignitatis tuae*. Vel secundum quod designat virtutem, quae consistit in exteriori subventionem in defectibus aliorum. Unde humanum esse, est condescendere. Act. ult.: *barbari autem praestabant non modicam humanitatem nobis*. Sic Deus condescendit nostris defectibus. Ps. CII, 14: *ipse cognovit figmentum nostrum*. Et hoc *Salvatoris*, quia, ut dicitur Ps. XXXVI, 39: *salus autem iustorum a Domino*.

89. Deinde cum dicit *non ex operibus*, etc., ponit rationem salvandi; et primo excluditur ratio praesumpta; secundo ostenditur ratio vera.

Ratio praesumpta est, quod propter merita nostra sumus salvati; quod excludit, cum dicit *non ex operibus iustitiae quae fecimus nos*. Rom. XI, 5: *reliquiae secundum electionem gratiae Dei salvae factae sunt*. Deut. IX, 5: *non propter iustitias tuas et aequitates cordis tui ingredieris, ut possideas terram eorum, et cetera*.

Sed vera ratio est sola misericordia Dei, unde dicit *sed secundum suam misericordiam*, et cetera. Thren. III, 22: *misericaediae Domini, quod non sumus consumpti*. Lc. I, 50: *et misericordia eius a progenie in progenies*.

90. Modus salutis adipiscendae est per baptismum, quem primo ponit; secundo effectum eius; tertio causam.

91. Dicit ergo *per lavacrum*, id est, salvati sumus per abluionem spiritualem. Eph. c. V, 26: *mundans eam lavacro aquae in verbo vitae*. Zac. XIII, 1: *erit fons patens domui David, et habitantibus Ierusalem, in abluionem peccatoris et menstruatae*.

92. Quantum ad effectus eius subdit *regenerationis et renovationis*. Pro quo sciendum est, quod homo indigebat duobus in statu perditionis, quae consecutus est

us alive together with Christ (Eph 2:4). This charity is described, first, in its intensity; second, in its effect.

The inward intensity of charity is designated by *benignity*, which is from *bonus*, which means 'good,' and *ignis*, which means 'fire.' Now fire signifies love: *love is strong as death, its flashes are flashes of fire* (Song 8:6). Therefore, *benignity* is an internal love, which expresses itself outwardly in good works. Now this love was present in God from all eternity, because his love is the cause of all things: *he is gracious and merciful, slow to anger, and abounding in steadfast love* (Joel 2:13).

But this love is not always visible: *where are your zeal and your might? The yearning of your heart and your compassion are withheld from me* (Isa 63:15). But its effect appears; and this is designated when he says, *humanity*, which can be understood in two ways: in one way, as signifying the human nature. As if to say: *the benignity and humanity of God our Savior appeared* when God was made man out of *benignity: being born in the likeness of men* (Phil 2:7); *you crown the year with your bounty* (Ps 65:11). Or, as signifying the strength which consists in publicly coming to the aid of others in their weakness. Hence it is a human thing to condescend: *the natives showed us unusual kindness* (Acts 28:2). But God condescended to our weakness: *he knows our frame* (Ps 103:14). And this *of God our Savior*, because *the salvation of the righteous is from the Lord* (Ps 37:39).

89. Then, when he says, *not by the works*, he states the reason why he saves: first, he rejects the supposed reason; second, he mentions the true reason.

The supposed reason is that we are saved because of our own merits. But he rejects this when he says, *not by the works of justice which we have done: there is a remnant chosen by grace* (Rom 11:5); *not because of your righteousness or the uprightness of your heart are you going to possess their land* (Deut 9:5).

But the true reason is God's mercy alone; hence he says, *but according to his mercy: the steadfast love of the Lord never ceases* (Lam 3:22); *his mercy in on those who fear him from generation to generation* (Luke 1:50).

90. The method by which he saves us is through baptism: first, he describes it; second, he mentions its effect; third, its cause.

91. He says, therefore: *by the washing*, i.e., we are saved by a spiritual washing: *having cleansed her by the washing of water with the word of life* (Eph 5:26); *there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness* (Zech 13:1).

92. As to its effect he adds, *of regeneration and renovation*. To understand this it should be noted that man lacked two things in the state of perdition, and both were restored

per Christum, scilicet participatione divinae naturae, et depositione vetustatis. Erat enim separatus a Deo. Is. LIX, 2: *iniquitates vestrae dividerunt inter vos et Deum vestrum, et peccata vestra absconderunt faciem eius a vobis ne exaudiret*. Et erat inveteratus. Bar. III, 11: *inveterasti in terra aliena*. Sed primum consequimur per Christum, scilicet per participationem naturae divinae. I Pet. II: *ut per hoc efficiamur consortes divinae naturae*. Sed nova natura non acquiritur nisi per *generationem*. Sed tamen haec natura ita datur, quod etiam remanet nostra, et ita superadditur. Sic enim generatur participatio in filium Dei, quo non destruitur homo. Io. III, 7: *oportet vos nasci denuo*. Et ideo dicitur generatio. Iac. I, 18: *voluntarie genuit nos verbo veritatis suae*. Homo etiam per Christum deposuit vetustatem peccati renovatus ad integritatem naturae, et hoc vocatur *renovatio*. Eph. IV, 23: *renovamini spiritu mentis vestrae*.

93. Sed quae est causa huius effectus, ut cor abluat? Haec virtus est a sancta et individua Trinitate. Matth. ult.: *in nomine Patris, et Filii, et Spiritus Sancti*, et cetera. Unde et Christo baptizato Pater in voce, Filii in carne, Spiritus Sanctus in columbae specie apparuerunt. Et ideo dicit *Spiritus Sancti*, id est, quam Spiritus Sanctus facit. Ps. CIII, 30: *emitte Spiritum tuum*, et cetera. Item est regeneratio per Spiritum. Gal. IV, 6: *misit Deus Spiritum Filii sui in corda vestra clamantem: Abba Pater*. Rom. VIII, 15: *non accepistis spiritum servitutis iterum in timore, sed accepistis Spiritum adoptionis filiorum, in quo clamamus: Abba Pater*.

Sed hunc Spiritum dat Deus Pater, *quem effudit in nos abunde*, ut designet copiam gratiae in baptismo; unde fit plena peccatorum remissio. Ioel II, 28: *effundam de Spiritu meo super omnem carnem*, et cetera. Is. XLIV, v. 3: *effundam Spiritum meum super semen tuum*. Et propter diversa dona gratiarum. Iac. I, 5: *qui dat omnibus affluenter, et non impropertat*.

Hoc etiam datur *per Christum Iesum*. Io. c. XVI, 7: *Paracletus quem ego mittam vobis*, et cetera. In Christo enim duas naturas invenimus, et ad utramque pertinet, quod Christus det Spiritum Sanctum. Quantum quidem ad divinam, quia est Verbum, ex quo simul et a Patre procedit ut amor. Amor autem in nobis procedit ex conceptione cordis, cuius conceptio est verbum. Quantum vero ad humanam, quia Christus accepit summam plenitudinem eius, ita quod per eum ad omnes derivatur. Io. I, 14: *plenum gratiae et veritatis*. Et paulo post: *et de plenitudine eius omnes nos accepimus gratiam pro gratia*. Et cap. III, 34: *non enim ad mensuram dat Deus Spiritum*, et cetera. Et ideo baptismus et alia sacramenta non habent efficaciam, nisi virtute humanitatis et passionis Christi.

by Christ, namely, participation in the divine nature, and the laying aside of his oldness. For he had been separated from God: *your iniquities made a separation between you and your God, and your sins have hid his face from you so that he does not hear* (Isa 59:2). And he had grown old: *you are growing old in a foreign country* (Bar 3:11). But the first, namely, participation in the divine nature, we attain through Christ: *that through these you may become partakers of the divine nature* (2 Pet 1:4). This new nature, however, is acquired only by a rebirth, *regeneration*. Yet this nature is given in such a way as to become ours, and thus it is superadded; for we participate in the divine nature without ceasing to be men: *you must be born anew* (John 3:7); *of his own will he brought us forth by the word of truth* (Jas 1:18). Through Christ he has also put off the oldness of sin and received in return an integral nature; and this is called a *renovation*: *be renewed in the spirit of your minds* (Eph 4:23).

93. But what power can cause the heart to be cleansed? The power that comes from the holy and undivided Trinity: *in the name of the Father and of the Son and of the Holy Spirit* (Matt 28:19). Hence at Christ's baptism were present the Father in the voice, the Son in the flesh, and the Holy Spirit in the form of a dove. Hence he says, *of the Holy Spirit*, i.e., which the Holy Spirit accomplishes: *you shall send forth your Spirit, and they shall be created: and you shall renew the face of the earth* (Ps 104:30). Again, there is the regeneration through the Spirit. *And because you are sons, God has sent the Spirit of his Son into your hearts, crying: Abba, Father* (Gal 4:6); *for you have not received the spirit of slavery again in fear: but you have received the Spirit of adoption of sons, in whom we cry: Abba, Father* (Rom 8:15).

But God the Father gives this Spirit, *whom he has poured forth upon us abundantly*, that he may describe an abundance of *grace* in baptism; hence there comes about the full remission of sins. *I will pour out my Spirit upon all flesh* (Joel 3:1); *I will pour out my Spirit upon your seed* (Isa 44:3). And on account of different gifts of grace. *Who gives to all men abundantly and does not upbraid* (Jas 1:5).

This, too, is given *through Jesus Christ*. *The Paraclete . . . I will send him to you* (John 16:7). For in Christ we find two natures, and it pertains to both that Christ give the Holy Spirit. It pertains to the *divine nature*, which is the Word, from which, as also from the Father, the Spirit proceeds as love. Now love in us proceeds from a conception of the heart, whose conception is the word. It pertains to the human nature, because Christ receives the Spirit's highest fullness, in such a way that from him it streams forth unto others: *full of grace and truth* (John 1:14). And a little after: *and of his fullness we have all received, grace unto grace* (John 1:16); *for it is not by measure that God gives the Spirit; the Father loves the Son, and has given all things into his hand* (John 3:34). And therefore baptism and the other sacraments have no efficacy except by virtue of the humanity and passion of Christ.

94. Deinde cum dicit *ut iustificati gratia ipsius*, ponitur finis salutis nostrae, quae est participatio vitae aeternae. Unde dicit *haeredes*.

Idem autem est *iustificati* et quod prius dixerat *regenerati*. In iustificatione impii sunt duo termini, scilicet a quo, qui est remissio culpae, et haec est renovatio, et ad quem, qui est infusio gratiae, et hoc ad regenerationem pertinet. Dicit ergo: ideo Verbum caro factum est, *ut iustificati*, id est renovati per *gratiam*, quia iustificatio non fit sine gratia.

95. Sed numquid Deus posset remittere culpam sine gratiae infusione? Videtur quod sic, quia a principio poterat constituere hominem esse sine gratia et culpa.

Respondeo. Dicendum est, quod aliud est de homine, qui numquam offendit, quia sic potest esse sine gratia et sine culpa; et aliud est de homine, qui iam peccavit, qui non potest esse quin odiatur, vel diligatur; et si a Deo diligatur, oportet quod diligat, et si diligit, oportet quod praestetur ei gratia: quia sine gratia non diligit, et quod etiam per hoc efficiantur haeredes. I Pet. I, 4: *haereditatem incorruptibilem, et incontaminatam, et immarcescibilem conservatam in caelis in vobis*, et cetera.

Et hoc *vitae aeternae*. Ps. XV, 6: *funes ceciderunt mihi in praeclaris, etenim haereditas mea praeclara est mihi*, et cetera. Sed quomodo haeredes? *Secundum spem*, quia iam non est spes huius vitae. Rom. V, 2: *gloriamur in spe gloriae filiorum Dei*.

96. Deinde cum dicit *fidelis sermo est*, probat dicta de salute nostra et spe; quasi dicat: hoc dictum est fidele. Apoc. ult.: *haec verba fidelissima et vera sunt*.

97. Deinde cum dicit *et de his volo*, mandat hoc praedicari. Et primo ponit praeceptum; secundo rationem assignat, ibi *haec sunt*.

Dicit ergo *et de his*, scilicet quae ad Dei beneficia, prehensionem peccatorum, documenta fidei et morum, *volo te confirmare*, scilicet alios. Iob IV, 4: *vacillantes confirmaverunt sermones tui*. Act. XV, 32: *et confirmaverunt eos*.

Et ratio huius est *ut curent*, et cetera. Quod potest intelligi de praelatis; quasi dicat: volo quod confirmes viatores, id est, praelatos, *ut*, ipsi, *curent praeesse* his *qui credunt Deo*, scilicet fidelibus *in bonis operibus*. I Pet. II, v. 12: *ex bonis operibus vos considerantes, glorificent Deum*. Matth. V, 16: *ut videant opera vestra bona, et glorificent Patrem vestrum*.

Haec verba sunt bona, quia de bonitate Dei. Matth. XII, 35: *bonus homo de bono thesauro profert*

94. Then when he says, *that, being justified by his grace*, he puts down the goal of our salvation, which is the participation of eternal life. Hence he says, *heirs*.

Now, *justified* is the same as that which he previously called *regeneration*. In the justification of the unbelieving there are two endpoints, namely, that from which, which is the remission of guilt, and this is renewal; and that toward which, which is the infusion of grace, and this pertains to regeneration. Therefore he says, thus the Word was made flesh, *that, being justified*, i.e., renewed by *grace*, because justification does not come about without grace.

95. But could God remit sin without infusing grace? It seems he could, because from the beginning he had the power to create man without grace and without guilt.

But I answer that the case of man guilty of no offense is one thing, because he can exist without grace and without sin; but the case of man after sin is different, for it is such that he cannot live without being hated or loved. If he is loved by God, he should love in return; and if he loves, it is because he has received grace, because he cannot love without grace. And this makes him an heir: *to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you* (1 Pet 1:4).

He is an heir *of life everlasting*: *the lines have fallen for me in pleasant places; yea, I have a goodly heritage* (Ps 16:6). But how heirs? *According to hope*, because the hope for this life is already in us: *let us rejoice in our hope of sharing the glory of God* (Rom 5:2).

96. Then when he says, *it is a faithful saying*, he corroborates what he said about our salvation and hope. As if to say: this saying is trustworthy: *these words are trustworthy and true* (Rev 22:6).

97. Then when he says, *and these things I will*, he commands that this be preached: first, he gives the command; second, he assigns the reason, *at these things are good*.

He says, therefore, *and these things*, namely, which pertain to God's blessings, to forgiveness of sins, and to matters of faith and morals, *I will have you affirm constantly*: *your words have upheld him who was stumbling* (Job 4:4); *and Judas and Silas, who were themselves prophets, exhorted the brethren with many words and strengthened them* (Acts 15:32).

And the reason for this is *that they who believe in God may be careful to excel in good works*. This can be understood to refer to prelates. As if to say: I desire that you strengthen the travelers, i.e., prelates, so that they will *be careful to excel* these, i.e., the faithful, *in good works*: *that they may see your good deeds and glorify God* (1 Pet 2:12); *let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven* (Matt 5:16).

These words are good because they speak of God's goodness: *the good man out of his good treasure brings forth*