

EXTRA ECCLESIAM NULLA SALUS

It is a dogma of divine faith that the Catholic Church is requisite for salvation. It is also perfectly certain that a man who dies as a non-member of the Church can attain to the beatific vision. The-

different explanations offered in modern times.

The first ir.'erpmtati-»!! v.ould state the necessity of the Chard'rur salvation merely in function of our Lord's *command* that all men shou: enter the socktv which He established. If this explanation shcc-a-( accurate, then the proposition *extra Ecclesiam nul.\* sains* v.ou:;: :; restriited to m<.ir.- "No one who is culpably outside the Catholic Church can be s-.ive.l."

Actually the ( adtiaic reaching <-η ;he necessity of the C'r'!•rInr salvation goes far bcyir.d the truth that a person who is out=;>S' "I Chun o '!.rough bis own iaulr is not in a position m enter iiV.... frie iôii;-t'; C'iv,."o :; of the Lateran teaches that: "There is ,;... -l \er-.il <htirch of the i.iithiul. outside of which no one at all is savei. The Decree for trie Jacobites formulate ' by rhe Council Ftotr^ '■firmly believes, prêtaesses and tc.iJa.-s that rone (if tia-se .■■ erf.-'i - within the Cathoi:: Church, r.eirbtr pagans nor Jews, Irervt:-4

hisinat-j-ÿ, i.-;n i.e^ori-, yart.tatTS of eternal life: but that the." "• going to go into -ne ereri!,:! 'n- '■hi- h is prepared ūτ the de':i - 'hi; ang-ds unless they become atrac'u'I ro jt [>. (- u; , jii;- ■' ;;: r' the en', 'if iik."2

i ho-sc w->u i Ĩ r/M be tr\*.i Chumb necessary  
salvation *merely* nitb t.v: ne.'essity

i '>mnt:r:in -i',L cx:s'<. The ( 'ounciis ) on the ->i:he- han I. describe the f'hurch as requisite for ail men *f*it! ■■■: **ex.Tf** :- - . -hil. :J T-cria is r.'iLy ne<'!,s=;:ry with the necessity of preopt. tne - !--

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the Church is the *ordinary* means of salvation. Like its pre-  
 <ftsur, this explanation fails afoul oi the Conciliar pronouncements  
 -r. the nt; essity of the Church.. The Councils and the other organs oi  
 •.lie teaching which have stated the necessity of the Church insist  
 that in some way every tierson must be connected with or attached to  
 ■Ç n.ur'-h of Jesus Christ in order to achieve salvation, The state-  
 - - -ii.;, the Church is the ordinary vehicle of salvation merely takes  
 . . ;:i ui the fact that men who die without being members of the  
 Church of Jesus Christ may be saved. The fact is unquestioned,  
 tis not an explanation of lhe dogma as it appears in tne pronounce-  
 merits of the Church.

îae third irierpretation is much more common. It asserts that, in  
 .rur ω be save-, a man must belong at 'east to the *ssr.d* ot the < atholic  
 .r r.. Thi- )xpkination is preferable to its two predecessors in that  
 'l.e.' count at least of the universal meaning attached to ,hc  
 a· ·η *rm E oicsiam nidla sdus*. According to the prononeits of  
 L - ."liert station no man whatsoever can be saved unless he belongs  
 ' some tr :\*i;,'t tn the soul of the Catholic ( urch.

n .ire sharply different ways <of understanding what r.a ter!n  
 ; ■ ( means when it is used to expiuin the trU'i'<->'  
 • ilirfuffl ;i<da Sicce use tbi-l term to designate i.he ^ir<  
 I '= .r. t: the Blessed Trinity. Those who v. omd -buà"/;,' :> /  
 : ' < . rh" or I) "mtrubers of the Soul of the Ciiur.h m u-  
 ly would be those x ho 'ive the life o' sanctnym? ura- e whie  
 \* 'tnen in the 'rdweiling t.f the Holy tlost.

As i>r ,i :',■> theologians are con-'crtitil, t-l' axiom <■■■| f f  
 ; n,t-.m- that there is r.o salvation tor tne mai :  
 ' . . h- -tut : a: grace. Looked ri ir. this wa; t t f \*'·  
 ■ ■ ■■■ - — «<<.ty of <<<tfîtaî ■ η·.Δ"  
 t . . . ( . . . ll. It is difficult <c hu\* ■ - Λî; .. f..  
 ■ 'ii' . m' y . uauate interpret.it'·'ti o- >·'·'· A \*  
 t . . . Li'·.Tin -r l Ftor-cwe. t... l, ,ia<b-  
 ■ V. must remember ' lAvvir dtai "t i- by ■■ m ~ \*B ,r>ss:or5  
 qC<,. tfa en.h, -> l <~n<y d.vW  
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L- oik church, and thus, : · Ira. >.<r.: ·\*.

the institution: which <>ur founded as the neces-ury  
pa) ation.

On the other hand, when a man trie.' to explain the nece\*.  
Church lor salvation by stressing the connection or the ht  
with the Church, he does not take into account any immed:  
ence of the person who is to Le saved with the i 'hurth ?> s.  
Conciliar pronouncements insist that nr man ran be saved "  
Church. The theologian irho reies on the corcept t!;e >  
Church simp'y insists that nor. only the person who is save,  
very life of grace itself are sometimes i-> Le found m aon-r:s  
the Church. This is perfectly correct, but it is no ad'itiate  
tion of the teaching proposed in the axiom *extra Ei-ricrja'K i"*

Moreover this explanation is subject to disapproval 011 .!..!  
01 terminology. If v,c take the soul of the Church to met: ci  
the Holy («host or the life oi grace which exists within men a4 ;  
of the inhabitation of the Blessed Trinity in their souls, the-  
the expressions "member of the soul of the Chunh" and  
to the soul of the Church" are quite inadmissabk-. I;e ■-  
ot the Church" is nietaphoric.i., and ihe-e is an inexcu.-doæ r  
metaphors when a ικτχηη is described as a "member" et :  
(«host, or as "btiür.giniî to" the state of grim

sui ii difnru'ty exists of course when an  
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explaining tne statement rr.'r.; Æ'v/esf.nî; ru:  
mere could be member\* of l society c<-m;...>se  
ot good ■.!!! ami in the state of gr.ti-e, as th-

the persons who uiiii  
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variations of these expressions. It states that, in order to be a member of the Catholic Church, one must be perfectly consonant with the teachings and Conciliar pronouncements on the subject. No man can be saved without actually willing to receive and

the charity of Jesus Christ. This is a profound statement of the fact that the charity which is the Catholic Church which is the House of the Lord, requires that men should worship Him, not as scattered and individual members of a society which is the Church of God. No man can be said to have charity unless he

is truly speaking, it is necessary that the person is truly informed about the identity of the true Church of Christ. It is perfectly possible that a man may be unaware that the Roman Catholic Church is the society which beclouds his mind does not change his view. He lives as if he possessed that charity which is the true charity of Jesus Christ.

Fr. [Name] He truly intends to be united with the true Church of Jesus Christ.

M. [Name] 'charity is absolutely necessary for the salvation of the soul of Jesus Christ.

the virtue of charity is the only interpretation fully in accordance with the teaching of the Roman Catholic Church. The only interpretation fully in accordance with the teaching of the Roman Catholic Church is that charity is the only interpretation fully in accordance with the teaching of the Roman Catholic Church.

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religious affiliation whatsoever cannot be saved and are going here or there unless they attach themselves to the Roman Catholic Church. Otherwise they die.

Furthermore it explains the assertion of Pope Borghese in his encyclical *Sanctam* to the effect that outside the Catholic Church there is neither salvation nor the remission of sins.<sup>74</sup> Both the Church and the forgiveness of sins are quite impossible apart from Christ. Evidently, according to the Magisterium of the Church, that sacramental factor which enters into the sacrament of the Eucharist into the achievement of the Beatific Vision is something which tends inexorably to bring a man within the actual unity of the Catholic Church. That union is vital and voluntary. (1) It is the part of the man who is already within the communion of the Catholic Church, the *communio fratrum*, which demands a willingness to live and die for the true Church. The man who has charity belongs to the Catholic Church at least by intention.

There have been, and unfortunately still are, tendencies to regard the teaching of the Church as a doctrine in some way different from the teaching of Christ. Thus Doctor Karl Adam, although not directed against the Catholic religious communities, has written in his *Unsettled Tendencies in Catholic Theology* that the teaching of the Church is not the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God. In telling men that they should give charity, the Church is not teaching the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God. In telling men that they should give charity, the Church is not teaching the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God.

Unsettled tendencies distort the teaching of the Church. In telling men that they should give charity, the Church is not teaching the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God. In telling men that they should give charity, the Church is not teaching the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God. In telling men that they should give charity, the Church is not teaching the teaching of Christ, but a divinely revealed truth, which is the expression of the will of God.

works to bring men to believe our Lord's teaching, and to love

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Robert Bellarmine,<sup>3</sup> the Catholic Church is requisite for salvation, because charity itself is necessary, The sheep of Christ belong to the Sheepfold. It is the will of our Lord that they should not be left out to enter the Church, and that their intention should neither be frustrated nor neglected. "And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice and shall be one flock and one shepherd."<sup>9</sup>

*J. Hastings, D. D.*

JOSEPH CAMPBELL

saltem euscipit; licet non in re semper adiuncitur necne Ecclesie generat." (*Principia et Hæreses doctrinæ dicitur huiusmodi*, Paris, 1854, Controversia IV, Lib. VIII. p. 514.) Stapleton taught that there is no salvation outside the Church because there is no charity apart from charity: "admit, outside the Church." (*Ci. op. di. p. 316.*)

St. Robert used the same terminology shortly after his death: "Respondeo igitur, dicitur, extra Ecclesiam Remitti, salvari, inter eos de his rebus; neque re ipsa vel desiderio sunt de Ecclesia, sicut utitur iterum quod tunc, Quoniam autem Catechizandi, in Ecclesia, sicut in Ecclesia, inter eos salvari possunt." (*Pe Eccle. di. C. 1?*)

Ing-Mstadt rdLon of the Controversies, 1586, Vol. I, ccj. [Jod.]

<sup>a</sup> John 10: 10.

# Answers to Questions

## THE COSTUME OF ALTAR-BOYS

*Question:* It is our custom to dress the altar-boys in red γ- .Aile  
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