

THE NEW ECCLESIOLOGY

DOCUMENTATION

*A DOUBLE-COLUMN COMPARISON OF THE VATICAN II
ECCLESIOLOGY WITH THE TEACHING OF THE CATHOLIC
CHURCH, PLUS A COMMENTARY*

BY

MOST REVEREND DONALD J. SANBORN

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THE NEW ECCLESIOLOGY

PART III OF

— VATICAN II CONDEMNED —

QUESTION I: WHETHER SCHISMATIC AND/OR HERETICAL CHURCHES ARE PART OF THE CHURCH OF CHRIST

THE TEACHING OF VATICAN II AND OF SUBSEQUENT DOCUMENTS AND STATEMENTS

This communion exists especially with the Eastern Orthodox Churches which, though separated from the See of Peter, remain united to the Catholic Church by means of very close bonds, such as the apostolic succession and a valid Eucharist, and **therefore merit the title of particular Churches.** (CONGREGATION FOR THE DOCTRINE OF THE FAITH. *Letter to the bishops of the Catholic Church on Some Aspects of the Church Understood as Communion.* [1992] [Hereinafter known as “C”], 17)

Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church. (*Dominus Iesus*, [Hereinafter known as “DI”], 17)

The universal Church is therefore the *body of the Churches.*” [i.e., the particular Churches]. (C, 8)

In these truly plenary gatherings, the ecclesial communities of different countries make real the fundamental second chapter of *Lumen Gentium* **which treats of the numerous “spheres” of belonging to the Church as People of God and of the bond which exists with it, even on the part of those who do not yet form a part of it.** (John Paul II, *Discourse to the Roman Curia*, June 28, 1981)

THE TEACHING OF THE ROMAN CATHOLIC CHURCH

PIUS IX

[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.

PIUS IX

[Letter from the Holy Office, September 16, 1864, to the English Episcopate]

It [this novelty] can be summed up in this proposition, that the true Church of Jesus Christ is made up of **one part Roman Church, established and propagated throughout the world, and one part the schism of Photius, and the Anglican heresy, both of which have, with the Church of Rome, one same Lord, one same faith, one same baptism.**

PIUS IX

[Letter from the Holy Office, September 16, 1864, to the English Episcopate]

This novelty is all the more dangerous in that it is presented under the appearances of piety and eager solicitude for the unity of Christian society. The foundation on which it is built is such that **it destroys at one stroke the divine constitution of the Church.**

COMMENTARY

The Vatican II ecclesiology is heretical since it affirms that non-Catholic sects are particular Churches which belong to the Church of Christ. The Catholic teaching is that the Church of Christ is *exactly the same thing* as the Roman Catholic Church, and that those who are separated from the Roman Catholic Church are separated from the Church of Christ, and from Christ Himself.

The new ecclesiology was already condemned in 1864. Although Vatican II apologists claim that their theory is not the same as the Branch Theory, which is here condemned, it is nonetheless the same: the Church of Christ is composed of many parts which differ according to faith and government.

The new ecclesiology is **heretical**, since it **destroys the divine constitution of the Church.**

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THE TEACHING OF THE ROMAN CATHOLIC
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PIUS IX

[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.**

PIUS IX

[Encyclical *Quartus supra*, January 6, 1873, to the Armenians]

He who abandons the Chair of Peter on which the Church is founded, is falsely persuaded that he is in the Church, since he is already a sinner and a schismatic who raises up a chair against the one **Chair of Peter, from which flow to all others the sacred rights of communion.**

PIUS IX

[Encyclical *Etsi multa*, November 21, 1873]

The very first elements of Catholic doctrine teach that no one can be considered a legitimate bishop if he is not united by the communion of faith and charity with the Rock on which the Church of Christ is built, if he does not adhere to the Supreme Pastor to whom are confided all the sheep so that he may feed them, and if he is not bound to him who has the office of confirming his brethren who are in the world.

LEO XIII

[Letter *Officio sanctissimo*, December 22, 1887, to the Bishops of Bavaria]

But he who in his manner of thinking and acting would separate himself from his shepherd and from his Sovereign Pastor, the Roman Pontiff, has no further bond with Christ: “He that heareth you, heareth me, he that despiseth you, despiseth me” (Luke X: 16). **Whoever is estranged from Christ does not reap; he scatters.**

COMMENTARY

Vatican II directly contradicts the teaching of Pope Pius IX.

Therefore schismatics, who repudiate the authority of the Pope, and who raise up chairs against him, are not in the Church and are not in communion with it.

Therefore schismatic bishops are not legitimate bishops, and their “Churches” are not legitimate.

Therefore schismatic sects and heretical sects **have no further bond with Christ.** They are not “particular Churches” which are in “partial communion” with the Catholic Church, and which are part of the Church of Christ. In fact, they **scatter** against Christ in their activities.

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LEO XIII

[Encyclical *Satis cognitum*, June 29, 1896]

But when we consider what was actually done we find that **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 after that manner in which in the symbol of our faith we profess: “I believe in one Church.”**

LEO XIII

[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. **“Whoever 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)

LEO XIII

[Encyclical *Satis cognitum*, June 29, 1896]

The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavor than she has displayed in guarding the integrity of the faith. **Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church?** In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. **“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.”** ,

COMMENTARY

The new ecclesiology directly contradicts the teaching of Pope Leo XIII, who here excludes the notion of the Church of Christ as something consisting of a union of many distinct “Churches.” He identifies the traditional ecclesiology with the Creed itself, thereby making it pertain to faith.

The schismatic and heretical sects are therefore **united to an adulteress**, in the words of Pope Leo and of St. Augustine. This is quite different from Vatican II’s “particular Church” theory. In the view of the Catholic Church, they are “adulteress Churches.”

So those who are members of the “adulteress Churches” will go to hell, unless they are excused from fault by invincible ignorance.

Far from being “particular Churches” in partial communion with the Roman Catholic Church, schismatic and heretical sects are **rebels and expelled from the ranks of her children.**

The fact that schismatic and heretical sects profess *some* Catholic doctrines does not in any way save them from expulsion from the Church of Christ.

There is nothing more dangerous than sects which admit most of Catholic doctrine, but which poison their followers with even one heresy. This is the case of both the schismatic and heretical sects, supposedly “particular Churches” and “means of salvation.”

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(Author of the *Tractatus de Fide Orthodoxa contra Arianos*). The practice of the Church has always been the same, as is shown by the unanimous teaching of **the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium.**

LEO XIII

[Encyclical *Satis cognitum*, June 29, 1896]

Those who acknowledge Christ must acknowledge Him wholly and entirely. “The Head is the only-begotten Son of God, the body is his Church; the bridegroom and the bride, two in one flesh. **All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church.**”

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

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.**

COMMENTARY

Those who hold even one doctrine at variance with the teaching of the Roman Catholic Church are to be considered **alien to the Church.** Therefore they are not in “partial communion.”

Schismatic and heretical sects, then, **do not communicate in the unity of the Church, are not in the Church,** because they hold to false doctrine and are not in union with Rome. They are not “united to the Catholic Church by very close bonds.”

This is an *exact* description of the Vatican II ecclesiology.

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PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

They add that the **Church, in herself, and by her nature, is divided into parts, that is to say, made up of many churches or individual communities, which, although separate, hold some points of doctrine in common although they differ on the rest; each Church, according to them, has the same rights.**

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

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.

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

How is it possible then, to imagine any kind of a Christian union whose signatories, even in matters of faith, would keep their own manner of viewing and thinking, even when this was repugnant to the thinking of others?

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

The union of Christians cannot be fostered otherwise than by promoting the return of the dissident to the true Church of Christ, which in the past they unfortunately abandoned.

PIUS XI

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It is therefore **inconsistent and foolish to say that the Mystical Body could be formed of disjointed and separated parts;** therefore whoever is not joined to it is not a member of it and is not in union with Christ the Head.

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

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.

COMMENTARY

The Vatican II ecclesiology, here condemned by Pius XI

The Vatican II ecumenical ecclesiology, which is the basis of ecumenical gatherings, is an erroneous form of the Christian religion, entirely alien to the one Church of Christ.

What Pope Pius XI finds unimaginable is exactly what Vatican II proposes as the universal Church.

Schismatics and heretics, therefore, have **abandoned** the true Church of Christ, and are not “particular Churches” which form a part of the Church of Christ.

The Vatican II ecclesiology is inconsistent and foolish. Schismatic and heretical sects are not members of the Mystical Body, which is the true Church of Christ, but are separated from it and from Christ.

Schismatic and heretical sects do not form part of the Church of Christ because they reject the authority of the Roman Pontiff.

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PIUS XI

[Encyclical *Lux veritatis*, December 25, 1931]

For if the personal unity of Christ constitutes the mysterious exemplar to which He Himself willed to see the close union of the Christian society conform, this certainly could never be the result of an unreal union of many warring elements, but only of a **single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians.**

PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]

Now, to define and to describe this true Church of Christ — which **is the holy, Catholic, apostolic, Roman Church** — there is nothing nobler, nothing more excellent, finally no more divine expression can be found than that which designates her “the Mystical Body of Jesus Christ.”

PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]

Therefore they are straying from divine truth who imagine the Church to be something which can neither be touched nor seen, that it is something merely “spiritual,” as they say, **in which many Christian communities, although separated from one another by faith, could be joined by some kind of invisible link.**

PIUS XII

[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.

COMMENTARY

Therefore the Church of Christ cannot be a union or body of many “Churches” which differ amongst themselves in government and doctrine, but must be united under by **single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians.** Therefore the Vatican II ecclesiology is false.

Therefore the true Church of Christ **is the holy, Catholic, apostolic, Roman Church,** which **is** the Mystical Body of Christ. It **is not** a collection or body of “particular Churches” which differ according to doctrine, sacraments and government. In other words: **True Church of Christ = the Roman Catholic Church = the Mystical Body of Christ.**

Therefore those who adhere to the Vatican II ecclesiology are **straying from divine truth.**

Schism and heresy automatically separate someone from the Church; therefore schismatics and heretics are not members of the Church.

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PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]
Consequently, as in the real assembly of the faithful there can be only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith: and he who refuses to hear the Church must be considered, by the order of the Lord, as a **heathen and a publican. And they who are divided by reasons of faith or of government cannot live in this one Body, and in its one Divine Spirit.**

PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]
Therefore they are in dangerous error who think that they can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth.

PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]
What we say here of the universal Church must also be affirmed of **individual Christian communities, whether Oriental or Latin, which together form one single Catholic Church:** they, too, are governed by Christ Jesus through the word and the jurisdiction of each of their own bishops....But they will do so, not as entirely independent, **but as submissive to the legitimate authority of the Roman Pontiff,** although they enjoy the ordinary power of jurisdiction immediately conveyed to them by the same Supreme Pontiff.

PIUS XII

[Instruction of the Holy Office, to the Bishops, December 20, 1949]

Therefore, Catholic doctrine must be propounded and explained in its *totality* and in its *integrity*: **it is not permitted to pass over in silence or to veil in ambiguous terms what is comprised in the Catholic truth on the true nature and stages of justification, on the constitution of the Church, on the primacy of jurisdiction of the Roman Pontiff, on the unique true union by the return of the separated Christians to the one true Church of Christ.**

COMMENTARY

Heretics and schismatics, then, are excluded from the Mystical Body of Christ which is the one true Church of Christ, and which is identified exclusively with the Roman Catholic Church. Therefore schismatic and heretical sects are not “particular Churches” which pertain to the Church of Christ, nor do they have “close bonds with the Catholic Church.” They are like **heathens and publicans.**

It is therefore an error to say that schismatics and heretics are attached to Christ the Head of the Church, since they repudiate the authority of the Roman Pontiff.

Pope Pius XII’s ecclesiology about “particular Churches” is substantially different from that of Vatican II. Only those Churches which are subject to the Roman Pontiff are included in this category of “Christian communities.”

What Pope Pius XII here condemns is *exactly* what Vatican II teaches and does.

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PIUS XII

[Allocution to Roman students, January 30, 1949]

The Church established on Peter and his successors, and she alone, must be the Church of Christ, one in herself and destined to remain until the end of time by means of submission to a personal and visible Head.

PIUS XII

[Encyclical *Humani Generis*, August 12, 1950]

Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of 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.

PIUS XII

[Apostolic Letter, *Cupimus in primis*, January 18, 1952, to the Catholics of China.]

A Christian community which would act in this way [cut off from the Apostolic See] would **wither like the branch cut off from the vine** and could not produce the fruits of salvation.

PIUS XII

[Allocution to the Lenten preachers, March 27, 1953]

The Church is a sheepfold which has one supreme invisible Shepherd, Christ Himself, who has willed, nevertheless, to be replaced on earth by a visible Shepherd, the Pope.

PIUS XII

[Allocution to the Irish pilgrims, October 8, 1957]

To be Christian one must be Roman; one must recognize the oneness of Christ’s Church, that is governed by one successor of the Prince of the Apostles, who is the Bishop of Rome, Christ’s Vicar on earth.

COMMENTARY

Consequently the Church of Christ cannot consist of those who are not submitted to the Roman Pontiff. Therefore schismatic and heretical sects are not “particular Churches” which pertain to the Church of Christ, nor do they have “close bonds with the Catholic Church.”

If the Mystical Body of Christ and the Roman Catholic Church are one and the same thing, then schismatic and heretical sects are detached from the Mystical Body, because they are detached from the Roman Catholic Church.

Therefore schismatic and heretical sects are not “particular Churches,” but are **branches cut off from the vine**, and do not produce the fruits of salvation.

Therefore schismatics and heretics are outside of the sheepfold of Christ, since they are not submitted to the Pope.

Therefore those who are not Roman are not Christians. Those who do not recognize the oneness of Christ’s Church, **that is governed by the Roman Pontiff**, are not Christians.

**QUESTION II: WHETHER IT IS POSSIBLE TO BE PART OF THE
CHURCH OF CHRIST WITHOUT BEING SUBMITTED TO THE ROMAN PONTIFF?**

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Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church. (DI, 17)

Since, however, communion with the universal Church, represented by Peter's successor, is not an external complement to the particular Church, but one of its internal constituents, **the situation of those venerable Christian communities also means that their existence as particular Churches is wounded.** (C, 17)

Among these manifold particular expressions of the saving presence of the one Church of Christ, there are to be found from the times of the apostles on, those entities which are in themselves *Churches* because, although they are particular, **the universal Church becomes present in them [the particular Churches] with all her essential elements.** (C, 7)

The elements of this already-given Church exist, found in their fullness in the Catholic Church, and without this fullness, in the other communities, where certain features of the Christian mystery have at times been more effectively emphasized. Ecumenism is directed precisely to making the partial communion existing between Christians grow towards full communion in truth and charity. (*Ut unum sint*, 14)

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COMMENTARY

The Vatican II ecclesiology holds that the schismatic and/or heretical “particular Churches,” which are parts of the Church of Christ, the universal Church, and in which the universal Church is present in all her *essential elements*, are merely *wounded*, because of their refusal to submit to the Roman Pontiff.

The conclusion is, obviously, that submission to the Roman Pontiff is not an essential element of the universal Church, since otherwise it would be impossible to state that **“the universal Church becomes present in them [the particular Churches] with all her essential elements.”**

A “wounded Church” is one which may be accidentally impaired, even imperfect, but one which is nevertheless substantially integral. When this simple analysis of common sense is applied to Ratzinger’s statement, it means that the repudiation of submission to the Roman Pontiff does not cause separation from the true Church — ecclesial death — but rather only a wound, an accidental imperfection, accidental in the sense that it does not ruin the essence. By analogy, the human nature, after original sin, has all of its constitutive metaphysical and physical parts, essence and existence, body and soul, together with all of its proper faculties both of body and of soul, but is wounded, that is, has a difficulty in correctly performing the acts of the faculties due to the effects of original sin.

In the Vatican II ecclesiology, the difference between the Catholic Church and the non-Catholic Christian communities is only one of *degree of fullness*. The Church of Christ “subsists in” the Catholic Church, because it has the totality of the elements of the Church of Christ; but the Church of Christ is found *partially* in non-Catholic sects.

This doctrine involves two heresies: (1) that the Church of Christ can be found in something outside of the Roman Catholic Church; (2) that submission to the Roman Pontiff is not an *essential* element of being part of the Church of Christ, but only *an* element.

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Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church. (DI, 17)

Since, however, communion with the universal Church, represented by Peter's successor, is not an external complement to the particular Church, but one of its internal constituents, **the situation of those venerable Christian communities also means that their existence as particular Churches is wounded.** (C, 17)

Among these manifold particular expressions of the saving presence of the one Church of Christ, there are to be found from the times of the apostles on, those entities which are in themselves *Churches* because, although they are particular, **the universal Church becomes present in them [the particular Churches] with all her essential elements.** (C, 7)

The elements of this already-given Church exist, found in their fullness in the Catholic Church, and without this fullness, in the other communities, where certain features of the Christian mystery have at times been more effectively emphasized. Ecumenism is directed precisely to making the partial communion existing between Christians grow towards full communion in truth and charity. (*Ut unum sint*, 14)

THE TEACHING OF THE ROMAN CATHOLIC
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LEO XII

[Exhortation *Pastoris aeterni*, July 2, 1826, to the Anti-Concordat party of the French nation, on the subject of the schismatic *Petite Église*.]

Remember and understand well “that where Peter is, there is the Church” (St. Ambrose, *In Psalm. 40*, no. 30); that **“they who have not in their midst the see of Peter, who rend it by impious schism, have no part with Peter’s inheritance”** (St. Ambrose, *De Pœnitent.*, Book I, c. VII); **“that those who refuse to associate themselves with the communion of the Chair of Peter belong to the Antichrist, not to Christ”** (St. Jerome, *Epist. XV ad Damasum*).

GREGORY XVI

[Encyclical *Commissum divinitus*, May 17, 1835, to the Swiss clergy.]

It is an article of faith that the Roman Pontiff, successor of Blessed Peter the prince of the Apostles, not only has a primacy of honor, but also of authority and jurisdiction over the universal Church, and that, consequently, the bishops, too, are under his authority. **That is why, as St. Leo goes on to say, it is necessary for the whole Church throughout the entire world, to be united to the Holy See of Peter, that is to say, to the Roman Church, and to have recourse to it as to the center of Catholic unity and ecclesiastical communion, “so that he who dares to withdraw from the unity of Peter is excluded from the divine mysteries.”** (*Epist. X ad episc. Prov. Vienn.*) And St. Jerome adds, “He who eats of the lamb outside of the ark of Noe perished in the moment of the Deluge.” (*Epist. XV, ad Damasum*) And, like the man who gathers not with Christ, he who gathers not with his Vicar, “the same scattereth.” **Now, how is it possible for a man to gather with the Vicar of Christ, if he rejects his sacred authority, if he violates the rights in virtue of which that Vicar holds himself to be, at the head of the Church, the center of unity, possessed of the primacy of order and jurisdiction, and the power divinely transmitted to him in all its fullness to pasture, rule, and govern the universal Church?**

COMMENTARY

The heretical and/or schismatic sects, because they refuse to associate themselves with the communion of the Chair of Peter, belong to the Antichrist, not to Christ. They are not, therefore, particular Churches which belong to the universal Church of Christ, in which the universal Church becomes present in them with all her essential elements. **Instead, the Antichrist is in them with all his essential elements.**

The heretical and/or schismatic sects are excluded from the divine mysteries.

The heretical and/or schismatic sects “scatter,” that is, they do not contribute to the work of eternal salvation, but actually work against Christ and His Church, because they are not united to the See of Peter.

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Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church. (DI, 17)

Since, however, communion with the universal Church, represented by Peter's successor, is not an external complement to the particular Church, but one of its internal constituents, **the situation of those venerable Christian communities also means that their existence as particular Churches is wounded.** (C, 17)

Among these manifold particular expressions of the saving presence of the one Church of Christ, there are to be found from the times of the apostles on, those entities which are in themselves *Churches* because, although they are particular, **the universal Church becomes present in them [the particular Churches] with all her essential elements.** (C, 7)

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THE TEACHING OF THE ROMAN CATHOLIC
CHURCH

PIUS IX

[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.

PIUS IX

[Letter from the Holy Office, September 16, 1864, to the English Episcopate]

Pope Hormisdas insisted that the same thing should be affirmed by the bishops abjuring the schism of Acacius in a formula approved by the whole of Christian antiquity, where it is said that **“they are separated from the communion of the Church who are not in agreement with the Apostolic See.”**

PIUS IX

[Apostolic Constitution *Pastor Aeternus*, July 18, 1870]

Hence We teach and declare that by the appointment of Our Lord the Roman Church possesses a sovereignty of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff which is truly episcopal, is immediate;...**so that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity both of communion and of profession of the same faith, with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation.**

PIUS IX

[Allocution to Roman pilgrims and pilgrims from abroad, November 27, 1871]

The Church can never be reconciled with error, **and the Pope cannot be separated from the Church.**

POPE ST. LEO THE GREAT

[*Sermo CXXIX*]

Wherefore, since outside the Catholic Church there is nothing undefiled, the Apostle declaring that “all that is not of faith is sin,” we are in no way likened with those who are divided from the unity of the Body of Christ; we are joined **in no communion.**

COMMENTARY

The schismatic and/or heretical sects are not part of the Church and **have no part with God**, since they are not submitted to the Roman See. Vatican II contradicts the teaching of the Roman Catholic Church. To have no part with God is to have no part with the Church. Pius IX's statement, therefore, excludes the notion of *partial communion* with non-Catholic sects.

The schismatic and/or heretical sects are separated from the communion of the Church, because they are not in agreement with the Apostolic See. Where is there any reference to *partial communion*?

Vatican II is clearly heretical, since it asserts that schismatic and/or heretical sects are part of the Church of Christ, even though they are separated from the Roman Pontiff both by communion and by faith. *What Vatican II asserts is contrary to this definitive declaration of Pius IX, and is therefore heretical.*

The doctrine of Vatican II separates the Church from the Pope, since it teaches that schismatic and/or heretical sects are part of the Church of Christ, although they are separated from the Roman Pontiff.

Vatican II's “partial communion” novelty contradicts the teaching of Pope St. Leo the Great.

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THE TEACHING OF THE ROMAN CATHOLIC
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PIUS IX

[Encyclical *Etsi multa*, November 21, 1873]

Whence it follows that from this Apostolic See where Peter lives and presides and grants to all those who seek it the truth of faith, emanate all the rights of holy communion; and this same See “is certainly to the other churches spread through the world what the head is to the other members of the body, **and who so separates himself from this See becomes a stranger to the Christian religion, since he ceases to be part of its structure.**” (St. Boniface I, *Ep.* 14)

LEO XIII

[Letter *Officio sanctissimo*, December 22, 1887, to the Bishops of Bavaria]

But he who in his manner of thinking and acting would separate himself from his shepherd and from his Sovereign Pastor, the Roman Pontiff, has no further bond with Christ: “He that heareth you, heareth me, he that despiseth you, despiseth me” (Luke X: 16). **Whoever is estranged from Christ does not reap; he scatters.**

PIUS XI

[Encyclical *Mortalium Animos*, January 6, 1928]

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.

PIUS XII

[Encyclical *Mystici Corporis*, June 29, 1943]

Therefore they are in dangerous error who think that they can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth.

COMMENTARY

Members of schismatic and/or heretical sects are **strangers to the Christian religion**, since they cease to be a part of its structure, because they refuse submission to the Roman Pontiff. They are not “particular Churches” which are in “partial communion” with the Catholic Church, but are **strangers to the Christian religion**, according to the teaching of the Holy Father.

Therefore schismatic sects and heretical sects **have no further bond with Christ.** They are not “particular Churches” which are in “partial communion” with the Catholic Church, and which are part of the Church of Christ. They do not “remain united to the Catholic Church by means of very close bonds,” as Vatican II holds. In fact, they **scatter** against Christ in their activities.

Heretical and/or schismatic sects are not in the Church of Christ, because they are not submitted to the authority of St. Peter and his legitimate successors.

Consequently the condition of schismatic and/or heretical sects is that they are detached from Christ, and are not, as Vatican II asserts, merely *wounded*.

**QUESTION III: IS IT TRUE THAT IN EVERY VALID CELEBRATION OF THE EUCHARIST,
THE ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH BECOMES PRESENT?**

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Indeed, ‘through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature’, **for in every valid celebration of the Eucharist the one, holy, catholic and apostolic Church becomes truly present.** (C, 17)

Indeed, ‘through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature’, **for in every valid celebration of the Eucharist the one, holy, catholic and apostolic Church becomes truly present.** (C, 17)

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SAINT CYPRIAN

[*De Unitate Ecclesiae*, c. 17. P.L. 4, 513.]

The schismatic **dares to set up an altar and to profane the truth of the divine Victim by means of false sacrifices.**

ST. LEO THE GREAT

[Ep. LXXX *Ad Anatolium*, cap. 2.]

Elsewhere [i.e., outside the Church] **there is neither a legitimate priesthood nor true sacrifices.**

ST. JEROME

In Amos, V: 22, P.L. 25, 1033-1034.

God hates the sacrifices of these [i.e., heretics] and pushes them away from Himself, **and whenever they come together in the name of the Lord, He abhors their stench, and holds his nose...**

PIUS VI

[Instruction *Laudabilem majorum*, September 26, 1791,
to the French Bishops]

For what is the sin of schism, committed by the intruded priest, **if it is not to usurp by his own action the pastoral ministry, without any authorization, and even in contempt of the authority of the bishop whom he rejects?**

COMMENTARY

The schismatic “orthodox” churches profane the truth of the divine Victim by means of false sacrifices.

Despite the validity of their priesthood and Masses, the schismatics have neither a legitimate priesthood nor a true sacrifice, i.e., one which is pleasing to God, because they offer it outside the Church and their priests do not act in the person of the Church.

God holds his nose for the stench of the sacrifices offered by heretics.

The offering of Mass by schismatic priests is a sinful act of schism.

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Indeed, ‘through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature’, **for in every valid celebration of the Eucharist the one, holy, catholic and apostolic Church becomes truly present.** (C, 17)

THE TEACHING OF THE ROMAN CATHOLIC
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THEOLOGAINS

PIUS IX

[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.**

ST. THOMAS AQUINAS

[IIIa, q. 82, art. 7, c.]

And since the consecration of the Eucharist is a power which follows the power of Order, such persons as are separated from the Church by heresy, schism, or excommunication, can indeed consecrate the Eucharist, which on being consecrated by them contains Christ’s true body and blood; **but they act wrongly and sin by doing so; and in consequence they do not receive the fruit of the sacrifice, which is a spiritual sacrifice.**

ST. THOMAS AQUINAS

[IIIa, q. 82, art. 7, ad 3um.]

The priest, in reciting the prayers of the Mass, speaks in the person of the Church, in whose unity he remains; but in consecrating the sacrament he speaks in the person of Christ, whose place he holds by the power of his Orders. Consequently, a priest severed from the unity of the Church celebrates Mass, not having lost the power of Order, **he consecrates Christ’s true body and blood; but because he is severed from the unity of the Church, his prayers have no efficacy.**

FR. FELIX M CAPPELLO, S. J.

[*Tractatus Canonico-moralis de Sacramentis*, (Turin: Marietti), 1962, I, p. 462.]

Priests who are separated from the Church, although they validly sacrifice in the name of Christ, nevertheless do not offer the sacrifice as ministers of the Church and in the person of the Church itself. For the priest is commissioned by the Church to pray to intercede, and to offer in its name, and in regard to this, the Church can take away from a separated priest the ability to sacrifice in its name.

COMMENTARY

Schismatics, who eat of the lamb [i.e., say Mass and receive Holy Communion] outside of the Church, have no part with God.

Hence schismatics, heretics and excommunicates, even if they consecrate validly, objectively commit a sin every time they do so, and do not receive the fruit of the sacrifice.

The Masses of the eastern schismatics, although valid, have no efficacy as prayers to God, since the priest is not acting in the person of the Church. How can someone who is committing a mortal sin by saying Mass, because he is a schismatic, and who is not acting in the person of the Church, make truly present the one, holy, catholic, and apostolic Church?

A schismatic priest, therefore, cannot offer the sacrifice in the name or person of the Church. How then, is it possible that in every valid celebration of the Eucharist the one, holy, catholic and apostolic Church becomes truly present?

**QUESTION IV: WHETHER THE HOLY GHOST USES
SCHISMATIC AND/OR HERETICAL SECTS AS MEANS OF SALVATION?**

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It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. **For the Spirit of Christ has not refrained from using them as means of salvation** which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. (Vatican II, *Unitatis Redintegratio*, 3)

Does it not sometimes happen that the firm belief of the followers of the non-Christian religions — **a belief that is also an effect of the Spirit of truth operating outside of the visible confines of the Mystical Body** — can make Christians ashamed? (John Paul II, *Redemptor Hominis*)

It is extremely important to give a correct and fair presentation of the other Churches and ecclesial communities, **that the Spirit of Christ does not refrain from using as means of salvation.** (John Paul II, *Catechesi Tradendi*, October 16, 1979)

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GREGORY XVI

[Encyclical *Summo jugiter*, 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 Circa 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.**”

COMMENTARY

According to the Holy Father, it is **an article of faith** that those who do not possess the Catholic Faith and who are not members of the Catholic Church are going to hell, unless they are excused from fault because of invincible ignorance.

Therefore those who adhere to the schism of Photius [i.e., the Eastern Orthodox] will go to hell, unless they are excused from fault because of invincible ignorance.

Therefore those who are separated from the Catholic Church have the anger of God upon them, and will go to hell, no matter what other virtues they may have, unless they are excused from fault because of invincible ignorance.

Heretics and schismatics cannot give true adoration to God, because they are separated from His fold. Because they are separated from the Church, they will go to hell, unless they are excused from fault because of invincible ignorance.

THE TEACHING OF VATICAN II AND OF
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It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. **For the Spirit of Christ has not refrained from using them as means of salvation** which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. (Vatican II, *Unitatis Redintegratio*, 3)

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GREGORY XVI

[Letter *Perlatum ad Nos*, July 17, 1841, to the Archbishop of Lwow.]

With God's help, your clergy will never have any more pressing anxiety than to preach **the true Catholic faith: he who does not keep it whole and without error, will indubitably be lost. They will endeavor, therefore, to favor union with the Catholic Church; for he who is separated from it will not have life.**

PIUS IX

[Letter *Singulari quidem*, March 17, 1856, to the Austrian Episcopate]

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.

PIUS IX

[*Ubi primum* to the Consistory, December 17, 1847]

Let those who wish to be saved come to this pillar, to this foundation of the truth which is the Church, let them come to the true Church of Christ which, in her Bishops and in the Roman Pontiff, the supreme head of all, possesses the uninterrupted succession of apostolic authority...We will never spare either Our efforts or Our labors, to bring back, by the grace of the same Jesus Christ, to this **unique way of truth and salvation**, those in ignorance and error.

COMMENTARY

Heretics, inasmuch as they do not have the true Faith, and schismatics, inasmuch as they are separated from the Catholic Church, will go to hell, unless they are excused from fault because of invincible ignorance.

Heretics and schismatics have neither true faith nor eternal salvation, since they are outside of the Roman Church.

Non-Catholic religions are not means of salvation, since the Roman Catholic Church is **the unique way of truth and salvation**.

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It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. **For the Spirit of Christ has not refrained from using them as means of salvation** which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. (Vatican II, *Unitatis Redintegratio*, 3)

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THE TEACHING OF THE ROMAN CATHOLIC
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PIUS IX

[Letter *Singulari quidem*, March 17, 1856, to the Austrian
Episcopate]

The Church declares openly that all man's hope, all his salvation, is in Christian faith, in that faith which teaches the truth, dissipates by its divine light the darkness of human ignorance, works through charity; that it is at the same time in the Catholic Church, who, because she keeps the true worship, is the inviolable sanctuary of faith itself and the temple of God, **outside of which, except with the excuse of invincible ignorance, there is no hope of life or of salvation.**

PIUS IX

[Letter *Quanto conficiamur mærore*, August 10, 1863]
And here, beloved Sons and Venerable Brothers, We must once more recall and condemn the **very grave error** into which, unfortunately, some Catholics have fallen, who embrace the belief that persons living in error and outside the true faith and Catholic unity can reach eternal life. **This is absolutely contrary to Catholic teaching.** We know and you know that those who are invincibly ignorant of our most holy religion, and who, carefully observing the natural law and its precepts placed by God in the hearts of all men, and, disposed to obey God, lead an honest and upright life, can, with the help of divine light and grace, merit eternal life; **...But this Catholic dogma is equally well known: that none can be saved outside the Catholic Church and that those who knowingly rebel against the teaching and authority of the Church cannot obtain eternal salvation, nor can those who willingly separate themselves from union with the Church and with the Roman Pontiff, the successor of Peter, to whom the Savior has entrusted the safe-keeping of his vineyard.**

COMMENTARY

Heretical and schismatic sects are not a means of salvation, and those who adhere to them have no hope of heaven, unless they are excused from fault because of invincible ignorance.

Therefore the teaching of Vatican II, that non-Catholic religions are a means of salvation, is *heretical*, **since it is absolutely contrary to Catholic teaching,**

Schismatics who knowingly rebel against the authority of the Church, or who have willingly separated themselves from the Roman Pontiff, are going to hell, unless they are excused from fault because of invincible ignorance.

THE TEACHING OF VATICAN II AND OF
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It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. **For the Spirit of Christ has not refrained from using them as means of salvation** which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. (Vatican II, *Unitatis Redintegratio*, 3)

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PIUS IX

[Letter from the Holy Office, September 16, 1864, to the English Episcopate]

Surely, Catholics desire nothing so much as the disappearance from among Christians of all schisms and dissensions, and that all should be eager to keep unity of the spirit in the bond of peace. **That is why the Catholic Church prays and invites the faithful to pray to Almighty God that all those who have left the holy Roman Church may be converted to the true faith, may abjure their errors, and return in grace to her fold, outside of which there is no salvation.**

LEO XIII

[Letter *Eximia Nos lætitia*, July 19, 1893, to the Bishop of Poitiers, on the subject of the schism of the “Petite Église.”] From this it follows also that they cannot promise themselves any of the graces and fruits of the perpetual sacrifice and of the sacraments which, although they are sacrilegiously administered, are nonetheless valid and serve in some measure that *form* and *appearance* of piety which St. Paul mentions (I Cor. XIII: 3) and which St. Augustine speaks of at greater length: **“The form of the branch,” says the latter with great precision, “may still be visible, even apart from the vine, but the invisible life of the root can be preserved only in union with the stock. That is why the corporal sacraments, which some keep and use outside the unity of Christ, can preserve the appearance of piety. But the invisible and spiritual virtue of true piety cannot abide there any more than feeling can remain in an amputated member.”** (*Serm. LXXI, in Matth.*, 32) But since they no longer have the sacraments, with the exception of baptism, which they confer, so it is said, without ceremonies on children; **a fruitful baptism for the latter, provided that once the age of reason is reached they do not embrace the schism; but deadly for those who administer it, for in conferring it they willfully act in schism.**

COMMENTARY

There is no salvation outside of the Roman Church. Heretics and schismatics must abjure their errors and return to the Roman Church in order to be saved.

The schismatics and heretics, although they may possess valid sacraments, cannot promise themselves any of the graces and fruits of the perpetual sacrifice and of the sacraments. Heretical and schismatical churches, despite whatever “elements of the Church of Christ” may be in them, **are amputated members without feeling.** So much for “partial communion” and “close bonds.”

Although heretical and schismatic sects may confer valid baptisms, they commit a mortal sin in so doing. **These baptisms give grace, but the grace is lost if the baptized schismatic should, at the age of reason, embrace the schism.** The schismatic sect, therefore, *infects* the souls of the baptized with the lethal poison of schism, and its adherents, if pertinacious, lose the grace of baptism and go to hell. The sect is therefore *a means of damnation.*

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It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. **For the Spirit of Christ has not refrained from using them as means of salvation** which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. (Vatican II, *Unitatis Redintegratio*, 3)

THE TEACHING OF THE ROMAN CATHOLIC
CHURCH AND/OR OF FATHERS AND
THEOLOGAINS

LEO XIII

[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)

LEO XIII

[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.**

LEO XIII

[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.

ST. PIUS X

[Letter *Ex quo, nono labente*, November 26, 1910,
to the Apostolic delegates of the Orient]

And may God, the author and lover of peace, in whose power are the times and moments, hasten the day when the peoples of the Orient with return to Catholic unity, and, once more united to the Apostolic See, repudiating their error, **will enter the port of eternal salvation.**

COMMENTARY

Schismatics and heretics leave the path of salvation and enter on that of perdition. Instead of being a means of salvation, non-Catholic sects **are adulteress churches.** Those who adhere to them go to hell, unless they are excused from fault because of invincible ignorance.

Heretical and schismatic sects are not means of salvation and are engaged in a vain effort.

Heretical and schismatic sects are not means of salvation.

What the schismatics need to do **in order to obtain salvation** is to repudiate their schism and to return to the Roman Church.

THE TEACHING OF VATICAN II AND OF
SUBSEQUENT DOCUMENTS AND STATEMENTS

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THE TEACHING OF THE ROMAN CATHOLIC
CHURCH AND/OR OF FATHERS AND
THEOLOGAINS

PIUS XII

[Letter of the Sacred Congregation of the Holy Office, August 8, 1949, to the Archbishop of Boston]
Therefore no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth. Not only did the Savior command that all nations should enter the Church, **but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.**

PIUS XII

[Encyclical *Humani Generis*, August 12, 1950]
Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of 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.**

COMMENTARY

Non-Catholic sects are not a means of salvation.

Vatican II reduces to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation.